

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene

Jesus, the Very Thought of Thee

BERNARD OF CLAIRVAUX
Trans. by Edward Caswall

JOHN B. DYKES



1. Je - sus, the ver - y thought of Thee With sweet-ness fills my breast;
2. No voice can sing, no heart can frame, Nor can the mem - 'ry find
3. O Hope of ev - 'ry con - trite heart, O Joy of all the meek,
4. Je - sus, our on - ly joy be Thou, As Thou our prize wilt be;



But sweet-er far Thy face to see, And in Thy pres - ence rest.
 A sweet-er sound than Thy blest name, O Sav - iour of man - kind!
 To those who fall, how kind Thou art! How good to those who seek!
 Je - sus, be Thou our glo - ry now, And thro' e - ter - ni - ty.



The Strongest Link
See Page 6

Hymn of the Month
August, 1964



The WISE and the BABES

IN the eleventh chapter of Matthew's Gospel we find Christ speaking: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (v. 25).

He was speaking of His mighty works (v. 20) and evidently He was speaking to an intelligent, intellectual group. His audience certainly were not ignorant people and yet they had heard His words and had seen His mighty works and were not personally profited. They remained spiritually unrepentant and unredeemed. No doubt they were commendably well prepared intellectually. And Christ does not condemn this, but rather endorses it. He seems to be saying, however, that a well-trained mind does not always qualify a man to speak on spiritual matters.

These very men were well trained but were devoid of Christian life and salvation. It need not have been so. Had they humbled themselves and repented

in a spirit of meekness, they too would have received Christ's marvelous saving grace. In humility they could have renounced their pride and become babes in Christ. Possibly they valued their rating with "the wise and prudent" more than Christ's approval as newly born souls, and thus they moved toward the final judgment of their lives.

Men see with the physical eye the form of things. Men see with the intellectual eye the idea of things. But

*General
Superintendent
Powers*



men who have met conditions (repentance in this case) can see spiritual things, for spiritual things are spiritually discerned. My prayer is, Lord, keep me prepared for spiritual vision that is both clean and clear.



OUR NEGLECTED NECESSITY

By **CLAYTON D. BAILEY**

Pastor, Russell Avenue Church, Minneapolis, Minnesota

BY THOSE who are spiritually minded and have spiritual insight it is clearly seen that there is a great need for holiness of heart in our world. But let the observation begin at the house of God. Let us begin where it is preached and taught that such an experience can be received. Even in this wonderful setting, the holiness church, there is a definite need for many to seek and to find the will of God, even their sanctification!

Something is lost in each generation if this sacred concept of a vital relationship with God is not fully realized individually. Every generation must come to the light of the truth about holiness that such an experience was not born in a holiness church, nor rocked in the cradle of a church manual, nor nourished on the man-made formula of a human invention. It is not a human invention, but a *divine intention*. This is the will of God, even our sanctification!

Some have gone the route of an intellectual pursuit of this concept. They face the mental block of a distaste for the lines of requirement written upon cold slates of divine demands. In so doing they fail to come to the truth that helps to stimulate the will and emotions, and to make requirements a blessing in the light of a newfound inner cleansing and filling. The commands of God are not grievous!

In an old song written by Isaac Watts many years ago, a song of "Invocation," each stanza calls to our attention a basic reason for being filled with the Spirit:

*Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning powers;
Kindle a flame of sacred love
In these cold hearts of ours.*

Oh, the frustrations in many lives today when the constant longing is greater than the realization! We can be more than we are, but there is a paralysis to be overcome. The heart doesn't reach the temperature of genuine triumph without the blessed Holy Spirit's operation upon and in the inner man. The drag of the depraved nature must be removed.

When the Spirit is allowed to enter He brings a melting and a remolding causing the individual

soul to become plastic, flexible, yes, pliable in the hands of God. A new level of sensitivity is found. A new sense of being dependent upon God for our being and well-being is discovered. The heart is aflame with holy zeal!

*Look how we grovel here below,
Fond of these earthly toys;
Our souls how heavily they go
To reach eternal joys!*

Preoccupation is the fertile ground for procrastination. Divided loyalties also spring up! We need the Spirit of God to break the magnetic power of the things of the world, and the power of the world itself. The "trifling toys" must be set aside.

To assure and insure the position of the Christian in "the heavenlies with Christ," the elevation of our vision, values, and victory, there must be that twofold crucifixion Paul knew in his life: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). The joy-level is the level of a Spirit-filled walk!

*In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.*

It is so easy to program a little act of worship and go through the motions of being religious without having the meaning attached. "Where the Spirit of the Lord is, there is liberty." He sets us free by helping us to become totally dependent upon God.

So many today read a little from the Bible and make a little prayer each day, trying to ease the conscience over the demands for devotion without actually touching God. The Spirit will help to keep both our devotion to God and devotions with God alive! He knows the deeper things of God, and causes us to realize the freshness of the blessings of the Lord daily. We need His abiding presence! He will direct us Godward!

*And shall we then forever live
At this poor dying rate?
Our love so faint, so cold to thee,
And thine to us so great?*

The pulse of our initial contact with God may beat rapidly and make us wonder how it could be any greater, but after some encounters with the enemy and a new awareness of the drag of the depraved nature we are living at a "poor dying rate." Life more abundant has not yet been realized.

Is mere existing spiritually all we can expect? No! There's victory with a margin! We are not mere conquerors, but more than conquerors "through him that loved us." The Spirit will bring a Pentecostal pulsebeat that can be taken in any situation and found to be consistent and continuous!

*Come, Holy Spirit, heav'nly Dove,
With all thy quick'ning powers;*

*Come, shed abroad a Saviour's love,
And that shall kindle ours.*

The dry sticks of our own nature and deeds rubbed together will never kindle the flame in our souls that is so desperately needed:

*Come, shed abroad a Saviour's love,
And that shall kindle ours.*

A flame brought from heaven's Altar, Christ, our Lord, can alone start and continue what is needed in our hearts. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

Holiness and God's Moral Law

The law of the Lord is perfect, converting the soul (Psalms 19:7).

By HOYT C. CARGAL, Pastor, Le Mars, Iowa

"Unless thy law had been my delights, I should then have perished in mine affliction" (Psalms 119:92). "O how love I thy law! it is my meditation all the day" (v. 97). "He will magnify the law, and make it honourable" (Isaiah 42:21). "Great peace have they which love thy law: and nothing shall offend them" (Psalms 119:165).

TODAY there is much said about the law; possibly more is said about legalism. The idea expressed many times today is that a person who loves God's law is a legalist and does not love God. But what about God's law, God's moral law?

Not long after I was converted to the Lord, I began hearing people speak about certain things being wrong. Some would say that some of the things used to be wrong but were not so anymore, and that some things that used to be all right were not anymore. I heard that some things were wrong in certain sections of the country, but were all right in others. The matter of right and wrong became a problem to me.

I began to wonder what right and wrong were all about anyway. What made a thing right or wrong? Why were certain things that I had been accustomed to doing wrong? What was the basis for right and wrong? Is the idea of right and wrong just people's opinion? Is it just a set of rules that God thought up and imposed upon His subjects? These suggestions I could not accept.

Rather, the basis of right and wrong or the moral law is the holy moral nature of God. A thing is either right or wrong as it relates to the nature of God.

This solves for me the problem of relativity of right and wrong, or the idea that the moral quality of an act changes with the times and different geographical areas. If right and wrong are based upon the nature of God, then that which was right fifty or one thousand years ago is still so today and will be in the future, as God is eternally un-

We love because He first loved us. And He has loved us, so we are to love the lost and dying world! The Spirit makes real to us all Christ made possible for us. We need Him! We need Him now!

To be filled with the Spirit is not a hoarding experience. "If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25). The walk in the Spirit is a daily projection, an outgoing, of the fruit of the Spirit-filled life.

*Come, Holy Spirit, heav'nly Dove,
With all thy quick'ning powers;
Come . . .*

changeable. That which is right or wrong in one geographical area is the same in any other, as God is everywhere present.

According to the Apostle Paul in Romans 8:14, the result of entire sanctification is the fulfilling of God's moral law "in us, who walk not after the flesh, but after the Spirit" (v. 4). Holiness causes a heart to delight in God's law and to love it. As we look about on the Church and society today, it should cause our hearts to be affected as was the Psalmist's when he wrote, "Rivers of waters run down mine eyes, because they keep not thy law" (Psalms 119:136).

Carnality is not subject to God's law, but entire sanctification destroys carnality and fills the heart with divine love that keeps God's commandments, in the doing of which there is great reward, both now and in the ages to come.

The Cover . . .

"JESUS, THE VERY THOUGHT OF THEE" . . .
hymn of Christian devotion, described as one of the most beautiful in the English language, is a translation (1948) by Rev. Edward Caswall. The original Latin lyric with fifty stanzas was by the devout Cistercian monk, Bernard of Clairvaux, an influential figure in Europe during the twelfth century. He was largely responsible for inspiring the second Crusade. The hymn tune, "St. Agnes," is by Rev. John B. Dykes, composed specifically for this hymn.
—Floyd W. Hawkins, Music Editor.

Volume 53, Number 23

JULY 29, 1964

Whole Number 272

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.

PHOTO CREDIT: Cover, right, R. G. Zellers, Denver, Colorado.

THE FULLNESS OF THE BLESSING

By F. GARTH HYDE, *Pastor, First Church, Great Falls, Montana*

DR. A. B. SIMPSON, founder of the Christian Missionary Alliance, contributed many poems and hymns to the rich legacy of holiness works across the years. Among them is the hymn "Launch Out."

In the first stanza of this hymn, he likens the fullness of God to the ocean deeps. Living near the ocean as I do, I can vouch that it vividly portrays the fullness of God and the fullness of the sanctified life.

*The mercy of God is an ocean divine,
A boundless and fathomless flood.
Launch out in the deep, cut away the shore line,
And be lost in the fullness of God.*

The Apostle Paul testifies to the fullness of the sanctified life: "That ye might be filled with all the fulness of God" (Ephesians 3:19). "Till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:13). In concluding his letter to the Romans, he wrote: "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Romans 15:29). The sanctified life, or "the fulness of the blessing," finds its source in the fullness of God.

In the following stanzas we find three groups of people and their approach to the fullness of God. In which of these do we find ourselves?

*But many, alas! only stand on the shore,
And gaze on the ocean so wide.
They never have ventured its depths to explore,
Or to launch on the fathomless tide.*

These are the ones who admire and revel in the greatness of God, but because of lack of faith or shortness of vision will not venture out. These are the hearers who behold and then go their way, who receive the Word with joy but soon fall away. In theory they have a great God, but in practice they deny His power. They sing "How Great Thou Art!" but will not venture out on a single one of His promises.

The second group is more daring; but alas! theirs is also a life of misery.

*And others just venture away from the land,
And linger so near to the shore
That the surf and the slime that beat over the
strand*

*Dash o'er them in floods evermore.
I've always been afraid of deep water, and never*

did learn to swim well. Now when I swim, I'm usually pretty miserable because I can't dive and swim freely in the deep water like others who are completely at ease. And yet I am told that the deeper the water, the easier and safer it is to swim. So it is with the fullness of God: the deeper the promises we venture out upon, the easier and safer it is for our faith. But fear keeps so many from launching out. They won't "let go and let God."

Blessed are they who heed the exhortation of the final stanza:

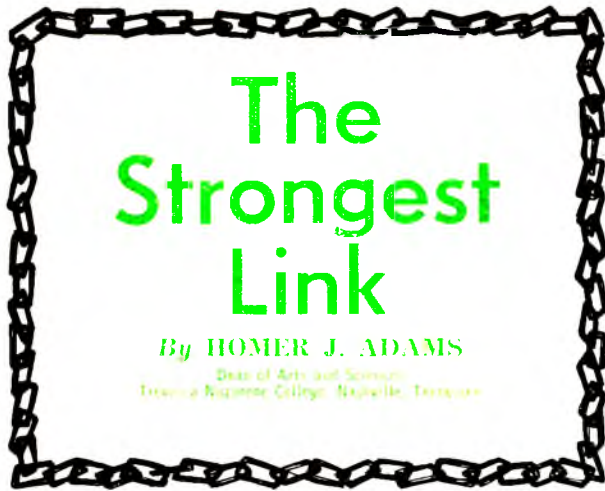
*Oh, let us launch out on this ocean so broad,
Where floods of salvation o'erflow.
Oh, let us be lost in the mercy of God,
Till the depths of His fullness we know.*

These are the brave souls who will dare to launch out into the deep and find their rest in God. It was said of Noah's ark, "And the waters increased, and bare up the ark, and it was lift up above the earth. . . . and the ark went upon the face of the waters" (Genesis 7:17-18). As the fullness of God increases beneath our frail bark, we shall find ourselves like the ark being lifted up above all the earthly cares of this troubled world, being borne on and on upon the crest of the waves of the fullness of God.

A missionary in one of the South Sea Islands, as he was translating the Gospel of John, sought in vain for a word to translate "believe," the key word in the Gospel and to all of salvation. One day a native walked in and sank wearily into a chair and exclaimed in his native tongue, "Oh, how good it is to rest my entire weight on this chair!" The word gripped the missionary's mind. That was it! To believe was to rest one's entire weight upon the faithfulness of God.

The fullness of God is vast and strong enough to support every believer who will dare to launch out "where the full tides flow."

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Romans 8:1-2).



"NO CHAIN is stronger than its weakest link," declaimed the student preacher as he endeavored to clinch a line of thought in one of his first sermons. We smile at this blunder, remembering when some such minor catastrophe happened to us. He was trying to make a statement one often hears, "No chain is stronger than its weakest link."

Perhaps this quotation, profound though it sounds, is overworked and misunderstood. Such a statement rolls glibly off the tongue, though it is not necessarily a product of careful thought.

If a farmer needed to use a chain to pull a load would he concede defeat over one weak link? He probably would use the rest of the chain, let the weak portion drag, harmlessly, and drive off with the load! Even if a steel chain were doomed to disuse because of one weak link, does this apply in all areas of life?

In the work of the Kingdom it is a temptation to think that one weak link in the chain of responsibility dooms to failure the entire effort. Thus one Sunday school teacher who will not visit absentees, one board member who shirks his responsibilities, one church member who has no apparent burden for worldwide evangelism, or one pastor whose task seems so insurmountable that he slackens in his efforts, would seem to indicate that nothing is ahead save the dark path of failure. Enough of such defeatism!

The Church has always had its weak links, but that fact does not spell its defeat. Paul exhorts us to "support the weak." There are those who are weak in vision, or weak in faith, or weak in works.

OBEDIENCE:

*Here at Thine altar, Thine Abraham see . . .
(Yea, it is Isaac he bringeth to Thee)
That which is dearest, before Thee I lay . . .
(Name Thou the sacrifice; love will obey!)
—Joyce Leth*

Surely Romans 12:21 permits this paraphrasing, "Be not overcome by weakness, but overcome weakness by strength."

Here is the answer: Let us emphasize the positive. We are looking through the wrong end of the telescope if progress is considered in terms of the weakest link when there are scores of strong links.

The work of God in any local church will go forward despite a few weak ones if the strong ones will become stronger and assume the responsibility to strengthen the feeble knees of others. May we each pray, "In this chain of responsibility to spread the glad tidings of salvation, Lord, help me ever to strive to make mine the strongest link."

The SIN
of Gashmu

*It is reported . . .
and Gashmu saith it (Nehemiah 6:6).*

By U. B. GODMAN, Pastor, Plymouth, Michigan

NOT MANY OF US have ever heard of the name Gashmu, a character found in the Book of Nehemiah. He is a figure with a double name. Part of the time he is called Geshem, part of the time Gashmu.

Being the sort of chap he was and considering the type of service he rendered, the name Gashmu suits him better. For there is a kind of slashing harshness about the sound of his name that fits the hurtful role he is playing. Gashmu is associated with the *sin of the tongue*. The tongue, someone has said, can become either a blessing or a curse; it can be linked with heaven, dedicated to the glory of God, or bound over to the service of Satan.

Gashmu was a man who long ago hired out his tongue in the service of rumor, suspicion, and slander. Following the long captivity of the people of Judah in Babylon, certain Persian rulers came to power in the East. They were friendly to the Jews and permitted them to return to the homeland. One of these rulers had a Hebrew attendant of whom he was fond, a man named Nehemiah. When Nehemiah requested permission to go to Jerusalem and supervise the rebuilding of its walls, the king consented.

At this point Gashmu enters the picture. Along

with some others, he cared nothing about the restoration of the city. He wanted no success to crown Nehemiah's head. So he began to circulate the baseless rumor that Nehemiah was organizing a plot to overthrow the government, and that Nehemiah would make himself king. The false rumor was more destructive because Gashmu appeared as a friend to Nehemiah, and lived at the same time in the king's palace.

I

In this modern hour let us think of Gashmu as a symbol. Someone has said that "lilies, when they fester, smell worse than weeds." The word gossip, which Gashmu symbolizes, began its life as a word of honor. My office dictionary says that it comes from an old Anglo-Saxon word, *godsib*, which means literally "related in God." The meaning was to sponsor, which had a sacred association with the temple or church. From that high level it first descended to the stage where it meant ordinary talk engaged in without particular purpose, neither false or harmful.

Today it has fallen into evil times. God's enemies use it to "brainwash" another, to convert another to one's way of thinking. We have witnessed its destructive powers in the lives of men and nations, both outside and inside of the Christian Church.

Gashmu is also the symbol of something wasteful. When language is so astounding a gift from God, what a pity it is to debase it by pressing it into the service of gossip! Talk that lowers the rating of another, cheap gabbling that gratifies someone's vanity, are simply wasting the breath God gave us to use for His glory, breath that is a trust from God.

"In the multitude of words," says Proverbs 10:19, "there wanteth not sin." It is worse than poor judgment. It is more serious than innocent error. It is sin. There is moral guilt involved. Dr. R. F. Horton once said: "I would not allow a known talebearer to come to the Lord's table."

II

Yet Gashmu is more than a symbol; he is a warning. He stands as a warning against the mistake that words are only words. In fact, words are deeds. Once you have said it, you have in some measure committed it to the public. You have loosed it into the stream of history.

Furthermore, Gashmu stands as a warning that gossip is a way of doing damage that goes beyond all possibility of repair. This does not mean that God will not forgive the sin of gossip, but only that it exceeds even God's ability to wipe out its terrible consequences.

It's the old story of the peasant and the monk. The peasant, having told an unkind story about another, asked the monk what he could do to atone for his sin. "Fill a bag with chicken feathers," said the monk; "then go to every house in the village and drop a feather in each yard." The peasant

It's Easy!

*It's easy just to criticize
The other fellow's work,
And then when we are asked to help,
Find some excuse to shirk.*

*It's easy just to drift along
And put off, day by day,
The things we know that we should do,
Or words that we should say.*

*It's easy finding reasons why
Our brother should be kind
And patient with our frailties,
Though faults in him we find.
But if our hearts are tuned to God,
A strength within us springs;
Then we attempt to do the right,
And not just easy things!*

By PEARL B. MCKINNEY

did as he was told. Returning to the monk, he asked if this completed his penance. "No," said the monk, "you must now take the empty bag, go back to every house, and pick up the feather you dropped there."

"But that is impossible," protested the peasant, "for by this time the wind has blown them away."

"So it is," said the monk. "Your slanderous stories and evil words can never be recalled. They were easily spoken, but no matter how hard you may try, you cannot bring them back again."


That is the warning we need to see in the *sin of Gashmu*. This behavior in people of the world is bad enough; in Christian circles it is nauseating. It comes from not holding before us the mirror of the Cross long enough for us to see and be horrified at this wretched ego-mindedness. It is a heart problem. Only the Blood can cover it. It is a moral habit. It consumes as does a fire. It destroys the one gossiped about and the one who gossips. May we allow our speech to come under the *cleansing fire of Calvary*.

Put your speech about others to three tests, if you desire to live on the heights of a sanctified life: Test one—is it *true*? Test two—granted that it is true, is there *any need* of its being made a subject of idle chatter? Will it help others? Will it promote the Kingdom? Test three—is it *kind or Christian*? How does it fit with the Saviour's statement, "Thou shalt love thy neighbour as thyself"? So, by the grace of God, let us abandon the *Gashmu gang* and join the *Calvary club*. "Behold how they love one another!"

By SYLVAN F. STARKS, Nazarene Layman, Neodesha, Kansas

"Spoon-fed Christians"

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat (Hebrews 5:12).



ONE OF THE gratifying rewards of raising children is the evidence that they are developing normally—physically and mentally—from the day they are born until they reach maturity. The proud parents are constantly comparing their baby's development with the "average"; and thrilled no end when their baby shows evidence of being "above average" in any category; or deeply alarmed when the baby fails to measure up to the average.

One of the normal processes of development is in the area of feeding. The newborn babe is wholly dependent on someone else to feed him. He furnishes the desire, but someone else must provide the milk. Peter exhorts his converts: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2). So, the newborn Christian is wholly dependent on someone else to feed him the word of truth; but in the process of growing thereby should come development, and changes of feeding methods.

The normal baby, at the prescribed age, gradually transfers from a milk diet to a combination milk-soft food diet; then gradually to solid foods; or, as Paul describes it, "strong meat." Spoon-feeding is the initial step of the transition from bottle-feeding to self-feeding. Through spoon-feeding the baby develops a desire for the fascinating variety of palatable food, and soon reaches the

stage where he wants to feed himself, but not altogether without careful supervision, and provision, from the parents.

Whenever a child fails to follow this normal process of development in becoming willing to feed himself, then the parent has just cause to be alarmed, and should endeavor to find the cause of this maladjustment. Likewise, the Apostle to the Hebrews was alarmed about this abnormal development in the flock, as indicated in the scripture quoted above. Paul revealed the basic cause for this condition when he wrote to the Corinthians: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal. . . . I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal" (I Corinthians 3:1-3).

One reason why we have so many listless, anemic, undernourished, slow-developing Christians is because many of them are still in the "spoon-fed" stage. They are content to take what someone else spoons out to them, and consequently suffer from spiritual "indigestion" and "malnutrition."

This condition is not compatible with holiness. One of the characteristics of the sanctified is that deep love and hunger for the precious truths of God, revealed personally by the Holy Spirit through the Word. This does not rule out preaching, teaching, counseling, or Christian literature of all types, but enhances their value, for the sanctified are able and eager to feed themselves from all of these sources as well.

When we are sanctified wholly, we should be passing from the bottle-fed stage, and soon ready for the solid foods, and able to feed ourselves. If we are to rightly divide "the word of truth" we must "study"—not swallow everything that someone else spoons out to us! Herein is the secret for growing in grace and knowledge of our Lord and Saviour Jesus Christ.

Yes, the wholly sanctified Christian is a Bible-loving, Bible-reading, Spirit-filled, and Spirit-led overcomer—rooted, grounded, and established in faith and doctrine—not overnight, but through normal, healthy growth.

Have you checked *your* spiritual growth chart lately?

Does Hebrews 5:12 apply to *you*?

"If you are going to be used by God, He may permit you to go through a multitude of experiences that are not meant for you at all. They are meant to make you useful in His hands and to enable you to understand what transpires in other souls, so that you will be able to assist them in their trying hour of trouble to find the mercy and comfort which come from God. Too many times we never realize at the time what God is putting us through. We go through it more or less misunderstandingly; then we come to a luminous place and say, 'Why, God has girded me, though I did not know it!'"—Roy H. Cantrell.

PENTECOST

means *Power*

By IVAN A. BEALS

Editor, The Christian

PENTECOST is God's powerful answer to the awful pollution and dominion of sin in the human heart. Our Lord used the term "power" to proclaim the meaning of Pentecost. He commanded, "Tarry . . . until ye be endued with *power* from on high" (Luke 24:49). He promised: "But ye shall receive *power*, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . ." (Acts 1:8). Christ thereby indicates the extent of divine purpose, and points to the possibilities of divine grace.

Yet Pentecost is often considered with great hesitation and reservation. Many regard the baptism with the Holy Ghost as a mystic experience unnecessary to salvation. Also the call to holy living is viewed as an unattainable ideal. Because the Church has failed to utilize the power of Pentecost, it languishes, inadequate to influence a lost world for Christ. Although most churchmen admit the relevance of the historic event to our time, many speak of it in uncertain or misleading tones, leaving the masses ignorant of the experience for which it stands.

For instance, some view Pentecost merely as the unique birth of the Christian Church, never to be repeated. However they would grant that the founding apostles left a brilliant example for all Christians. This shallow notion not only ignores the holy purpose of God, but it evades the continuing problem of man's sinful nature, and its need of divine cleansing. If Pentecost were necessary to cleanse and quicken the apostles, then it is imperative that Christians today be so vitalized to keep the Church alive and glorious.

Others stress the miraculous expression of Pentecost, namely, "the gift of tongues." They are so enamored with this physical manifestation that speaking in "other tongues" is said to be the only valid sign of the baptism with the Holy Ghost. The miracle of the gospel witness to every man in his own language is true. Yet, at most, this was a circumstantial by-product of the purpose of God to make His people holy and powerful witnesses.

Moreover the current use of "unknown tongues," necessitating interpretation, is totally misleading as far as representing the meaning of Pentecost, or the sign of a holy baptism.

Then, many refer to Pentecost only in terms of Christian consecration, emphasizing the need to be empowered for service. In spite of its measure of truth, this concept also misses the pungent meaning of Pentecost. Any consecration is futile unless it surrenders the sinful self to be purified by the powerful operation of the Holy Ghost. Too often the so-called "second blessing" has deteriorated to a mental ritual of consecration which merely produces "good-intentioned" Christians instead of "Spirit-filled" ones.

Pentecost means more than human resolution to Christian service; it embraces more than extraordinary physical occurrences; and it signifies more than an outstanding event or an exemplary experience for a select few. Christ's words confront weak Christians and sick churches of all time. Pentecost means *power*, "power from on high."

Notice that royal qualification. Pentecostal power does not arise from individual or collective human effort; it does not ascend with the smoke of ritualistic sacrifices. Rather, that holy vigor descends as the Holy Spirit, cleansing and filling the surrendered, waiting heart. This is the real issue of Pentecost.

The Apostle Peter, relating his Pentecostal experience to later outpourings on others, emphasized that the Holy Spirit put no difference between them, "purifying their hearts by faith" (Acts 15: 8-9). These words point back to the inspired prophecy of John the Baptist, when he said of Christ, "He shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11-12). It is the purifying presence of the Holy Spirit in the human heart which gives potent significance to Pentecost. There can be no power without purity.

When God comes in cleansing power to obedient men, He enables them to bear fruitful witness by the word of their testimony. It is the indwelling presence of His Spirit that clothes the spoken word with authority. Again, the point is not necessarily to speak in other tongues, but to speak as the Spirit gives utterance (cf. Acts 2:4). Under this anointing, the dumb spirit of impurity is cast out, "For we cannot but speak the things which we have seen and heard" (Acts 4:20). A Christian witness is soon silenced by the world and sin without this dynamic compulsion.

Finally, the validity of Pentecost anticipates the ability of the Spirit to preserve the submissive heart clean before God. The event and experience of Pentecost signify more than a passing enthralment. Above all, Pentecost means a continuous reflection of the life of Christ radiating from the lives of His devoted followers. The world looked on those Spirit-baptized disciples, and we read that "they

took knowledge of them, that they had been with Jesus" (Acts 4:13). God is the same today. May the world see His mighty presence preserving and empowering the lives of His people!

In view of the definition, the purpose, and the personal possibilities of Pentecost, there is one haunting question that faces us individually: *What does Pentecost mean to you?*

"Fix It for Me Daddy!"



A CHRISTIAN HOME is the Bible picture of heaven—"My Father's house" (John 14:2).

God gave us three wonderful children, two sons and a daughter, all Christians, and all now with Christian homes of their own. Virginia, our daughter, was always "Daddy's girl." One day I picked a rosebud for her, and broke off all the thorns so she would not get stuck. I found a little vase and set it on the stand in her bedroom. That night when I came in to hear her good-night prayers, she was sitting in her little rocker, with her nightgown on, just looking at the rosebud. Her eyes were shining.

She said, "Daddy, it's so bootiful!" I said to her, "Only God can make things as beautiful as that. Everything He makes is beautiful."

Several nights later I went in to hear Virginia's good-night prayers again. In the meantime the rosebud had blossomed out into a gorgeous, full-blown rose. I had noticed it the night before. But tonight our little girl was in tears. She was sobbing. I started to ask why, and then I saw it. The petals were beginning to fall from the rose.

She came over and threw her arms around my neck and said, "Daddy, fix it for me!" I had fixed her doll buggy when the wheel came off; I had fixed her doll's eyes when they got stuck and refused to open and close; I had fixed her tricycle when the seat got crooked; but here was a problem beyond me.

I said, "Virginia, Daddy would like to fix your rose but you remember I told you the other night only God could make a rose. Well, only God can 'fix' a rose. God can even make a new rose for you."

I dried her tears and heard her prayers and turned the light low. Then I got a flashlight and went out into her mother's rose garden. I found another beautiful Talisman bud just like the first. I tiptoed into her bedroom and got the vase. She was sleeping peacefully, perhaps dreaming of angels, for I always ended the prayer, "And now may the angels keep their watchful stations about the bedside while she sleeps." I took out the old withered rose, put fresh water in the vase, removed the thorns from the bud stem, and put it in the vase. Then I took it to her room and placed it on the stand. The next morning she came running into our bedroom, and said, "Daddy, you know

By FLETCHER GALLOWAY

Pastor, First Church, Grand Rapids, Michigan

what! God made a 'bwand-new wose.'

The years passed—Virginia was a teen-ager. She was a devoted Christian. But, like most teen-agers, she ran into some problems at times. One Sunday night she came to the altar. After all had prayed through to victory and had given their testimonies, she was sitting on the front seat.

I went over and sat down beside her and loved her a little with my arm, and said, "We are surely proud of our daughter and so happy that you love Jesus." Tears of joy were glistening in her eyes. She leaned over and whispered something in my ear. (I had long since forgotten the rosebud incident.) She said, "Daddy, God just made a brand-new rosebud and put it in my vase"—and she placed her finger on her heart.



He Keeps My Soul!

*Though doubts and fears may oft arise,
The One who hears my questioned "Why's?"
Still keeps my soul.*

*Though others scoff and go their way
Promising repentance "another day,"
He keeps my soul.*

*Though pain may make my body weak,
He gives the strength for which I seek,
And keeps my soul.*

*Though friends may stumble o'er His will,
By grace divine I follow still—
He keeps my soul.*

*Though nations war and know not peace,
The tumult in my breast hath ceased
Because—He keeps my soul!*

By JANE POWERS PHILLIPS

EDITORIALS

By W. T. PURKISER

Temptations of the Sanctified

One of the best defenses against temptation is the ability to recognize it for what it is. The tempter never comes with the announcement, "I am temptation—and I am here to destroy you." He always comes disguised in the form of advantage, or duty, or innocent pastime, or even as "principle."

Particularly is this true in the temptations of the sanctified. Satan well knows that nothing with the mark of the cloven hoof about it would appeal to a pure heart. Even the smell of smoke is offensive to one who is a brand plucked from the burning.

So the devil employs all his fiendish arts of camouflage when he brings temptation to those whose commitment to God is complete and who experience the cleansing from all sin promised to those who walk in the light.

In a sense, the temptations of the sanctified are the result of the failures of a common humanity. Holiness deals with the carnal in our natures in a death-stroke which is immediate and complete. But it deals with the human about us in a discipline which is in fact the task of a lifetime.

TO CATALOG ALL the temptations of the sanctified would be a task quite beyond our insight. But here are a few of the more common:

1. The temptation to spiritual pride, or to give the appearance of complacent self-righteousness. Every indication is that it was spiritual pride that brought about the fall of Satan and his angels from heaven in the first place. One writer has brutally called it a "God-complex." This is an evil of which we must avoid the very appearance, for it has the stench of hell about it.

2. The temptation to discouragement. It is not that the sanctified have any corner on this particular temptation, but they are more prone to it than others. No person has higher ideals for himself and the church than the pure in heart. The stark and bitter contrast between the vision of things as they ought to be and the reality of things as they are sometimes leads to discouragement.

It does us good, however, to remember Mazzini's words, "Discouragement is disenchanting egotism." As Oswald Chambers commented, "It is the heart knocked out of self-love; I expected things to go this way and they have not, so I shall give it all up."

3. The temptation to confuse opinions with principles, incidentals with essentials. It isn't al-

ways easy to tell the difference. But we must recognize that not all of the opinions of godly men are eternal principles of right and wrong. To confuse incidentals with essentials is to run the risk of surrendering the essential while making a last-ditch fight for the incidental. Dr. R. T. Williams, Sr., is quoted as saying, "I should hate to choke to death on a piece of ice. I would always think if I could have held on a little longer it would have been gone."

4. The temptation to take an unbalanced view of one's own capabilities. This temptation may also take two directions. It may lead to a view of one's abilities and service higher than the realities justify. Or it may lead to limiting and crippling one's effectiveness by failing to use to the full and with faith those talents and gifts God has given.

5. The temptation to be unduly critical of differing opinions. Sanctified people are by definition a sure people. They are sure of what God has done for them, and they are sure He can do it for all others. But one may be sure without being cocksure, and recognize that certainty does not guarantee infallibility. We must all admit that it is given to none of us to know the whole of God's infinite truth. Intolerance has never been one of the fruits of the Spirit.

6. THE TEMPTATION to depreciate what we cannot understand. This is akin to the tendency all seem to experience, to suspect that what we cannot fathom is neither true nor important. The sanctified need to find a balance between credulity and suspicion, between the "open" mind that swallows everything and the closed mind which will consider nothing new.

7. The temptation to judge others by the light we possess. It is easy to be impatient with those who are either immature or not yet established in the sanctifying grace of God. We need always to be reminded that light is given to us, not to judge others by, but to walk in. Sometimes the Lord must say to us as to Peter, "What is that to thee? follow thou me" (John 21:22).

8. The temptation to compensate for our faults instead of meeting them directly. When a weakness is recognized, it should be faced with honesty and action. Instead, we tend to build ourselves up even a little more at points already strong as a sort of compensation for the weakness in another area. The result is to leave an exposed point in the soul's

defenses where the enemy may successfully invade.

9. The temptation to fail in appreciation for differing abilities of others in the fellowship. In spite of what we know to be true to the contrary, we would still like to have the whole body of Christ to be foot, or hand, or ear, or eye, or tongue (I Corinthians 12:14-25). We insist on pouring everybody in the same mould. It is the devil, not God, who is lord of the stereotype.

10. The temptation to insist on having one's own way. This can be a very subtle but entirely real form of pride and egotism. When the judgments of good men differ, for one to insist that it be done his way or not at all is not much better than the actions of the child who picks up the marbles and runs home when he cannot make the rules for the game. I read of one prominent Christian layman who when overruled by the board of his church accepted the assignment to carry through the project he had opposed and saw it through to a successful conclusion. Lo, a big man and a saint!

11. THE TEMPTATION to substitute standards for sincerity. The sanctified have a built-in horror of moral compromise. Their personal ideals and standards are the highest. But they can drift into legalism in supposing that cleanness of the outside of the cup is the major concern. They may even come to suppose that they receive and retain the favor of God because of what they do not do, forgetting that holiness is always more than the absence of sin just as light is more than the absence of darkness.

12. The temptation to substitute sincerity for standards. There is one error which is as fatal as substituting standards for sincerity. That is to expect sincerity to take the place of standards. Augustine's dictum to "love the Lord, and do as you please" may be correctly interpreted, or it may be the counsel of death and destruction. The philosophy of the world all too often is, "It doesn't matter what you believe—or do—as long as you are sincere." But sincerity alone is never safe without spiritual standards.

13. The temptation to let good intentions take the place of good actions. Granted that the primary measure of sin and righteousness is the motive or purpose, a right performance is also vitally important. Blundering goodness can cause almost as much havoc as intentional evil. Some of our greatest problems in the church come from the thoughtless and unconsidered actions of people who "mean well."

14. The temptation to be over-impetuous or over-slow. To "jump the gun" and not to jump at all are equally futile. If we could just strike an average between those who act on impulse and those who do not act on anything, we should have a pretty good balance.

15. The temptation to yield to temperamental

The Spirit's Supply

Need thou a friend?

The Comforter is nigh.

Need thou new strength?

The Spirit will supply.

Need perfect peace?

The Dove of Peace is here.

Need thou new hope?

The Holy Ghost is near.

Need find the way?

The Holy Spirit leads.

Turn, turn to Him,

For He doth meet all needs.

By JACK M. SCHARN

extremes. While the term "temperament" has been variously used and abused, it actually stands for the inherited emotional climate of our lives. People differ temperamentally, just as they differ physically and in native gifts and graces. The extremes of temperament run all the way from the person who reacts to everything with his emotions, to the apathetic individual who cannot be stirred at all. Holiness does not instantly change the temperament, but it makes possible the grace to bring it under control—if that grace is appropriated and used aright.

Temptations of the sanctified—they are many and varied. You can add to the list, for these are not by any means all there are. Temptations are not sin, though they open the door to sin.

But there is one glorious verse we should write across the bottom of any list of temptations whatever: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

A Memorable General Assembly

A great and memorable General Assembly convened at Portland, Oregon, June 21 to 27. To put into cold type even a portion of the warmth and spirit of such a gathering is an almost impossible task. Certainly no one who attended throughout could miss the historic meaning of this, the Sixteenth General Assembly of the Church of the Nazarene.

For one thing, this was the largest such gathering

ever held, with attendance reaching a peak of over 21,000, at least 4,000 more than any previous record. Then, it was one of the longest General Assemblies in recent times, reaching final adjournment only at noon on Saturday.

Great and momentous steps were taken, revealing real concern for the long-range future. The educational structure of the church was thoroughly considered, and steps were taken to plan for two new colleges to be started as junior colleges at such time as the Board of General Superintendents and the General Board shall deem proper. A new Bible college to be inaugurated during the next four years was also ordered.

Comprehensive statements on racial discrimination and the place of religion in public life were adopted and will be printed in the *Herald* next week. A special resolution on tobacco was passed in support of the positions taken by the American Medical Association and the Federal Trade Commission. A special commission was authorized to study the increasingly complex issues of divorce and remarriage in our society. While not of the world, the church gave very clear evidence that it has not forgotten it is still in the world (John 17: 14-15).

BY ANY MEASURE, the Sixteenth General Assembly was historic. Seeking to describe it overall, I believe its character and conduct may be described in five words. It was conscientious, courageous, committed, constructive, and Christlike.

As always, the assembly was *conscientious*. Its members accepted their assignment seriously. They subjected every proposal to the most careful scrutiny, studying with care each paragraph, line, and word. The work of the committees was done with great care—weighing, balancing, debating, and deciding.

The assembly and its members were *courageous*.

At the risk of misunderstanding and even suspicion, men took positions they knew to be unpopular because they thought them to be expedient. Gigantic challenges were accepted without flinching, and heroic tasks were undertaken with dedication.

The assembly was *committed*. There was no shadow of wavering from the historic commitments of the church, nor was any expected. A spontaneous motion which would have altered one of the General Rules did not even get a second out of almost seven hundred delegates. There was no indication at the General Assembly that the Church of the Nazarene has forgotten what it is or where it is going.

The assembly was *constructive*. There was a willingness to venture large movements, to plan long-range steps. The gathering was reminded more than once that "it's the long run we're on." Steadfastness in message was matched by flexibility in method. The delegates were well aware of the peril of the hardening of the spiritual arteries against which General Superintendent Samuel Young warned.

More important than all else, the conduct of the meeting was *Christlike*. Through all the heat of debate, the strong reactions of strong men, there was no harshness, no anger, no bitterness. Those who espoused causes which lost accepted the decisions with grace and good humor. Those who backed proposals which won viewed the results without gloating or condescension. The overshadowing sentiment of all was that everything that was done should be for the glory of God and the good of the church.

The assembly is now history. But the assignments it accepted on behalf of us all, and the directions it designated, are ours—in Halford Luccock's phrase—to translate from ideas into events. We will do it, not in a giant leap of genius, but in the step-by-step march of 365 days in each of the next 4 years.

THE CHURCH AT WORK

FOR CHRISTIAN ACTION

A recent issue of the *California Liberator* contained an interesting guest editorial entitled "You Can't Legislate Morals." This editorial was written by Lewis Berger, director of the Temperance League of Ohio. It is worthy of consideration. It is as follows:

This meaningless phrase ("You Can't Legislate Morals") is thrown around whenever the State Legislature meets. Somehow it has the sound of a profound philosophical statement, and is

supposed to prove with finality that alcohol control legislation is impractical and unsound because it has an ethical basis.

Without going into the reasons for the inaccuracy of this assertion, we wish to make three important points. The first is based on a statement by Oliver Wendell Holmes, who said: "The law is the witness and external deposit of our moral life. Its history is the history of the moral development of the race. The practice of it, in spite of popular jests, tends to make good citizens and good men." All law is bound up in one bundle with the moral and ethical

ideals of the people. If it were not for ethics and morals, the law of the jungle would reign supreme.

LAWS AFFECT CHARACTER

Our second point is that, although this may not be their primary purpose, our laws do affect the moral character of the people they are enacted to govern. The very fact that the state places itself on one side or another of an issue, through the act of its legislative body, has powerful value. John P. Roche and Milton M. Gordon, in an article in the *New York Times Magazine* for May 22, 1955, wrote: "The majesty of the law, when supported by the collective con-

science of a people and the healing power of the social situation, in the long run will not only enforce morality but create it."

LAWS ARE TO RESTRAIN

Finally, those who use this phrase forget that the purpose of legislation is not to change the moral character of individuals, but to restrain individuals and groups from the commission of immoral and antisocial acts. We do not enact laws prohibiting hatred, but we do enact laws prohibiting murder. Covetousness is not the whole gamut of legislation. The temperance advocate does not expect to make bad people good by the legislation he promotes, but he does believe profoundly that legislation can so restrain the actions of the liquor industry that young people and others will have a much better chance at a good life.

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

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

This letter was written by an elder who retired after thirty years of active service:

This week we received our first check since our retirement, and want to say a great big thank you. Our hearts are full of deep gratitude to God and the church for providing for us. We love our church, and while we have been forced to retire because of ill health, our aim and desire are to be faithful and be a blessing to His kingdom. May God richly bless all of you who are serving so faithfully in this department.

The old-age support of the minister is a scriptural requirement. Therefore we welcome every opportunity to show our love and appreciation to these "veterans of the Cross." Give, not just to pay a budget, but so they may be assured that their church remembers their sacrifice.

DEPARTMENT OF
MINISTERIAL BENEVOLENCE

THE LOCAL CHURCHES

Pastor J. D. Smith sends word that he was recently elected to serve as president of the Fundamental Ministerial Fellowship of Santa Maria Valley, California. He is pastor of the Maria Highlands Church of the Nazarene.

FORT WORTH, TEXAS—The White Settlement Church recently experienced one of the best revivals of its history. Evangelist Jimmie Allen was mightily used of the Lord, and twenty-eight people prayed through at the altar for saving or sanctifying grace. Among the seekers were four young couples. On

the closing Sunday six people were added to the church membership. We deeply appreciated the Spirit-filled ministry of Brother Allen.—J. W. DOUGLASS, *Pastor*.

Evangelists Edward R. and Alma Ferguson write that due to a pastoral change, they have an open date, August 26 to September 6. Write them at their home address, R.F.D. 2, Vicksburg, Michigan.

GREENSBURG, INDIANA—Recently our church was blessed of God in one of the best revivals we have had with Rev. and Mrs. Orville Firestone as the evangelistic workers. The clear Bible messages of Brother Firestone, and the Scene-o-felt lessons by Mrs. Firestone were deeply appreciated by all who came. The attendance at the services was good and the entire church was helped.—A. J. ARBUCKLE, *Pastor*.

WOOD RIVER, NEBRASKA—In mid-May we enjoyed a Sunday-through-Wednesday meeting with our district superintendent, Dr. Whitcomb Harding, during which the Lord moved in our midst in an unusual way. In June we had a revival with Evangelist Buford Battin, and many souls sought and found God. Song Evangelist Charles Paul assisted in several services. In recent months several entire families have been reached, and are now attending the services regularly. The sanctuary has been re-decorated, work is continuing in the parsonage, and plans are under way for the Sunday school annex. We give God thanks for numerical and financial increases in the past year, and especially for the spiritual growth among our people.—EUGENE A. RATZ, *Pastor*.

CHICAGO, ILLINOIS—Austin Church has given \$5,613 for missions this year, including \$2,703 for New Guinea. All budgets are paid in full and, with full belief in our colleges, our church has paid \$11,240 in excess of the regular educational budget, on the new Science Building for Olivet Nazarene College. Through the faithfulness of members and friends, the mortgage was burned on June 7 on \$185,000 worth of real estate. District Superintendent Mark R. Moore brought a challenging message, reminding us we are "still in debt" both to the community and worldwide missions. Austin Church, under God, will cheerfully continue to make those payments.—ALVIN T. SMITH, *Pastor*.

BEAVERTON, OREGON—This local church surprised our pastors, Rev. and Mrs. Harold Little, during the morning service on June 14, with the presentation of tickets for a one-week vacation in Hawaii, a flower lei, and a book highlighting the progress of the church during their ministry. The records show that in their ten-year ministry church membership has increased from 81 to 166, Sunday school membership from 109 to 232, valuation of church property from \$4,800 to \$140,000, and church parsonage from \$9,000 to \$19,000. Contributions during the ten-year period have amounted to more than \$25,000. To further commemorate the occasion, open house was held during the afternoon

at the newly remodeled parsonage.—LAVIRA PEARSON, *Secretary*.

Rev. Mrs. Maud Fick, retired Nazarene elder, died June 13. She was a member of the Akron District, with home address at Pomeroy, Ohio.

Rev. Ralph C. Gray writes that he has completed forty-six years as a minister in the Church of the Nazarene, and has now resigned as pastor of the church in Quitman, Georgia. He and Mrs. Gray are now living at 901 N.W. 70th Way, West Hollywood, Florida.

Rev. T. C. Phipps, Nazarene elder, member of the Northeast Oklahoma District, died on June 18. He is survived by his wife, of the home address, Owasso, Oklahoma (Box 196); three sons; and two daughters, Mrs. C. Wm. Ellwanger and Mrs. Jack Gilbert, both of Kansas City.

Evangelist Fred Thomas reports: "Recently I closed one of the most glorious years of my life in the ministry of evangelism. I served in 5 camp meetings and 27 church revivals; preached 371 times and saw 2,519 people seeking God at the altar of prayer. I am so grateful to God for the mighty manifestations of His power and presence in meeting the needs of human hearts in our day. The God of revivals still lives."

Dr. and Mrs. A. S. London report: "In a recent service, First Church, Oklahoma City, Oklahoma, honored Mr. C. Ray, who started a Sunday school class of boys twenty-six years ago. Ten thousand boys have touched the church during this period of time. Pastor James Snow is giving First Church a great ministry, assisted by a fine staff of capable workers. We spent Mother's Day with Pastor Riley Laymon at Highland, Indiana—a day we shall not forget. The convention with Pastor B. Taylor and his people of Central Church, Lansing, Michigan, was one of inspiration, vision, and evangelism."

INDIANAPOLIS, INDIANA—The Bridgeport Church recently closed one of the finest vacation Bible schools to date. We had the highest enrollment ever; 137 enrolled and an average attendance of 103. The highest attendance any one night was 115. Some of the pupils prayed through in the classrooms and over fifty at the church altar. Mrs. Helen Cable served as superintendent, and the school was well organized for handcraft, Bible study, devotions, story time, play period, and the evangelistic hours. A fine program was planned, and enjoyed by an attendance of 141 on the last Sunday morning.—PAUL E. CABLE, *Pastor*.

SWANNANOA, NORTH CAROLINA—Our church recently enjoyed a good revival with Rev. W. W. Rose as evangelist, singer, and musician. God met with us in the services, giving good results at the altar and a total of forty-five seekers. Also we had a good spiritual baptismal service, and received five new adult members into the church. We are thankful for the building improvement, and that our Sunday school has almost doubled this year.—W. L. PHILLIPS, *Pastor*.

THE BIBLE LESSON

By NELSON G. MINK

Topic for August 2:

God's Covenant with His People

SCRIPTURE: Exodus 19-24 (Printed: Exodus 19:3-5c; 20:1-1, 7-8, 12-17)

GOLDEN TEXT: *To love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices* (Mark 12:33).

The same verse says, "And Moses went up . . . and the Lord called unto him." What a meeting this was! God is getting ready to make the big covenant with His people. This is to be a crisis--"decisive moment, turning point" for His chosen. Fire came down on the mount that day. God likes fire--His kind, that is. He led these people in a cloudy pillar of fire by night in their journeys. His presence now makes all the top of Sinai to seem to be burning. How wonderful today to feel His fire burning in our souls!

God is getting ready to make this nation great. From now on the Hebrews are to be reckoned with. "Blessed is the nation whose God is the Lord" (Psalms 33:12). Through the laws given at Sinai they are now entering into a covenant relationship with Him. This is going to involve their duties to God, and then their duties to man.

Awareness of our Christian covenant with God introduces a dimension of depth and significance into our relationships with God and man. Right relationships with God are all-important. Someone has said, "The wealth of a nation cannot be stored in gold bars. It must remain in the spirit and attitude of the people; wholesome, hopeful, and reverent."

It ought to be remembered that God's laws are given to help us and not to limit our happiness. The rails for the locomotive track are not to limit its operations, but to further, protect, and guide it onward. God commands only that which is good. He seeks to get us to the place where we can say, "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalms 40:8).

Someone has said that "character grows in the soil of experience, with the fertilization of example, the moisture of desire, and the sunshine of satisfaction." The saintly F. B. Meyer once said, "Let the voice of the Son of God hush into perfect rest the storms that sweep the lake of the inner life, and ruffle the calm surface. Let the whole being be centered on God himself."

Nothing pleases our God quite so much as loving Him with all the heart, mind, and strength, and our neighbour as ourselves. So His rules are for happy living, and when remembered and obeyed they make for perfect peace and contentment in the life situations of today.

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

GENERAL ASSEMBLY PICTURES

BLACK & WHITE PRINTS and COLOR SLIDES

From the more than 3,000 pictures taken by our official photographer during the General Assembly and preceding Conventions, prints and slides have been carefully selected to make up the sets listed below. Selection was made on the basis of general interest, and includes the best pictures available of the major services, convention and assembly business sessions, exhibits and displays, etc., plus representative shots of the crowds, the Memorial Coliseum building, and many of the outstanding events and personalities of the assembly and conventions. An identification sheet will be included with each set ordered. *Set prices are as follows:*

COLOR SLIDES (35 mm, 2 x 2")

Set of 36, \$8.95

Set of 50, \$11.95

BLACK & WHITE PRINTS (3½ x 5")

Set of 50, \$10.00

Set of 100, \$18.50

Order TODAY to ensure prompt delivery

ORDER FORM

Date 19.....

Please send the following:

Quantity

..... sets of 36 COLOR SLIDES \$8.95

..... sets of 50 COLOR SLIDES \$11.95

..... sets of 50 BLACK & WHITE PRINTS \$10.00

..... sets of 100 BLACK & WHITE PRINTS \$18.50

TOTAL

SHIP PICTURES TO:

Street

City State Zip

CHECK or MONEY ORDER Enclosed: \$.....

CHARGE (30 days) TO: Church Personal (other) Account

NOTE: Needed on ALL accounts--location and name of church where you are a member.

Location of Church: City State

Name of Church:

SEND INVOICE TO:

Street

City State Zip

Mail your order to

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

Deaths

REV. N. M. LEWIS

N. M. Lewis, age seventy-three, died June 11 at the Stanford-Palo Alto hospital, from an apparent heart attack. He was converted and called to the ministry early in life. He was a charter member and strong supporter of the organization of First Church of the Nazarene in Pueblo, Colorado. He entered the ministry in 1927, and pastored churches at Ft. Collins, Colorado; Colton, Daly City, Madera, Red Bluff, Brisbane, and Redwood City, California; and at Pullman and Dayton, Washington. The Redwood City church was organized under his ministry and became his last pastorate. For the past ten years he had been a faithful warrior, filling in as health would permit. He is survived by his wife, Beulah, of Redwood City; a daughter, Mrs. Mary Levin, of Gerber, California; a son, Rev. Paul M. Lewis, of Yakima, Washington; and his mother, Mrs. Lena Lewis, age ninety-six, of El Cajon, California. Funeral service is in charge of Rev. Don Farrand, pastor at Palo Alto, and Dr. E. E. Zachary, district superintendent.

REV. RUSSELL T. BUSH

Russell T. Bush, pastor of the Church of the Nazarene at Palco, Kansas, died suddenly on March 23 of a heart attack. He was fifty-five years of age, and had given almost thirty years in the Nazarene ministry. He had pastored in Pennsylvania, Indiana, Wyoming, and at Beloit, Chase, and Palco, on the Kansas District. Mr. and Mrs. Bush served several years in the evangelistic field also. Besides his wife, he is survived by four sons: Forrest, Ray, Russell, Jr., and Walter. Funeral service was conducted in the Palco church by the district superintendent, Dr. Ray Hance, assisted by Rev. Arthur A. Miller. Another memorial service was held in the Church of the Nazarene at Tipton, Indiana, with interment at Tipton.

REV. MARY I. TAYLOR

Mary I. Taylor, member of Hillcrest Church of the Nazarene in Vancouver, Washington, died May 2 at the age of ninety-five. She was born in Iowa on November 11, 1868, and converted at the age of sixteen. In 1888 she was united in marriage to Lemuel Owen; to this union were born seven children. Mr. Owen died in 1901. In 1906 she moved with her children to New Mexico, and in 1910 became a charter member of the Church of the Nazarene in Artesia. In 1914 she was married to Rev. Sam Hartline, and together they served the Lord in pioneer evangelism. Following his death, she continued in the active Nazarene ministry, pastoring several churches. She was ordained in 1926. In 1932 she was married to Rev. E. F. Taylor, and they served the Lord for many years in the local church at Ridgefield, Washington. Mr. Taylor died in 1948. She is survived by two sons: David F. and John L. Owen; and by three daughters: Sarah Hobson, Alice Bonnarens, and Mary Jane Wilder. She was preceded in death by two daughters, Dorothy, and Mrs. Margaret Wilde. She is also survived by Mr. Taylor's five sons: Roy, Fred, Oliver, Finney, and Rev. Ira Taylor, Nazarene missionary; and a stepdaughter, Mrs. Esther Bottemiller. Funeral service was held at Hillcrest church, with Rev. P. J. Bartram and Rev. Geo. Hendrickson officiating. This woman of God lived a wonderfully victorious Christian life. Burial was in Evergreen Memorial Gardens, Vancouver.

MRS. LUELLA N. LORD

Luellla N. Lord, age eighty-six, died May 30 in a nursing home in Newberg, Oregon. She was born June 8, 1877, in Abbotsford, Canada. In 1904 she was married to Rev. Edwin J. Lord, and together they attended the assembly in Pilot Point, Texas, in 1908, and became charter members when the Church of the Nazarene was formally organized. Mrs. Lord was one of the first deaconesses in the Church of the Nazarene. She and her husband pastored Nazarene churches in Newberg and Brentwood Church in Portland, where Mr. Lord died in 1942. Mrs. Lord returned to Newberg, where she had been an active member of the local church since. Twice Mrs. Lord served as the district missionary president. She is survived by a daughter, Minnie Rose, of Norwich, Connecticut; and a brother, Frank Norris, of Vermont. Funeral service was held in the Newberg church with the pastor, Rev. Don Fivecoat, officiating, and interment was in Friends Cemetery.

MRS. MABLE LÉONA TETERS was born May 1, 1898, at Forrest City, Missouri, and died March 31, 1964, at Portland, Oregon, where she had lived for twenty-two years. She was converted in Delta, Colorado, in 1925, where she joined the church and remained faithful to God and the Church of the Nazarene to the close of her life. She lived a life of devotion to God, the church, and her home, with a radiant testimony and strong faith. She and her husband were instrumental in organizing the church in Sidney, Montana, where they made their home before moving to Oregon. She is survived by her husband, Albert Lee Teters; three sons, Merl, Mervyn, and Marion; four daughters, Mildred Sherman, Maxine Henderson, Mary Crawford, and Marjorie Pursley; two sisters, Grace Warrick and

Beryl Dresher; and two brothers, Fred and Clarence Wiesman. Funeral service was conducted by Rev. Lillian Wilson, a former pastor, assisted by her pastor, Rev. G. F. Alice, with interment in the Garden of Meditation, Skyline Memorial Gardens, Portland, Oregon.

"SHOWERS of BLESSING" Program Schedule

**August 2—"Rejoicing in Adversity,"
by Russell V. DeLong**

**August 9—"Ring the Bells! Light the
Lights! Fan the Flame!" by Rus-
sell V. DeLong**

**August 16—"A Most Inspiring Truth,"
by Russell V. DeLong**

Announcements

WEDDING BELLS

Miss Linda Ruth Pierce, daughter of Evangelists Boyce and Catherine Pierce, and Mr. Gene Peters of Joliet, Illinois, were united in marriage on June 26 at the home of the groom, with Rev. Robert E. Larson, uncle of the bride, officiating.

Miss Janice Hurley of Sacramento, California, and Lieutenant James W. Rosbrugh of Eldorado Springs, Missouri, were united in marriage on June 13 in Arden Church of the Nazarene, Sacramento, with the pastor, Rev. Clyde A. Rhone, officiating.

Miss Nancy Jean Willis and Harold Lake, Jr., both students at Trevecca Nazarene College, were united in marriage on June 5 at the McClurkin Church of the Nazarene, Nashville, Tennessee, with Rev. Harold Lake, Sr., father of the groom, officiating, assisted by Rev. Ed. Cox, pastor.

BORN

—to Rev. Jim and Sally (Whitcanack) Bond of Casper, Wyoming, a daughter, Cristina Lynn, on June 22.

SPECIAL PRAYER IS REQUESTED

by a Nazarene lady in Florida for healing of a niece;

by a Christian mother in California for the salvation of a son in Michigan, also for the healing of his eyes—he is about to go blind; also for her own healing and help to live for God—she is now past seventy;

by a Christian reader in Indiana that God will heal her of a long-standing nervous condition, and help her to get straightened out spiritually; also that God may undertake for the work of a small church in Ohio;

by a Christian friend in Kansas for a special unspoken request, for her unsaved husband, children and families; also for the sanctification of a Christian son, and the healing of two sisters who are very ill;

by a Christian reader in Ohio for "a very urgent unspoken request";

by a Nazarene friend in California, for the reuniting of a brother and his wife before the divorce becomes final—many problems in their lives; the salvation of two sons, and that another son may be able to follow through with plans to serve God—she does believe God hears and answers prayer.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS Assembly Schedule

Iowa August 5 to 7
Virginia August 13 and 14
South Carolina September 9 and 10
North Carolina September 16 and 17
New York September 25 and 26

G. B. WILLIAMSON Assembly Schedule

Southwest Indiana August 12 and 13
Northwestern Illinois August 20 and 21
Indianapolis August 26 and 27
Georgia September 10 and 11

SAMUEL YOUNG Assembly Schedule

Wisconsin August 6 and 7
Houston August 19 and 20
Kansas City August 26 and 27
Southwest Oklahoma September 10 and 11

HUGH C. BENNER Assembly Schedule

Kansas August 5 to 7
Kentucky August 13 and 14
Northwest Indiana August 20 and 21
Missouri August 27 and 28
Joplin September 16 and 17

V. H. LEWIS Assembly Schedule

Dallas August 6 and 7
Tennessee August 19 and 20
Louisiana August 26 and 27
South Arkansas September 16 and 17

GEORGE COULTER Assembly Schedule

Minnesota August 20 and 21
Southeast Oklahoma September 9 and 10
North Arkansas September 23 and 24

Assembly Information

IOWA, August 5 to 7, at District Campground, Grand Ave. and Fuller Rd., West Des Moines, Iowa. Pastor Ray Phillips. General Superintendent Powers. (N.F.M.S. convention, August 4; S.S. convention, August 7; N.Y.P.S. convention, August 8.)

KANSAS, August 5 to 7, at First Church, 1400 E. Kellogg, Wichita, Kansas. Pastor G. A. Gough. General Superintendent Benner. (N.F.M.S. convention, August 3; S.S. convention, August 4; N.Y.P.S. convention, August 8.)

DALLAS, August 6 and 7, at the church, 231 W. Texas St., Denison, Texas. Pastor W. W. Cummins. General Superintendent Lewis. (N.Y.P.S. convention, August 4; N.F.M.S. convention, August 5; S.S. convention, August 5. N.F.M.S. and N.Y.P.S. conventions to be held at 1101 E. Houston, Sherman, eight miles from Denison.)

WISCONSIN, August 6 and 7, at Camp Byron, Route 1, Brownsville, Wisconsin. Rev. J. E. Letzeman, 929 Bowen St., Oshkosh, entertaining pastor. General Superintendent Young. (N.F.M.S. convention, August 4; S.S. convention, August 5; N.Y.P.S. convention, August 8.)

SOUTHWEST INDIANA, August 12 and 13, at Indiana University Auditorium, Indiana University Campus, Bloomington, Indiana. Pastor C. G. Bohanan, 511 N. Grant, Bloomington. General Superintendent Williamson. (N.F.M.S. convention, August 10-11.)

KENTUCKY, August 13 and 14, at Louisville Broadway Church, 324 E. Broadway, Louisville, Kentucky. Pastor J. C. Wallace. General Superintendent Benner. (N.F.M.S. convention, August 10; S.S. convention, August 11.)

VIRGINIA, August 13 and 14, at the Nazarene Camp, Buckingham, Virginia. Entertaining pastor, District Superintendent V. W. Littlell, 710 Prosperity, Fairfax, Virginia. General Superintendent Powers. (N.F.M.S. convention, August 11; N.Y.P.S. convention, August 12; S.S. convention, August 12.)

HOUSTON, August 19 and 20, at First Church, 46 Waugh Drive, Houston, Texas. Pastor Hugh B. Dean. General Superintendent Young. (N.F.M.S. convention, August 17; S.S. convention, August 19.)

TENNESSEE, August 19 and 20, at First Church, 510 Woodland St., Nashville, Tennessee. Pastor T. E. Martin. General Superintendent Lewis. (S.S. convention, August 17; N.F.M.S. convention, August 18.)

MINNESOTA, August 20 and 21, at the Lake Koronis Assembly Grounds, Paynesville, Minnesota. General Superintendent Couiter. (N.F.M.S. convention, August 17; S.S. convention, August 19; N.Y.P.S. convention, August 22.)

NORTHWESTERN ILLINOIS, August 20 and 21, at the District Center Manville Camp, Manville, Illinois. Pastor Ray Gibson, 1620 E. Main St., Streator, Illinois. General Superintendent Williamson. (N.Y.P.S. convention, August 17; N.F.M.S. convention, August 18; S.S. convention, August 19.)

NORTHWEST INDIANA, August 20 and 21, at the Indiana University, 3400 Broadway, Gary, Indiana. Pastor Harold Latham, 130 East 49th, Gary. General Superintendent Benner. (N.F.M.S. convention, August 18-19.)

Nazarene Camps

July 31 to August 9, Indianapolis District Camp at District Campgrounds, near Camby (ten miles south of Indianapolis on Hi-way 67). Dr. Norman Oke, Rev. Roy Bettcher, Singer Charles Paul, Rev. Luther Cantwell, district superintendent. Write W. A. Burton, Route 1, Box 132, Camby.

July 31 to August 9, Southwest Oklahoma District Camp, at District Campgrounds, 3 1/2 miles west of Anadarko, Oklahoma. Workers: Dr. Edward Lawlor, Rev. Morris Chalfant, Professor and Mrs. Jim Main. Write W. T. Johnson, 7313 South Douglas, Oklahoma City, Oklahoma 73139

August 1 to 9, Akron District Camp, at the Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Rev. Don S. Scarlett, Rev. and Mrs. W. H. Brand, Rev. C. J. Haas. Rev. C. D. Taylor, district superintendent.

August 2 to 9, Canada West District Camp, at Harmattan, Alberta (15 miles west of Olds). Workers: Rev. Bruce T. Taylor, Dr. Arnold E. Airhart, Rev. Jerald D. Johnson. For information write the district superintendent, Rev. Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada.

August 2 to 9, Northeastern Indiana District Camp, at District Campgrounds, East 38th St. Ext., Marion, Indiana. Workers: Dr. Ralph Earle, Dr. T. W. Willingham, Rev. Wallace White, Professor DeVerne Mullen. For information write the district superintendent, Dr. Paul Uppike, Box 987, Marion, Indiana.

August 3 to 9, Iowa District Camp, at the Nazarene District Campgrounds, West Des Moines, Iowa. Workers: Rev. Paul McGrady, Rev. Elvin DeVore, Professor James Bohi. Dr. Gene E. Phillips, district superintendent.

August 3 to 9, New Mexico District Camp, Mountain Park Campground (ten miles southwest of Capitan on Ruidosa Highway). Workers: Rev. Glen Jones, Rev. Leslie Parrott, Professor Lewis Thompson, Rev. R. C. Gunstream, district superintendent. For information write Ed. Walker, Nazarene Campground, Capitan, New Mexico.

August 4 to 9, Northwest Indiana District Camp, at the District Campgrounds, Route 1, San Pierre, Indiana. Workers: Dr. Mendell Taylor, Song Evangelist Jack Bierce, Mrs. Wilma Rice. For information write the district superintendent, Dr. Arthur C. Morgan, P.O. Box 350, Valparaiso, Indiana.

August 6 to 16, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Dr. I. Vanderpool, Dr. George Frame, Rev. Charles Hastings Smith, Rev. Robert Condon, Rev. Harold Stickney, and others. District superintendents, Dr. E. E. Zachary, Central California; Rev. Eugene Stowe, Northern California; and Rev. Kenneth Vogt, Sacramento.

August 7 to 16, Arizona District Camp, at Nazarene District Center, 203 Pine Drive, Prescott, Arizona. Workers: Rev. J. C. Crabtree, Dr. John L. Knight, Professor Ronald J. Lush. Dr. M. L. Mann, district superintendent. For information write Rev. James F. Cullumber, 109 S. Belvedere, Tucson, Arizona.

August 7 to 16, Eastern Kentucky District Camp, at Mount Hope Nazarene Camp, (on State Road 156, between Routes 11 and 22), seven miles south of Flemingsburg. Workers: Rev. W. T. White, Rev. I. F. Younger, Professor Warnie Tippitt. Write N. A. Ritchie, 2607 Adams Ave., Ashland, Kentucky.

August 7 to 16, Washington and Philadelphia Districts Camp Meeting, at North East Maryland (1/2 mile above Route 40). Workers: Dr. Richard S. Taylor, Rev. Joseph Bierce, Rev. Merrill Bennett, Rev. and Mrs. Wm. Snyder, Kari Ward, and others. District superintendents—Dr. E. E. Grosse, Washington, and Rev. James E. Hutton, Philadelphia. For information write Rev. Boyd M. Long, 445 Washington St., Royersford, Pennsylvania.

August 11 to 16, San Antonio District Camp. Workers: Dr. Orville Jenkins, evangelist; Rev. and Mrs. Wayne Gash, singers and musicians. For information write the district superintendent, Rev. James C. Hester, 200 Gardenview, San Antonio 13, Texas.

August 17 to 23, Abilene District Camp, at Camp Arrowhead, ten miles northeast of Glen Rose, Texas, on Hi-way 67. Workers: Rev. Jimmie Dobson, Rev. Glen Jones, Rev. Wallace White, and Paul Skiles. Rev. Raymond Hurn, district superintendent. For information write W. E. Rhodes, 5220 West Freeway, Fort Worth, Texas 76107.

August 23 to 30, Idaho-Oregon District Camp, at District Campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool, Dr. Elwood Sanner, Professor Pau McNutt. Rev. I. F. Younger, district superintendent, P.O. Box 31, Nampa, Idaho.

August 24 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Dr. W. T. Johnson, Rev. Forrest McCullough, Professor and Mrs. James Main. For information write Rev. Irving Mitchell, Tabor, Iowa.

August 28 to September 6, New York District Camp, at District Campgrounds, Groveville Park, Beacon, New York. Workers: Dr. Edward Lawlor, Rev. Fred Thomas, Singer James T. Bohi, Marjorie Goslaw, George Whetstone. Rev. Robert Goslaw, district superintendent, 1115 Woodrow Road, Staten Island, New York 10312.

the Answer corner

Conducted by W. T. PURKISER, Editor

Will you please explain Luke 22:44 in the Answer Corner? Did Jesus really sweat blood, or was it just great drops of sweat?

The verse reads, "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground."

It is difficult to say with certainty, but it seems probable that the agony

was so great that the sweat was tinged with blood forced through His veins.

At a scene like this, it is difficult to analyze. Our proper mood should be to "worship and adore."

What is the difference between watching an old motion picture on TV, and attending the motion picture theater?

Our church has taken the stand that there is a difference between television as such, and the motion pictures. Part of the reason for this is that there is a great deal more available on television than the rerun of ancient movies.

Our opposition to the motion picture industry has not been based upon the content of any single film, but on the moral tone and detrimental effects of the industry on the whole. We believe that any patronizing of the motion pictures is supporting an industry which has contributed much to the virtual

collapse of moral standards in our day.

However, this position demands the cultivation of a sanctified judgment as to what is fitting and proper on the television screen. There is a world of difference between a documentary news program, and a free-for-all, slapstick vaudeville show. That there is too much of the latter on TV, most people would readily admit. If a person can't see the difference, or hasn't gumption enough to discipline his tastes, there isn't much hope for him anyway.

Just what does our church mean by "witnessing"? It seems not to be clear to some.

Witnessing is giving personal testimony to the saving grace of Christ with the purpose of winning the interest and eventually the salvation of others. In a broad sense, any identifi-

cation of oneself as a Christian is witnessing. In a more specific sense, it is a purposeful testimony to one not yet a believer.

What is your personal opinion of the translation of the Bible recently made by George M. Lamsa? It has been translated from the Peshitta, "the authorized Bible of the Church of the East."

The Lamsa version is a "translation of a translation." It is therefore open to the rather obvious criticism that it, like the Catholic Douai Version (translated from the Latin), is one step farther removed from the original Scriptures than a translation directly from the Hebrew and Greek.

The Peshitta is the standard Syriac version prepared by Bishop Rabbula about four hundred years after Christ for use in churches in Syria and Mesopotamia. The Old Testament portion

was based on an Old Syriac translation from the Hebrew made in the second or third century. The New Testament was partly based on the Greek text, partly on an Old Syriac translation of the Gospels dating to about A.D. 200, and partly on Tatian's Syriac harmony of the Gospels in the second century.

Without disparaging the value of Dr. Lamsa's work, it seems to me the best translations are those made from the original languages directly.

Will you please tell me where I can find it in the Bible that angels have wings?

It may be implied in Revelation 8:13 and 14:6, although the Bible nowhere states specifically that angels have wings. The idea that angels are winged creatures has probably come from the fact that the cherubim, the living creatures of Ezekiel 1 (which seem to be called cherubim in Ezekiel 10), and the four "beasts" of Revelation 4 did have wings.

Angels always appeared to human beings as men, and were often mistaken for ordinary mortals—which would hard-

ly be the case if they had wings. In essential nature they are spiritual beings (Hebrews 1:1, 14).

Cherubim (*cherub* is singular, *cherubim* is plural) are difficult to picture, since they are variously described. At least some of them had four wings (Ezekiel 1:6), while others had six wings (Isaiah 6:2). They would appear to have combined human and animal forms. Cherubim are always closely associated with the power and presence of God.

Nazarene Evangelistic Ambassadors

Ambassadors Team I, under the direction of Dr. Honorato Reza, arrived in Monterrey, Mexico, on July 2. They were welcomed by 150 Nazarenes at the airport.

The team was divided into three sub-teams, went into rehearsals for services at once, and that evening held services in Saltillo, and in the Third and Fifth Nazarene churches in the city of Monterrey. Dr. Reza reported there were "excellent crowds in Monterrey, with fifty new converts in the first few days of the campaign."

The church at Saltillo reported overflow crowds; converts in all the services, four of these being people who were in a Protestant church for the first time in their lives.

Highlights of their busy days were the seasons of prayer with the Mexican pastors. These were times of rich blessing and warm fellowship as Spanish and English prayers mingled together before the throne of God.

Dr. Reza reports, "The boys are doing very good work, Dr. C. Wm. Fisher is doing excellent preaching, and Professor Ray Moore is wonderful."

Nazarene Medical Organization Formed

The Nazarene Medical Organization was formed at a breakfast meeting of Nazarene doctors attending the General Assembly in Portland last month. Dr. Paul Mangum, Nampa, Idaho, was elected president, and Dr. Carl Stiff was chosen secretary.

Dr. Stiff would like to contact other Nazarene M.D.'s who may not have been present at Portland. His address is: Carl E. Stiff, M.D., 6308 S.E. Queen Road, Milwaukie, Oregon.

Dr. Corlett Reelected Seminary Head

Dr. Lewis T. Corlett was reelected president of the Nazarene Theological Seminary at a meeting of the Seminary board in Portland last month. Dr. Corlett will serve a two-year term by reason of the action taken at the General Assembly to retire denominational executives at age seventy. The assembly also voted to set the limit at age sixty-eight for the election of general superintendents.

Okinawa V.B.S. Outstanding

After less than one year in operation, the Keystone Church of the Nazarene on Okinawa, composed chiefly of American service and civilian employees, conducted a vacation Bible school which earned the Pioneer Award. Although conducted amid torrential rains breaking a long island drought, an average

attendance of 115 was maintained. Fifty of the children were converted, according to the report of James A. Collins on behalf of the church.



New Hampshire Lottery Sales Top \$1 Million

CONCORD, N.H. (EP)—The New Hampshire Sweepstakes Commission has reported that the state's controversial lottery, approved by the legislature over the opposition of Protestant church leaders, has raised its first million dollars through sales at state-operated liquor stores and at two racetracks.

At the close of business on May 30 the commission had sold 349,687 tickets—217,217 at liquor stores and 102,470 at the tracks—for a total of \$1,049,061.

It was also revealed that the first drawing in the nation's only legalized state lottery will be held at Rockingham Park in Salem in July, with one ticket to be drawn for each of the 332 horses nominated for the race.

Seminary Professor Dies in Bus Accident

YLOUTMA, INDIA (MNS)—Rev. P. T. Gackwad, professor at Union Biblical Seminary here and leader in the India Conference of the Free Methodist church, was fatally injured April 17 when the bus in which he was riding plunged down a decline and crashed into a tree.

Suffering almost complete paralysis from a spinal injury, Mr. Gackwad died a few hours later. A deep sense of loss pervades the entire conference. Rev. P. T. Gackwad's brother is the district superintendent of the Church of the Nazarene in India.

Christian Endeavor in Honolulu

COLUMBUS, OHIO—Christian Endeavorers from the United States, Japan, Australia, and the islands of the Pacific will be coming to Honolulu, August 6-9, for the Fourth Pacific Area Conference of the World's Christian Endeavor Union.

The call for the conference has been issued by Bishop Clyde W. Meadows, president of the World Christian Endeavor movement, to leaders from Area I, which includes the Americas, Asia (except India), and the islands of the Pacific. Theme will be "Jesus Christ . . . the Way" (*Iesu Kristo Ke Ala*).

Most of the meetings will be held in historic Kawaiahaeo church, with the Saturday evening *luau* at Kaumakapili church and some daytime activities at Makiki Christian church. Local arrangements are being made by a committee headed by Rev. John L. A. Kalili and Harry K. Stewart, Jr., cochairmen. Dr. Abraham K. Akaka, minister of Kawaiahaeo church, is committee advisor.



Nazarenes with their welcome banner waiting for the Ambassadors to arrive at Monterrey airport.



Tink, Smee, Boden, and Monck, with Pastors Gonzalez, Flores, and Pacheco, ready to go out calling and giving out advertising bills for the meetings.



1 Mrs. J. D. Wiginton and the children of the junior church in Maria Highlands, Santa Maria, California, a home mission congregation sponsored by the Los Angeles District. The junior church attendance the Sunday the picture was made was fifty-one. The church is making outstanding progress under the pastoral leadership of Rev. Jay Smith.



2 Participants in dedication services for the recently completed sanctuary of the First Church of the Nazarene of Goldsboro. Left to right are Rev. and Mrs. W. J. Harrison, pastors of the church; Dr. and Mrs. Lloyd Byron, district superintendent of the North Carolina District; and neighboring pastor, Rev. Walter MacPherson, of Kinston, North Carolina. The new church is located on U.S. Bypass 70 east of Goldsboro.

3 Rev. Bertrand Peterson, pastor of the First Church of the Nazarene, Oregon City, Oregon, examines a copy of a Brazilian newspaper presented to him by Dr. Earl Mosteller, missionary on furlough from Brazil. Mr. Peterson, while president of the Willamette County Ministerial Association, received much newspaper and television publicity when he headed a drive to keep dog racing out of Multnomah County. His church has decided to share their pastor's ministry with a larger audience by sponsoring publication of his Sunday sermons.

4 Mrs. Emma Tighe, eighty-six years of age, was recently baptized by Pastor Melvin B. Rayborn at the Church of the Nazarene in Atwater, California. Mrs. Tighe, affectionately known as "Grandma Tighe," is standing in the baptistry with Pastor Rayborn immediately before being baptized for the first time.



News
in
Picture



5 Fifteen new church members recently received into the membership of the First Church of the Nazarene, Frankfort, Indiana. This class is unusual in that fourteen were received by profession of faith and one from another denomination. All are fifteen years of age or older. Rev. Nathan A. Adams, Jr., the pastor, is on the right.

NEW from . . . Lillenas*

A TREASURY OF WESLEY'S HYMNS

Wesley Hymnbook

Compiled by DR. FRANK HILDEBRANDT, *Drew University*

CHARLES WESLEY gave the Church many of its greatest hymns. Until now, these could be found only in rare editions.

The publication of this new WESLEY HYMN-BOOK brings 154 of these historic, inspired hymns back into use. These cover the spectrum of religious experience from conviction, repentance, holiness, to eternal rest in heaven. Twenty-nine numbers are related specifically to holiness, perfect love, and purity of heart. Both the music and the words appear throughout the book.

An invaluable reference and source book for your library if you are . . .

A MINISTER . . .

for quotations on Christian experience and the Spirit-filled life

A MUSIC DIRECTOR . . .

for help in planning choral and congregational music

A LAYMAN . . .

for devotional reading and family worship and hymn-sings

Hymn of Month

JESUS, THE VERY THOUGHT OF THEE

Let this meaningful hymn enrich the music program of your church during the month of AUGUST

For CHOIR

SANCTUARY CHOIR

Choral arrangement by Don Whitman
AN-240 20c

For ORGAN

ORGAN OFFERTORIES

17 hymn and gospel song transcriptions by Winifred L. Winans

\$1.50



For PIANO

SACRED TRANSCRIPTIONS FOR THE PIANO, Book 2

24 beautiful arrangements by Wilda Jackson Auld

\$1.75

SACRED TRANSCRIPTIONS FOR THE PIANO—FOUR HANDS

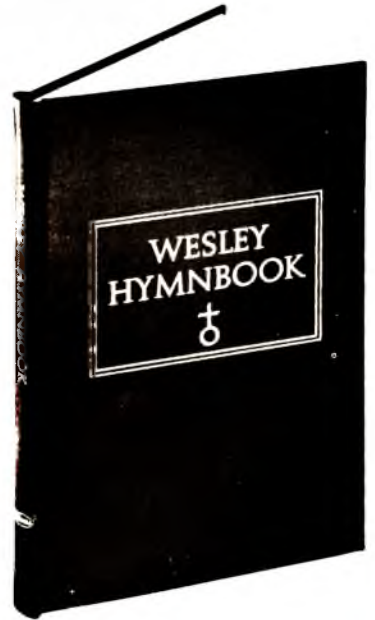
16 duet arrangements by Wilda Jackson Auld for one or two pianos

\$1.25

EASY ARRANGEMENTS OF FAVORITE HYMNS

23 selections by Ethel Rogers for solos, duets, and duos. Suited to organ too.

\$1.00



JOHN WESLEY made a practice of carrying his Bible and hymnal together

MARTIN LUTHER said, "Next to theology, I give to music the highest place and honor."

Lustrous black cloth binding with gold-stamped title, 180 pages. Indexed by Tunes, Composers, First Lines. Preface includes "Wesley's Rules for Singing" and other items of interest.

\$1.75

**A hymnbook
hymn-lovers will cherish**
*The Best in Gospel Music
Produced by Your . . .

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141
Washington at Bresee, Pasadena, California 91104
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario
Prices slightly higher outside the continental United States

PLAN—ORDER NOW FOR THIS SPECIAL "HYMN OF THE MONTH" FEATURE