

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

*Brightly beams our Father's mercy
From His lighthouse evermore.*

June 19, 1963

GOD'S SURPRISES

THE CLEAREST and most penetrating picture of God given to us in His Word is that He is a God of holy love—One who reveals himself to needy men everywhere. But with this self-disclosure, God makes demands upon us. He insists on nothing less than genuine sincerity and childlike faith on our part. “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).

In dealing with us, God has a way of putting us to the test and of probing us to the very depth. This was Abraham's experience when he led his beloved Isaac to the mountain of sacrifice, at God's command. That long journey was an agonizing one; but when things looked dark, Abraham dared to tell the lad that God would provide himself a

sacrifice. In the nick of time, after Isaac was bound upon the altar, God's voice was heard and the ram caught in the thicket pointed out. But in that hour it was Abraham who was tested, not God.

The full and final revelation of God came in the gift of His Son, Jesus Christ, our Lord. But the climax of His life and ministry came with that awful Cross. This was followed by the dense darkness and the silence of the tomb. The suspense lasted for three days and the hours came slow and painful. But the revelation that followed lasted for forty days. God is like that; He gives three days of testing against forty days of revelation!

Mary Magdalene was probably the first to see our resurrected Lord. She could scarcely identify Him for her tears, at first. She supposed He was the gardener. Her prayer even then was that God might help her recover the Master's body, which she assumed had been stolen. God's answer was the resurrected Saviour himself. He had

*General
Superintendent
Young*



denied her immediate petition but gave her her heart's true desire.

God is still surprising men and women of faith. His answers surpass all our petitions. He knows and anticipates our needs. Our future is in His hands and we are content. His silence about details does not disturb us when we recall His resourceful love. Our peace lies in His will. We will trust and not be afraid.

My presence shall go with thee, and I will give thee rest (Exodus 33:14).



The Never-failing Presence

By ERIC E. JORDEN

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THE CHILDREN OF ISRAEL, on their journey from Egypt to Canaan, are camped at Sinai. Moses is on the mount receiving, as we know, the tables of stone. The people, restless during their long wait for Moses' return, insist that

Aaron make them gods. This results in the making of the golden calf.

Great revelry on the part of the people ensues. God hears the noise of the people. He knows they have once more rebelled. "I have seen this people, and, behold, it is a stiffnecked people" (32:9). God would destroy them immediately, but Moses intercedes. All but three thousand are spared.

Shortly thereafter God speaks to Moses. "Depart, and go up hence, thou and the people . . ." (33:1). Moses is not at all sure that he is ready for this assignment. He pleads for help. As the conversation continues, God makes the promise of His presence. "My presence shall go with thee, and I will give thee rest."

There are three points in this conversation between God and Moses which challenge our thinking. *First*, there is *the admission of inadequacy* on the part of Moses. This is found in verse 12: "See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me."

Moses was a great leader, well prepared from the human standpoint to guide his people. Already he had shown signs of military and spiritual leadership. He had led Israel safely through the three months' trek to Sinai. Moses, however, is unwilling to depend solely upon his training and past success. He knows the difficulty the assignment holds. In his words, "Thou hast not let me know whom thou wilt send *with me*," we sense the admission of personal inadequacy. It was this which led to God's promise of His presence.

There is in this conversation, *secondly*, an acknowledgment of *a dependence upon God for direction*: "If I have found grace in thy sight, *show me now thy way*" (v. 13). Moses was unwilling to

move one foot until God gave evidence of His direction. No doubt Moses knew the way to Canaan—perhaps *a way*. But would *his way* be God's way, the best way? Perhaps it was a sense of responsibility for a nation, not just his own life, that made him want to be sure of the right way to go. One false move and many lives could be lost. The greatness of Moses' person is seen in this acknowledgment of dependence for direction.

The *third point* is *the promise of a Presence*, which God made: "My presence shall go with thee" (v. 14). This was what Moses wanted more than anything else. "If thy presence go not with me, carry us not up hence." Perhaps we might call this a "holy stubbornness"—really not a bad quality of character.

The promise seems to have meant *two things* specifically for Moses. These we find in verse 16. For Moses, God's presence meant *a sign of God's satisfaction* with His people. "For wherein shall it be known *here* that I and thy people have found grace in thy sight? *is it not in that thou goest with us?*" God's presence with His people is always a sign of His pleasure in them. God does not show His presence except with His own children.

Again, the fact of God's presence was for Moses *the seal of their separation*. "Is it not that thou goest with us? *so shall we be separated, I and thy people, from all the people that are upon the face of the earth.*" The word "separation" means also "wonderful." God's presence with His people makes them a wonderful people. They *are* different, not because of the outward signs set by man, but because of the inner reality of His presence. It is *His* presence in individual lives and among His people corporately which constitutes "the difference" between "the Church" and "the world." Where God's presence is, sin cannot be. His people will be a holy people, a "wonderfully different" people.

One concluding thought makes this story of Moses real for us today. When God said, "My presence shall go with thee," He added, "and I will give thee rest." That word "rest" is significant. It means "to cause to relax, to trust, to have confidence in." It was as if God had said, "And

underneath are the everlasting arms," and, "I will guide thee with mine eye."

Moses was given a difficult assignment. Admitting inadequacy, acknowledging dependence for direction, he received the promise of a Presence. That meant he could rely entirely upon God for wisdom and strength to fulfill the task. The same holds true for us today.

THE BIBLE

in the window



By Evangelist PAUL MARTIN

AS I WALKED BY the "Sweet Shop" in green and grassy Tillamook, Oregon, I noticed that one of the display windows had mottoes and Bible verses. They were witnessing in an attractive manner. Ray Shinn, a first-class Christian, according to Pastor Braddock, is the owner-manager of the bakery.

Immediately I wanted to know three things: How was this man saved? What is the story of the display window? Are there any other Christians in this home?

How was this man saved?

Rev. Roscoe Pershall came to Ray's house in the summer of 1955 doing house-to-house visitation, and looking for prospects for personal soul winning. The children started to Sunday school, and Pastor Pershall kept calling. Ray's wife was soon saved in the home, and wanted to live differently; and Pastor Pershall kept calling. "He made the gospel so plain," Ray says, "and he made me feel I didn't have to live in sin." In October, 1955, Ray Shinn was saved. Pastor Pershall kept calling.

What is the story of the display window?

"That window is for Bill. I'm praying for him. He passes almost daily. When I first put a little scripture lesson in the window, I noticed he looked at it carefully; so I've been giving him more and more to read. Bill soon came in. No, he hasn't

Prayer for Every Day:

*O Father, keep me from the sin
Of probing judgments that would find
The motive hidden deep within
Recesses of another's mind.
Instead, may springs of kindness flow
Within my heart, so cool and sweet
That when I talk with one I know,
Or with a stranger on the street,
The path he walks shall be more fair,
His thoughts be prefaces to prayer.*

By GRACE V. WATKINS

been saved yet, but he told me he came into the shop because of the window witness. So that's Bill's window."

Are there other Christians in this home?

Yes, and it is because a good church has ministered to them. Good pastors have fed them. Laddy Shinn, outstanding high-schooler, is among the leaders of the eighty (and that's no exaggeration) teen-agers around this church. Karen, Stephen, and soon Susie, have a place to work and worship—a nice place—adequate Sunday school facilities, beautiful sanctuary. Rev. Lester Braddock has been so blessed of God in planning, and leading this good Church of the Nazarene! Of course, the only difference between the Shinn home and other homes around them is that Jesus lives with them. What a difference!

P.S. And Ray Shinn makes good bread and rolls, too!

The Cover . . .

*Brightly beams our Father's mercy
From His lighthouse evermore;
But to us He gives the keeping
Of the lights along the shore.*

*Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save.*

—Philip P. Bliss

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The Meaning of the Cross

By P. P. BELEW, Pastor, Westside Church, Hoopston, Illinois

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God (I Corinthians 1:18).

FROM MOSES TO MALACHI, and from the alpha of Genesis to the omega of Revelation, there runs a chain of predictions concerning the Messiah which have their fulfillment in Jesus of Nazareth. The deletion of all this would so emasculate the Scriptures as to render them almost useless. From his confrontation by the Master on the Damascus road until his death in Rome, Paul ceased not to declare "that this Jesus, whom I preach unto you, is Christ" (Acts 17:3). Likewise said Peter, "Those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (Acts 3:18).

The Cross, then, means

I

The fulfillment of prophecy. Many centuries before it was predicted, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalms 41:9). How accurately was this fulfilled! "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you?" (Matthew 26:14-15) Judas, who had been with Him from the beginning, knew well His Gethsemane resort; and into that sacred retreat, hallowed by the footfalls of the Son of God and consecrated by His holy breath in prayer, Judas led a mob "with lanterns and torches and weapons," and betrayed his Master with a kiss!

Concerning the attitude of state and Church, it was said, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. . . ." (Psalms 2:2). Hence Pilate and Herod, who had been "at enmity between themselves," were "made friends together" on that turbulent day of the Crucifixion. And the rulers of the Sanhedrin covenanted with Judas "for thirty pieces of silver," and suborned perjured testimony in a desperate effort to further their nefarious intentions.

In regard to the treatment Jesus received at

the hands of the soldiers, it is written, "His appearance was so marred, beyond human semblance, and his form beyond that of the sons of men" (Isaiah 52:14, R.S.V.*). They scourged Him unmercifully, pressed a crown of thorns upon His brow, spat upon Him, and nailed Him to the Cross. When He asked for water, they gave Him vinegar, and gambled for His clothing while He suffered unspeakable pain. All of this had been foretold by the prophets hundreds of years before.

Of His death and burial it is stated, "He made his grave with the wicked, and with the rich in his death" (Isaiah 53:9). And so it is recorded, "Then were there two thieves crucified with him, one on the right hand, and another on the left" (Matthew 27:38). And again, "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. . . . And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb" (Matthew 27:57-60).

Finally it was declared, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces" (Isaiah 25:8). Consequently, even the Roman guards who stood by the Cross, when they "saw the earthquake, and those things that were done," said, "Truly this was the Son of God" (Matthew 27:54). Then on that first Lord's day morning, Mary, weeping, "looked into the sepulchre," and, lo, Jesus was gone! From the angels who now occupied the tomb came the inquiry, "Woman, why weepest thou?" Turning about, she saw Jesus, but knew not that it was He. But when the familiar voice said, "Mary," she instantly exclaimed, "Master!" Time for weeping was now over. Death had indeed been swallowed up in victory.

Again, the Cross means

II

The cost of redemption. I shall not explore the various theories of the atonement. May it suffice to say that it was necessary, full, and complete. The unequivocal truth is, "Without shedding of blood

*From the Revised Standard Version, used by permission of the International Council of Religious Education.

is no remission" (Hebrews 9:22). Jesus was "the Lamb slain from the foundation of the world" (Revelation 13:8). All the sacrifices offered for four thousand years prior to Calvary were types of Him who was destined to "taste death for every man" (Hebrews 2:9). These oft-repeated Old Testament sacrifices, which had their fulfillment in "the offering of the body of Jesus Christ once for all" (Hebrews 10:10), were:

(1) Inaugurated at the fall of man. The "coats of skins" with which God clothed Adam and Eve were from animals that had been slain. The faith by which their son "Abel offered unto God a more excellent sacrifice than Cain" (Hebrews 11:4) was evidently faith in the promised Messiah. God could not respect Cain and his offering because the symbolism was wrong. "Cain brought of the fruit of the ground" (Genesis 4:3), which in that case typifies man-made religions that purport to save the race by schemes of their own devising. Abel "brought of the firstlings of his flock and of the fat thereof," which symbolized the promised Saviour.

(2) Practiced by the patriarchs. This reached its highest expression in the willingness of Abraham to offer his son Isaac (Hebrews 11:17-19). Although God did not permit the actual sacrifice of Isaac, He was highly pleased with the total commitment of Abraham (Genesis 22:12).

(3) Incorporated into the law. Under the Mosaic economy the priests offered sacrifices day by day continually; and once a year, on the Day of Atonement, the high priest went alone into the holy of holies and offered sacrifice for all the people. At the dedication of the great Temple which he had built, Solomon "offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep" (I Kings 8:63). This I once thought extravagant until it occurred to me that it represented the awful cost of redemption. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32)

(4) Typified by the paschal lamb. As in the case of all animals offered in sacrifice, the paschal lamb had to be "without blemish" (Exodus 12:5). It had also to be roasted whole and eaten without the breaking of a bone, with its blood struck on the portal of the house. Said Jehovah. "When I see the blood, I will pass over you" (Exodus 12:13).

How completely was all this fulfilled in "Christ our passover" (I Corinthians 5:7)! He was "a lamb without blemish and without spot" (I Peter 1:19), "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26). And despite all that He suffered before and at the Crucifixion, and contrary to normal procedures in dealing with crucified persons, "they brake not his legs" (John 19:33).

Finally, the Cross means

III

The highest expression of divine love. Those who sneer at the atonement as "slaughterhouse religion" miss the point entirely. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). And further, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

(1) The death of Christ was remedial. The law decreed death for sin, and since all had sinned, the sentence of death hung like the sword of Damocles over the heads of a guilty world. Either all must die or someone whose life was worth all others must die in their stead. That Someone is the only begotten Son of God, and "he that believeth on him is not condemned" (John 3:18). "Christ hath redeemed us from the curse of the law" (Galatians 3:13).

(2) The death of Christ was voluntary. When Pilate boasted that he had the authority either to crucify or to release Him, "Jesus answered, Thou couldest have no power at all against me, except it were given thee from above" (John 19:11). On another occasion Jesus said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17-18). On the night of His betrayal He said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:53) And when the last hour had come, "he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46).

(3) The death of Christ was vicarious. In the words of the prophet, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5) When on the Cross, Jesus cried, "My God, my God, why hast thou forsaken me?" (Mark 15:34) and again He said, "I thirst" (John 19:28), He was, I think, suffering something of that separation from God and insatiable want that the lost soul experiences in eternity.

*Tell of the Cross where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him;
Tell how he liveth again.
Love in that story so tender
Clearer than ever I see.
Stay, let me weep while you whisper
Love paid the ransom for me.*

What Love will do

By Sunday School Evangelist A. S. LONDON

LOVE will make one great in soul. It shows no signs of littleness. There is nothing about it that is petty or mean. It rises above personal grievances, and has no place for hostility or bitterness.

The Old Testament is the story of God's dealing with Israel. Israel was constantly rebelling against Him, yet He said, "How shall I give thee up, Ephraim?" (Hosea 11:8) "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isaiah 49:15). God forgave Israel, and kept on forgiving. He did not cast them off.

The New Testament tells us of the love of Jesus. He came unto His own and they received Him not. His disciples misunderstood Him. But "having loved his own . . . he loved them unto the end" (John 13:1). His love survived even Peter's desertion and denial. He loved in spite of insult.

The story of the prodigal son shows the divine quality of love in the bosom of the Father. The boy had wronged his father, but the father's love held on. Love endures and persists and reveals itself in patience. Love is the one thing needful, and without it everything else is of but little value.

Henry Drummond, the great Scottish clergyman and author, said that the greatest thing a person can do for his Heavenly Father is to be kind to His other children. Love is kind, bears patiently wrongs and injuries, and gives itself in selfish service. Love will cause one to be interested in the welfare of all. It envieth not, is not puffed up, and never degrades the object of its love.

"Do not let the adversary lead you to dwell upon some one subject, to the exclusion of others, such as faith, dress, pride, worldliness, Masonry, etc. Aim at symmetry of character, and give each item its proper attention. Make no hobby of any single item in particular, but a symmetrical holiness in general. The Bible has no hobby but holiness, without which no man shall see the Lord."—
J. A. Wood.

Love lavishes itself upon others. It is not irritable, nor swift to take offense. It never plots against a person, and does not harbor evil thoughts about a living soul. It does not keep a record of wrongs committed. It was said of Abraham Lincoln that he did not have room in his mind for any wrongdoing committed against him.

Love never gloats over the weaknesses or failures of an individual. It is gladdened by the prosperity of other people. It rejoices in the truth, and mourns and suffers over others who miss the way.

Love never yields to the point where it surrenders and gives up hope. It is the element in the life that clings when every chance seems to be gone. It is the alpha and the omega of the Christian religion.

The test of entrance into the city of God is love. What power and strength in the life of any individual who possesses it!

Love gives solidity to character. It quickens our energies, enhances our field of usefulness, and is the true essence of Christian manhood and womanhood. It is the only thing that will cause one to let go of all things that cannot be carried into the eternal life. It is the one thing that makes life different from that of the crowd.

Florence Nightingale was called "The Lady with the Light." She won the highest fame in the Crimean War. It is said that when several hundred soldiers were brought in from off the battlefield, she soon brought order out of chaos by her kind disposition and smiling face. History tells how she would speak to one and then to another suffering soldier. The boys would kiss her shadow as it fell, and lie back on their pillows with content. She loved!

Sweeter than the perfume of roses is a life that loves and is unselfish, ready to help others, and do good to all. If you fall into an extreme, let it be on the side of tenderness and thoughtfulness of others.

Frances Willard once remarked that no life is worthy of the name of success until its main purpose is to increase the sum total of human good and happiness.

Let us pray!

"To Serve the Present Age"

By **HOWARD H. HAMLIN, M.D.**



DR. HOWARD HAMLIN, Chicago surgeon and lay member of the General Board of the Church of the Nazarene, is under appointment as a medical missionary to Swaziland, South Africa, serving the two Nazarene hospitals there as specialist in surgery. Dr. Hamlin graduated from the University of Colorado

School of Medicine in 1941. He served with the American Army of Occupation in Japan as a member of the staff of General Douglas MacArthur. He is a diplomat of the American Board of Surgery and a fellow of the American College of Surgeons, and chairman of the Department of Surgery at Southshore Hospital in Chicago. The Hamlins have two grown daughters and a son. They plan to sail for Africa about November 1.

THE YEAR 1929 has a sure niche in the promenade of history; and its somber mien will sober the passers-by for generations to come. I was a senior in high school during that momentous year of the stock market crash. But the economic depression was not as devastating to the Hamlin family as to some, for frugality had always been our lot.

Keeping the world from our front stoop had always been a family project rather than one relegated solely to my dad. An after-school job as an elevator pilot in an office building was my major contribution to the family exchequer, and I conjugated Latin verbs as I pursued my "up-and-down" career.

But there was one flash of color in the drab day in the cage—one nightly event which I anticipated with ill-masked excitement. It was when our family doctor took the elevator down from his fifth floor suite at the end of his evening office hours. For years he had been my idol. His muscular but gentle fingers had reduced a "Model T" fracture of my right wrist. His very presence at the bedside had started me on the road to recovery on many an occasion. And his very nearness in the elevator poured enough nor-epinephrine into my blood stream to furnish energy for the long dog-trot home after the elevator closed at night.

This hero worship of the family doctor was nearly universal, especially among the poor and middle class. Somehow you knew you'd make it if your doctor came to see you. You ranked him along with your pastor and parents as a bulwark of security. It is no wonder that my youthful heart said, If I could have people love me as they do Dr. Thulin, then I should ask no greater reward in life. And in the depression years as I tightened my belt through college and medical school, that kindly face became my beacon star. Even his untimely death by coronary thrombosis did not blur the vision glorious.

Now twenty-two years have passed since I began to write M.D. after my name—the last two decades in a half-century of phenomenal medical progress. During these fifty years we have come from the snake pit to psychosomatic counseling, from asafetida to antibiotics, from incantations to isotopes, from venesection to vaccines, and from calomel to cortosone. From the superstition and faulty intuition of the old family doctor we have come to X-ray and laboratory investigation, which has brought the art of medicine more and more into the realm of a physiochemical problem. We have been able to increase the life span of the average American twenty-five years within the last three decades.

But for our "progress" we have paid, and are paying, a price which someday may prove to be too costly. We have impersonalized the practice of medicine. Today the patient too often is simply a number at a health clinic where he stands in line periodically to "reap some benefit from the high dues I pay into my union." He may never see the same doctor twice, and certainly never expects any more personalized service than he receives from the checker at the local supermarket.

Recently a man came to my office for consultation. During our conference he waxed enthusiastic about the "wonderful surgeon who saved my life recently."

Impressed by his eulogy, I said, "By the way, who was your surgeon? Perhaps I know him."

He puckered his eyebrows meditatively, cleared his throat, and apologetically confessed, "You know, Doc, I just can't remember his name."

Why should he remember? After all, the surgeon had only saved his life!

Unfortunately the impersonality of today's medical rapport between doctor and patient has of necessity become a two-way street. The doctor also does not remember. He has also become the victim of a creeping socialization. If the community wants a supermarket type of medicine, then this is what it will get; and the youth entering medical school today, as a whole, are entering its portals because they are in sympathy with this trend.

The medical schools are feeling the pinch. When I entered medical school only one out of every eight applicants was admitted. Now the ratio is one to one and one-half; and deans tell us that no longer do the best students go into medicine, but into other fields which are more remunerative and less exacting. "Why," prospective students ask, "should I spend four years of college, four years of medical school, and six years of residency training simply to work long hours and become an impersonal cog in the socialist machine of the day?"

But for the Christian physician the picture is not so grim; and for the dedicated youth standing on the threshold of a career the prospect is not so drab. There is still a vision glorious. Outside of the ministry there is still no greater field of opportunity in which to serve God and humanity. There will always be the trembling hand which needs your firm but gentle grip as a physician. There are still quaking hearts who need your reassuring prayer as a surgeon before you start them on the

journey into anesthetic night.

No political system and no social trend can ever deprive you of this privilege of spiritual support to your patient if you want to give it. This is still the day when dedicated youth can determine to "find their lives by losing them" in dedicated service to God and humanity.

Just this week I stopped at the bedside of a man who was scheduled for surgery. Several doctors had consulted on the case. Suddenly he said, "Are you going to be at the operating table?"

"Yes," I answered simply.

"Then I go without fear," he said quietly.

This was not a testimonial to my skill; this was that indefinable spiritual tie between myself and the patient which superseded training or skill. And it is this type of reward which makes the slavery of the medical training years seem insignificant.

To serve the present age,

My calling to fulfill;

Oh, may it all my pow'rs engage

To do my Master's will.

FRUIT in the DESERT

By RUTH TEASDALE

PHILIP was a successful soul winner in the city of Samaria. He was performing miracles: devils were being cast out; the paralyzed and palsied were being healed. Peter and John came down from Jerusalem with their message concerning the Holy Ghost. As converts were being sanctified, revival fires were burning and spreading. This gave evidence of being a rich, fertile, suitable field with great possibilities.

While Philip plowed and dug into the soil, planted his seed, hoed and furrowed the rows, and was already gathering a prosperous, generous harvest, God sent an angel to him. Right at the height of his success the angel said, "Arise, and go toward the south . . . which is desert." Did he hear right? Here his garden was all "up" and he was already gathering its fruit. The desert was no place to labor if one's objective was fruit. Why must he go to a desert?

It was not for Philip to know at this time. The immediate thing was willing obedience. To some it would have seemed to be an unreasonable "stumbling in the dark." Yet it turned out to be a more fruitful experience than he was having in Samaria. The fruit he harvested from his obedience was the conversion of the Ethiopian eunuch, and tradition says he also reaped the conversion

of Queen Candace and finally the whole country of Ethiopia.

As a rule, conditions that exist in a desert are certainly not conducive to producing fruit. The sun is extremely hot, the ground parched and dry, and the lack of moisture in the atmosphere tends to burn and wither. Desert conditions are not generally comfortable for the gardener. He suffers from the beating rays of the blistering sun; his feet become hot and painful from the hot sands; his hands become sweaty and blistered. His eyes see little results for all the exhausting efforts he expends. His heart and spirit are likely to become shriveled and discouraged. But when God points us to the desert, the secret of successful Christian fruit bearing is willing obedience. "And he arose and went" (Acts 8:27).

In the divine plan and purpose for each Christian, the desert experience is needful. If we do not go in willing obedience to the leadership of the Holy Spirit, then circumstances around us will be so changed as to cause desert conditions to prevail where we are. The fruit produced by forced desert conditions cannot be compared to that which comes from willing obedience. Philip went im-

mediately to Gaza, "which is desert."

Look at the fruit of his obedience: a chariot to ride in; his traveling companion, a man of great position, authority, and influence, next in power to the queen. But best of all was the conversion of this important person. The fruit was produced with far less effort than would have been required back in Samaria. Back there he would have had to conduct his own service, read his own scripture, preach his own sermon, give his own invitation, and then help his seekers to a definite experience. But here in the desert he found that the scripture lesson had already been read, a sermon had already been preached by Isaiah, and an earnest, intelligent, eager seeker was all ready to sing, "Lord, I believe." Philip prayed him through quickly and easily. All he had to do was to pluck his fruit with far less effort than had been required in the Samaria revival. I believe this was the easiest seeker to "pray through" Philip ever had! Willing obedience is always the easiest thing and results in luscious fruit!

Strange how we form preconceived notions of the desert. If we could only learn that willing obedience to God is the easiest way for us, we would save ourselves a lot of spiritual work and worry.

Jesus himself had His desert experience. For

forty days He struggled so hard He required the ministrations of angels, but the fruit of His desert experience has been the food that has sustained multiplied millions of others passing through the same desert. Each of us can take a refreshing, reviving, renewing, invigorating, and sustaining lift from the fruitful verses: "Jesus . . . was in all points tempted like as we are, yet without sin" (Hebrews 3:14-15); "He said unto me, My grace is sufficient for thee" (II Corinthians 12:9).

There is a desert experience ahead for each of us. We will have to proceed, as it were, under sealed orders. The tempter may cause us to foresee a long, hot, dry, dusty experience with ourselves as the single, lonely, weary, plodding pilgrim amidst prowling wild beasts, with darkness settling down and no shelter to which to resort. But it is only a mirage! It is not as bad as the devil would have us to believe. It is not what we imagine. *God is there!* "There shall no evil befall thee." A raven may fly our way, manna fall from heaven, or we may get to ride in a chariot and lead someone to Jesus Christ. Go obediently! Go willingly! Make your desert experience grow sweet fruit that will be healthful and beneficial to you spiritually. A desert experience is a "must," so make the most of it!



"One War at a Time"

By LOUIS A. BOUCK

DURING the American Civil War, Britain sympathized with the Confederacy. This attitude provoked Lincoln's fiery Secretary of War Stanton to a frenzy. He was ready to fight the English but Lincoln would say firmly, "One war at a time."

In the sting and hurt that come from injuries, real or imagined, that others cause me, I may be tempted to quit fighting sin and Satan, and go to feuding with the alleged offenders. I need to be reminded that one war at a time is all that I am capable of handling.

A mischievous schoolboy will reach over three or four seats to punch another, then sit back in glee to see the outraged victim strike back at his near neighbor. If the devil can make me believe that someone is mistreating me, he has diverted my attention from himself, the guilty and gleeful wrongdoer.

"We wrestle not against flesh and blood, but against . . . wicked spirits" (Ephesians 6:12, margin). Perhaps the hurt seems to come from some good man who was the unknowing tool of the enemy. Possibly no offense was meant at all. The old serpent has just slipped his magnifying glasses on my nose, and made a mountain out of a mole-hill.

I am, or ought to be, too busy fighting the devil to resent and fight back against supposed wrongs from my fellow men. One war at a time is all that my limited resources can support.

A Christian worker was distressed about a false report circulated about him. He determined to track down the lie. He hurt some feelings in the process, but felt that the end justified the means. Finally he confronted the man who had started the story, only to hear the startled protest, "O Brother Blank, that wasn't what I meant at all!" In his zeal to reprove the supposed scandalmonger, this preacher had forgotten that he was equipped for

fighting only one war at a time. He had for a season laid down his arms against the enemy of souls.

The devil is a master at accusing the innocent. He uses false or exaggerated charges as a smoke screen to direct attention away from his own operations. Satan may accuse me, and get me to battling with doubts and fears. He may distort to my view the actions of my fellow Christian, and thus seek to start a sorry church fuss. The wicked

one is even bold enough to inject into my mind, as he did into Job's, accusations of cruelty and injustice against God himself. If he can get my attention, he has nullified for the time my usefulness as a Christian soldier.

I can't afford to spend my time and strength in confused and unhappy shadowboxing against the devil's bugaboos. I must fight the good fight of faith, and lay hold on eternal life. I can take care of only one war at a time!

EDITORIALS

By W. T. PURKISER.

The Province of Prayer

We have sometimes talked about prayer as if its purpose were to demand of God that which He was unwilling to give. We need rather to see that its province is to take what God wants to bestow, but which can come only when we are in a position to receive it.

There are many things in nature God does without the co-operation of either men or angels. He upholds "all things by the word of his power" (Hebrews 1:3). The ongoing processes of the universe are His work alone. He asks no help in lighting the stars or painting the sunset sky.

BUT IN THE REALM of human nature and all that affects human nature, God has made men His collaborators. "We are labourers together with God" (I Corinthians 3:9). None of the gifts God has made available to us are thrust upon us apart from our will or consent. If they were, they would not be gifts. Nor can we wrest from His hand that which He does not plan to give.

It is prayer alone that opens the storehouse of heaven to supply our deepest needs. It is prayer alone that releases the powers of the spiritual world to save, to sanctify, to heal, or to bless. Prayer does not override the will of God; it actualizes it and makes the potential become real, the possible become actual.

Christian prayer is to be in the name of Christ. This does not mean that when we add to our list of petitions the words, "This we ask in the name of Jesus, our Lord," our requests will automatically be granted as if we had spoken some magic formula. For in Scripture the name means the nature. It stands for the person as revealed or made known, the character of the individual. Really, to pray in the name of Christ means to pray in harmony with His nature and purpose. His re-

vealed will and design. This is why He could say without limitation or qualification, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13-14).

PRAYER HAS an important effect upon the prayerer also, when it is true Christian prayer. A Christian of an earlier generation described prayer as a little private gate through which he alone might enter:

*In the castle of my soul
Is a little postern gate,
Whereto, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is . . .*

*. . . All life has a meaning,
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.*

*So it is when my soul steps through the postern
gate
Into the presence of God.
Big things become small, and small things be-
come great.
The near becomes far, and the future is near;
The lowly and despised is shot through with
glory . . .*

We have often said this, and many have found it true: "Prayer changes all things," not the least of which is the one who prays. There is found in

prayer a new depth of yielding to the will of God. In prayer we bring the details of our lives and look at them in the light of eternity. Much in this world has a way of looking very different when we try to see it as God sees it.

IT IS WHEN we turn our prayer-thought to others that we find its truest reward. Prayer is God's gift, not alone to provide us with what we need, but to make it possible for us to help others beyond the power of our limited human ability. Through prayer we may become partners with God in His work of love for the sons of men. There is a challenging thought in the account of Job's healing and the restoration of his property: "The Lord turned the captivity of Job, when he prayed for his friends" (Job 42:10). This is what might be called "the reflex action" of intercessory prayer. There is blessing for the prayer who prays for others.

There are many problems that beset the person who determines to live a spiritual life in times like these. But it is safe to say that the answer to most of them lies within the province of prayer. In prayer is our defense against the encroachments of the "cares and riches and pleasures of this life" (Luke 8:14). In prayer are poise and strength for the individual life. In prayer are power and motivation for Christian service. In prayer is the key to the limitless storehouses of God. In view of this we well may ponder the question of Richard C. Trench:

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong,

That we are ever overborne with care,

That we should ever weak or heartless be,

Anxious or troubled, when with us is prayer,

And joy and strength and courage are with Thee!

Temptation and Leisure

A wise student of human life has said, "Temptation rarely comes in working hours. It is in their leisure time that men are made or marred." And we used to hear that the idle mind is the devil's workshop and that Satan finds work for idle hands to do.

There are both possibility and peril in the increasing amounts of leisure time people have in a society filled with laborsaving and timesaving devices. But by bit, machines are taking over the drudgery and toil of everyday existence. The normal work week in these United States of America, at least for the factory, mill, and shop, has dwindled from sixty hours per week to forty-eight, to forty, and in some cases to thirty-five and thirty. The trend is not likely to be re-

versed.

The great question is what these extra hours of self-directed time are going to mean. They can be used to build taverns or temples. They may be given over to aimlessness and drifting, or devoted to purpose and the improvement of self and society.

There is particular peril in the drift to amusements which characterizes our times. The lust for entertainment is almost insatiable. While there are, to be sure, innocent diversions, and while some relaxation is necessary in any healthy manner of life, the hard fact remains that most commercialized entertainment is bait for the poison of sin.

The very term "amuse" contains a warning. To "muse" is to think. The *a* is the so-called privative. It means "without" or "the absence of." The whole attitude of the person seeking "amusement" is that of a mind in neutral, going nowhere and therefore liable to be pushed anywhere. Like a rolling stone, it gathers no moss, but is likely to pick up some mud.

HERE IS PART of the peril of television. When even the head of the Federal Communications Commission describes television in the United States as a vast "wasteland," there is certainly a note of alarm for the spiritually sensitive. Children are spending hours filling their minds with images of the unreal and impossible, that could better be spent in active play and body-building recreation. Young people who might go down in history not only "go down" in history but also in mathematics, English, science, and all the rest of their school subjects by reason of too much time with the one-eyed monster.

And adults who could spend their evening hours in Christian service or with the wealth of good books now available fritter them away in aimless twisting of the TV knob. There are actually two kinds of illiteracy in the world today. There is the illiteracy of the person who would read if he could. And there is the greater illiteracy of the person who is able to read but prefers to be "amused."

But all is not gloom in the matter of leisure time. There is possibility as well as peril, challenge as well as chilling blight. A Christian's leisure hours are part of his stewardship of all of life and can be used to build the kingdom of God both in himself and in the lives of others.

Let us view with critical eye the activities of our leisure hours. Even the legitimate may be harmful if it crowds out the more important. "I count that man idle," said Mr. Wesley, "who might be better employed." Let us labor that our lives may be filled with that which will glorify God, leaving no room for the tempter on the prowl to see whom he may snare.

THE CHURCH AT WORK

LATE NEWS

On Friday, May 24, the Church of the Nazarene reached a new high on the Easter Offering, passing the grand total given last year.

The offering now stands at \$1,286,903.40 and our hopes are high that we will receive \$16,000.00 more and reach the goal of \$1,333,000.00.

May God bless the faithful members of all of our churches who have made this possible.

John Stockton
General Treasurer

Telegram . . .

Tucson, Arizona—Forty-second Arizona District Assembly held at the beautiful new Chandler church, May 22-23, with General Superintendent Vanderpool presiding with grace and efficiency in his inimitable manner. Dr. M. L. Mann completes nineteen years as district superintendent, and elected to another three-year term. He and Mrs. Mann (who had been elected previously by unanimous vote as N.F.M.S. president) are deeply loved by Arizona Nazarenes. Eighteen churches achieved "Evangelistic Honor Roll," with 332 members received by profession of faith. \$641,562 raised for all purposes, with \$59,877 paid for general interests; \$165.95 per capita giving. Three thousand dollars underwritten for Frances Tosti memorial chapel in Africa. Impressive ordination service with Perry R. Hipple and Jerry W. White receiving elder's orders, and J. M. Burchaw's orders recognized from a sister denomination. General Assembly delegates elected: ministerial, M. L. Mann, J. Paul Dorney, Paul W. MacLearn, Sr., A. J. Tosti; lay, M. S. Lydie, Dave Sipe, Dallas Brooks, Glen McCullom. Plans under way for Arizona Nazarenes to "Contact to Win."—Myron C. Morford, Reporter.

Rev. and Mrs. Ira E. Hammer, 220 Holly, Nampa, Idaho, celebrated their sixtieth wedding anniversary on June 10. Brother Hammer will soon be eighty-nine years old. He served as a leader in the Laymen's Holiness Asso-

ciation. He served for six years as district superintendent in North Dakota and Nebraska, and for a number of years as pastor and evangelist in the Church of the Nazarene.

Rev. and Mrs. Clive Williams celebrated their fiftieth wedding anniversary on June 1, and consummated forty-nine years of active ministry in the Church of the Nazarene. They now reside at 12560 Hafer Street, Lot 210, Garden Grove, California.

Rev. Clarence E. Fritsch, Nazarene elder, and pastor of the church in Auburn, Illinois, died May 22. He is survived by his wife, a son, and a daughter. Mrs. Fritsch is at the daughter's home, c/o Mrs. Claude Huffman, 1501 W. Capital St., Springfield, Illinois. Funeral service was held at First Church, Springfield, with Rev. G. H. Reader and Rev. Wm. Kelly in charge.

Directors of Christian Education Serving the Church

By BENNETT DUDNEY

The field of the full-time worker in Christian education in the Church of the Nazarene is rather new. The number has grown from eight in 1952 to over sixty in 1963. Many of this group are laymen.

The demands upon the pastor of a larger church are increasing. His role in the community, the people requiring pastoral care and counseling, and other requests make it imperative that assistance be provided if the greatest return is to be realized from the investment that is made in buildings, property, equipment, and curriculum materials.

The question is often asked, "What does a director of Christian education do?" or the comment is heard, "There is no need for a director of Christian education." Perhaps the following job analysis will help to answer both the question and the comment. It was worked out by a local church when seeking a director.

Job Analysis for Director of Christian Education

The director of Christian education oversees the planning, correlating, and supervising of the total educational program of all age-groups of the church, and trains members to serve effectively.

This includes Sunday school, N.Y.P.S., N.F.M.S., youth program, weekday activity, vacation Bible school, summer camps, etc.

He is a leader of leaders and does not endeavor to do all the teaching and detail work himself. Rather, he should give guidance to lay leaders so that effective teaching, good planning, and acceptable work are done in each organization. He is the technician who helps lay leaders to succeed.

1. Recruit and train workers for Sunday school, N.Y.P.S., V.B.S., N.F.M.S., etc.

2. Sunday school:

a. Ex-officio member of the Sunday school cabinet and will plan agenda with superintendent.

b. Give guidance to the superintendent and other Sunday school leaders.

c. Plan for workers' meetings.

d. Counsel with workers.

e. Guide promotion and publicity.

3. Ex-officio member of the church school board.

4. Give guidance to the supervisors of the Home Department, Cradle Roll, and vacation Bible school.

5. Supervise Caravan and/or scouting program.

6. Supervise the administration of the library, its policies, and securing of new books.

7. Work with the Christian Service Training director in planning training program.

8. Work with visitation director and secretaries, and guide the total outreach visitation program. This includes prospects, surveys, visitors, etc.

9. Correlate and supervise the total youth program of the church: N.Y.P.S., weekday activities, Sunday school, Wednesday night, etc.

a. An ex-officio member of the N.Y.P.S. council. Plans agenda with the N.Y.P.S. president. Guide and counsel N.Y.P.S. president and other workers.

b. Give guidance to weekday recreational programs, and the selection of coaches and leaders.

c. Member of Caravan committee and scout committee.

d. Plan and direct youth evangelistic teams.

e. Plan and direct summer retreats for youth groups.

10. Supervise the audio-visual program of the church. Guide in securing new materials, procedure for use of materials, and to provide trained personnel to operate equipment.

11. Work with transportation committee in providing transportation.

12. Supervise the children's churches.

The responsibilities vary with the local church, the pastor, and the ability of the director.

One can readily see that the pastor of the larger church would be better able to serve the pastoral needs of his people if he had such a right hand. The trained, educated director of Christian education is an asset to any church. He approaches being a necessity in the larger church if it is to meet the needs of the people and utilize the potential of the laymen.

The Department of Church Schools is sponsoring the second denomination-wide Conference for Directors of Christian Education and their pastors in Kansas City, July 2-5, 1963. It will be held at the Brookside Hotel. Registrations should be sent to Rev. Bennett Dudley, 6101 The Paseo, Kansas City 31, Missouri. Cost of lodging is \$10.00; food and transportation are additional.

The program includes speaker, Dr. Samuel Young, general superintendent; workshops, panels, and a tour of the International Headquarters.

FOREIGN MISSIONS

GEORGE COPPLER, *Secretary*

Missionary Lists Available

New missionary address lists are now ready. Write for free copies from the Department of Foreign Missions, 6401 The Paseo, Kansas City 31, Missouri.

Prayer Request

By W. C. ESSELSTYN
Republic of South Africa

Mrs. Armand Doll had a rather serious operation early in May. Actually she has not been well for a long time, although few have realized it. We are hoping that the operation was just what was needed to restore her health. I know she and all concerned will greatly appreciate your prayers for her recovery.

Prayer Request from Argentina

By LUCY CRENSHAW

Our six-year-old daughter, Janell, has had four attacks of a convulsive nature recently. The diagnosis is not positive as yet, and she will be having more tests, but her illness could be serious. We would appreciate your prayers for her healing.

God Has Answered Prayer

We are thankful for the wonderful way God has answered prayer for Mrs. Roy Copelin and Carolyn following their accident. Both are home from the hospital, and Carolyn has been able to complete her make-up work in

school and will take her final exams with the other students. The scars on her face are fading, and the swelling is going down. Mrs. Copelin has suffered from delayed shock and is regaining her nervous and physical strength slowly. Continue to pray for both these devoted members of our missionary family in the Philippines, that God will completely restore their health.

Good-by India

By MARY ANDERSON, *India*

DEAR INDIA:

This is the fourth time I've said good-by to you in the twenty-seven years that you have been our home. Each time it is a little harder. Each time you seem closer to me, and my own country farther away. O India! I love you! The land of my adoption—the land of my calling—the land of my heart's desire! I yearn over you—yearn that you might have the peace of God in the hearts of your sons and daughters. I appreciate you. There is just no place in all the world quite like India, and you have allowed us residence for twenty-seven years. I pray for you, that God may come to you in an old-fashioned revival that may over-spread your shores and reach all of southeast Asia. And so, my dear India, once more, I must say good-by. God bless you—my India.

Guatemalan Missionary Council Meets

By CORA LEE GREEN, *Guatemala*

The Guatemalan Missionary Council met for its thirty-eighth annual session in Coban, Alta Verapaz. There were encouraging reports from each of the missionaries and from each phase of the work.

The three Bible schools reported as follows: fifteen students enrolled in the Williamson Bible Institute, eight in the Kekchi Indian Bible School, and eleven in the Rabinal-Achi Indian Bible school. At the close of the school year there was one young man graduated from the four-year Theological Course, and three young ladies receiving Christian Education diplomas. Enrollment goals for the new school year were set at twenty, fifteen, and twenty students respectively.

A "first" for our district was the boys' and girls' camp conducted simultaneously with the annual youth camp during the week preceding Easter. Of the fifty boys and girls enrolled, thirty knelt at the altar seeking spiritual help. Over one hundred young people were enrolled in the youth camp.

During 1962 the Protestant churches in Guatemala co-operated in an "Evangelism in Depth" program. Laymen and pastors participated with intensive prayer preparation and systematic visitation. This year we continue with our

own "Evangelism First" program. Rev. Stanley Storey was named missionary director of the program with national assistants named by the district assembly.

The medical program has suffered because both nurses are on furlough. However a Nazarene doctor and his wife, who is a lab-technician, make regular visits to both San Miguel and Senahu, neither of which has resident doctors or medical facilities. We are thankful for this co-operation on the part of Dr. and Mrs. Vargas.

A total of \$21,341.31 was contributed for all purposes, not including construction (local churches contribute at least 50 per cent of building costs), by 1,829 church members, the majority of whom have a yearly income of less than \$150.

Rev. William Sedat was again elected to serve as district superintendent. Rev. Darrell Spoon was elected to serve as council treasurer, and Mrs. Cora Lee Green as secretary.

HOME MISSIONS

RDY SMITH, *Secretary*

Small Church Achievement Winner

At the 1962 Kansas City District Assembly the Southwood Church, Raytown, Missouri, won the award in the "Small Church Achievement Program." Later, Southwood was chosen as one of the ten most outstanding small churches of the denomination for the 1961-62 assembly year.

Yet, just a little over a year before, the congregation was discouraged because of a tremendous building debt (over \$1,000 per man, woman, and child); an adult resident membership of only nineteen; and an unfinished building with no hope of completion while paying off the existing mortgage. Yet this feeling of discouragement was turned into an incentive for progress. The staggering financial situation, which on paper seemed humanly impossible, brought a strong realization of their dependence upon God. This, coupled with the loyalty and faithfulness of the people, resulted in the pastor being able to report at assembly time the building payments up to date, district obligations paid in full, a sizable extra offering raised for the college, and general obligations considerably overpaid—making Southwood a "10 per cent" church. Financial arrangements had also been made whereby the church building had been completed, beautiful sanctuary furnishings installed, and Sunday school furniture purchased.

More important than this, the four Wednesday-over-Sunday revival meetings, and the fourteen weeks' emphasis "Shining Lights on Sunday Nights," with



Rev. Harper Cole, pastor of Southwood Church, Raytown, Missouri, discusses the next building payment with members of the church board.

special speakers had contributed greatly to the evangelistic outreach of the church. Two outstanding converts of the revivals have brought numerous new people to the church. In addition, twenty were saved in the V.B.S., and seventy-five others during the year. The Sunday night attendance is more than double what it was in the spring of 1961. There was an increase of over 100 per cent in membership during the year, membership at assembly time being seventy-five.

A full program for all age groups included a completely departmentalized Sunday school; an N.E.M.S.; a C.S.F. class; Junior, Teen, and Young Adult Fellowships; choir; and, during the school year, a Caravan program for the primary and junior boys and girls in which most of the teen young people assisted. The teen choir presented the special Christmas night service and sang frequently during the school year.

Basketball teams for the junior boys and the teen and adult men were entered in the Nazarene League, contributing greatly to reaching new fellows. Several of them were saved and joined the church. The teen and adult men played in the Raytown Softball League. This helped to bring the church before the community, for the outstanding sportsmanship of our men, along with superior athletic ability, made us many friends, and their winning the championship gave us considerable prestige.

In the fall, copies of the special *Herold of Holiness* were distributed while taking a community survey. In the interests of V.B.S. a parade was held throughout the streets in the community and kite-shaped invitations to the Bible school were given out to neighborhood children as they came out to watch the parade.

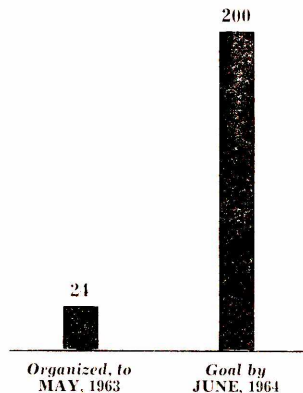
Southwood Church is missionary-minded also—four missionary rallies were held during the year, and there was active interest and participation in the district home mission project.

In commending the loyalty, faithful-

ness, and optimism of the people, the pastor, Rev. Harper Cole, states: "The most encouraging factor is the evident rise in the spiritual tide. The people are constantly seeking evangelistic opportunities in all of their contacts. This has borne fruit in the increase of 122 in Sunday school enrollment for the year and contributed to the frequent altar services during the regular Sunday services. . . . In all of these things we praise God for His faithfulness. Everyone who knows anything about Southwood knows that the accomplishments of the year have been His doings."

200 More by '64

Twenty-four new churches have now been organized this year on our goal of 200 more by the General Assembly next year. Is there something you and your church can do to help start a new church?



Life in a Home Mission Parsonage

Some of the experiences of life in a home mission parsonage are vividly and warmly described by Ruth Vaughn, a

home mission pastor's wife, in the new book, *Lord, Keep the Ducks!* (Nazarene Publishing House, 35c) In a new way you will sense how a home mission pastor feels when he steps into his first church for the first time. You will capture the thrill of hard-won seekers finding victory at the home mission altar. You will understand the discouragement when the cupboard is bare and the bills pile up, but will rejoice in the way God provides. You will especially enjoy the incident from which the book gets its title, when Mrs. Vaughn knew for certain that home missions pays and said, "Lord, You keep the ducks." Include this book on your next order from the Nazarene Publishing House, or buy it at the bookstand at your district assembly.

SERVICEMEN'S COMMISSION

1963-1964

Chaplain Clifford S. Fisher is to be released to inactive duty from the naval chaplaincy on June 29. He writes, "The quota of chaplains for the navy is now full for the first time since Korea, and I feel that my service obligation has been met." He has accepted the pastorate of the Church of the Nazarene at Norwalk, California.

Chaplain Fisher has had a profitable ministry during these two years of active duty. His last report came from the island of Guam, where he has been working with a Mobile Construction Battalion of the Seabees.

Our hearts are thrilled as the chaplains' annual reports come to the office, and we read of the results of their labors among service personnel. They represent our church and the kingdom of Jesus Christ to men from all walks of life to the boys from your home town from all races and classes in our country. Their ministry extends from the islands of the Pacific to the far north country, and to the lands in the shadow of the infamous wall in Berlin. These are ministers of our church, and their influence is felt around the world.

This is their calling, and the Lord has blessed their labors wherever they serve—in the marine corps, the air force, with the army paratroopers and infantry, the navy, and the special field of service in the Veterans' Administration.

From their reports: ". . . pray for me and my family as we minister to a large community of military people." ". . . I am grateful for God's many blessings on my ministry, and my prayer is that I will be able to do more for Him next year." "His mercy and goodness never fail. My time and talents are at His command." ". . . The chaplaincy has been a very rewarding and challenging

experience. The field is white, but the harvesting is tough!" "... It has been a rich ministry with a full program. The counseling load is heavy, but it is thrilling to offer Christ's challenge to 'follow me.' The response is rewarding." "The military chaplaincy is a field of blessed spiritual dividends; the needs are great. . . . God's grace is abundantly adequate, and the response is gratifying."

FOR CHRISTIAN ACTION

to smoke or not to smoke?

Per cent of 35-year-old men who will die before 65 — depending on their smoking habits.

23%
Nonsmokers

25%
Cigar and Pipe Smokers

34%
Cigarette Smokers
(½ to 1 pack a day)

41%
Cigarette Smokers
(2 or more packs a day)

The risk of dying in the prime of life is almost twice as great for men who are heavy cigarette smokers as for nonsmokers.

AMERICAN CANCER SOCIETY

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

As I see it, our pathway today as Christians is not rugged enough to make us stalwart saints.—Howard W. Sweeten.

GENERAL INTERESTS

Nazarene Theological Seminary Commencement

On May 11, 1963, Nazarene Theological Seminary graduated a class of 47, which is the fifth largest class to graduate from the Seminary. This brings the total number who have graduated from the Seminary to 731.

Forty-two of this year's graduating class are Nazarenes, and five are from other denominations. Two of the class are from Great Britain, two from Canada, one from Israel, and the others from various sections of the United States.

The Nazarene graduates will serve as follows: twenty-five are going to pastor on the Abilene, Canada West, Central, California, Central Ohio, Colorado, Idaho-Oregon, Kansas City, Michigan, New England, New York, Northwest, Northwestern Illinois, Philadelphia, San Antonio, Southern California, and Wisconsin districts; twelve others are planning on taking pastorates and will be located before the end of the summer. Six of the twenty-five who have accepted pastorates are taking home mission churches. One graduate has entered full-time work as an evangelist; one will teach in a Department of Religion in a Nazarene College; and two will do further graduate study.

One interesting characteristic of the class is that twenty-four of the group asked for special information on the establishment of home mission churches, as they hope to do some of this type of work.

One graduate who is planning to do further graduate study is going to the Kennedy School of Missions, and he and his wife plan to devote their lives to foreign missionary work. One student, who will complete his work this summer, was appointed as a missionary by the General Board, meeting last January, and he and his wife expect to sail for India this fall. Two other students, not graduates, were appointed to Haiti and Bolivia at the same board meeting.

The commencement activities were rich and meaningful with Dr. Samuel Young giving the commencement address. Dr. Timothy Smith spoke at the annual Seminary banquet, and President Lewis T. Corlett preached the baccalaureate sermon.—REPORTER.

THE BIBLE LESSON

THE BIBLE LESSON

Topic for June 23: Seeking the Lost

SCRIPTURE: Luke 15 (Printed: Luke 15:1-13)

GOLDEN TEXT: *Is thou hast sent me into the world, even so have I also sent them into the world.* (John 17:18).

The three parables of today's lesson reveal three elements of the evangelistic emphasis. These qualities must be found in everyone who would win people to Christ. Moreover these qualities will be found, to a greater or lesser degree in every professed Christian

and are responsibility, a high sense of value, and love.

The first quality is *responsibility*. This is found in the story of the lost sheep. The man may not have been the owner of the hundred sheep, but only the shepherd who was responsible for the flock. The sheep belonged to his master, who had placed them in his care. To lose one meant that he had failed; it meant that he could not be trusted; that he was not reliable, that he would probably lose his job.

Christ has been called the Good Shepherd. But more than this, He is the Owner of the sheep and the Christians are His shepherds. To them He has given the care of the sheep; theirs is the responsibility of bringing them into the fold.

The second quality is that of a *high sense of value*. This is found in the parable of the lost coin. The coin belonged to the lady and she valued it highly. Because of its value she sought until she found it.

The Christian must value the souls of men, not just as persons, but as brothers and sisters. No barrier of race or face or place should obscure the fact that we all are of one blood with the whole human race. Each man is worth as much as another, and his value in the sight of God should be a strong incentive in seeking to win him.

The third quality is *love*, found in the parable of the lost son. The father was responsible for him and valued him highly, but above all he loved him because he was his own son. It makes a difference when one's own child is in danger. The call of love is the strongest possible call.

Not everyone is adept at all the techniques of successful soul winning. But everyone can and should have the marks of the soul winner. He will feel his responsibility to those who do not know Christ, to give them the gospel to the same extent that he himself has received it. He will also see the value of a soul; one man is worth more than all of his possessions, even all the possessions of the world. But above all he will love him and love will find a way to make the good news known.

We might win people to our church and program without these three virtues, but never to the Lord. These are marks of the true Christian; these are the marks of the soul winner.

Announcements RECOMMENDATIONS

Bro. Louis Wayne, pastor of our Glen Park Church (East Wichita, Texas), has announced his intention of leaving the ministry at the end of this summer. Brother Wayne is a young man with great ability in soul winning. He has a great love of God and prayer. He is a very intelligent man who is going to be a great help to the church in the future. We are very sorry to see him go, but we are glad to see him go to a place where he can be of great help to the church. We are glad to see him go to a place where he can be of great help to the church. We are glad to see him go to a place where he can be of great help to the church.

Bro. Clifford Wagon (Liberty, Texas), has for some months been engaged in revival work in the Church of the Nazarene. Coming to us from a sister denomination, this young man has already found among the Nazarenes wide usage of his ministry. An Abilene graduate, he has spent several years in revival work. He preaches with a great burden for souls, is intelligent in presentation of gospel truth, and is widely used throughout the nation in campaigns with business groups. I commend him to our people throughout the church.—Raymond W. Horn, District Superintendent, Abilene District.

BORN

—to Mr. and Mrs. Perry A. Cright of Melvern, Kansas, twin sons, Perry Michael and Terry Clarence, on May 16.

—to Bill and Betty Robinson of Charlotte, North Carolina, a son, Scott Andrew, on May 12.

—to Rev. and Mrs. William H. Kelvington of Marine City, Michigan, a son, Brian Jonathan, on May 8.

—to Don and Donna (Anderson) Browning of Wichita Falls, Texas, a daughter, Sandra Jean, on April 13.

SPECIAL PRAYER IS REQUESTED

—by Christian parents in Tennessee for "our daughter who is running from God . . . we know God is willing and able";

—by a Christian friend in Washington for a young soldier, son of a Nazarene mother, critically injured in an automobile crash, that God may undertake for him;

—for a real outpouring of the Holy Spirit on a holiness camp in Georgia the last ten days of June;

—by a friend in Oklahoma for an "unspoken request, very, very urgent";

—by a friend in Virginia that "God might lend my body for my little girl's sake";

—by a Christian mother in Georgia for a young married daughter, who has been taught Christ's way, but seems determined to let sin destroy her; prayer urgently needed.

Directories

GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules for 1963

HARDY C. POWERS:

Southwestern Ohio	July 3 and 4
Chicago Central	July 18 and 19
Northwest Oklahoma	July 24 and 25
Kansas	July 31 to August 2
Northwestern Illinois	August 15 and 16
Minnesota	August 29 and 30
Joplin	September 18 and 19
North Arkansas	September 25 and 26

G. B. WILLIAMSON:

Maine	June 26 and 27
Michigan	July 10 to 12
Eastern Michigan	July 17 and 18
Eastern Kentucky	July 24 and 25
Dallas	August 1 and 2
Wisconsin	August 8 and 9
Tennessee	August 21 and 22
Louisiana	August 28 and 29

SAMUEL YOUNG:

Canada Central	June 27 and 28
Northwestern Ohio	July 10 and 11
Pittsburgh	July 18 and 19
Illinois	July 24 to 26
Virginia	August 8 and 9
Missouri	August 15 and 16
Northwest Indiana	August 21 and 22
South Carolina	September 11 and 12
New York	September 27 and 28

D. I. VANDERPOOL:

Nebraska	June 27 and 28
Gulf Central	July 12 and 13
Colorado	July 18 and 19
Iowa	August 7 and 8
Southeast Oklahoma	September 4 and 5
South Arkansas	September 18 and 19

HUGH C. BENNER:

Albany	June 26 and 27
Canada West	July 4 and 5
Oregon Pacific	July 17 to 19
Akron	July 31 and Aug. 1
Southwest Indiana	August 8 and 9
Houston	August 21 and 22
Georgia	September 11 and 12
North Carolina	September 18 and 19
Southwest Oklahoma	September 25 and 26

V. H. LEWIS:

North Dakota	June 27 and 28
West Virginia	July 4 to 6
Northeastern Indiana	July 10 to 12
Central Ohio	July 17 to 19
East Tennessee	July 25 and 26
Kentucky	August 8 and 9
Indianapolis	August 21 and 22
Kansas City	August 28 and 29

District Assembly Information

ALBANY, June 26 and 27, at the Grandview Camp, Brooktondale, New York. Rev. Richard L. Parker, pastor, 211 White Church, Brooktondale. General Superintendent Benner. (N.F.M.S. convention, June 28; S.S. convention, June 29.)

MAINE, June 26 and 27, at the Universalist

Church, Winthrop Street, Augusta, Maine. Nazarene pastor, Rev. Robert L. Smith, 24 Fowler Street, Augusta. General Superintendent Williamson. (N.F.M.S. convention, June 24.)

CANADA CENTRAL, June 27 and 28, at the District Center, Pefferlaw, Ontario, Canada. Pastor, Rev. Thos. W. Thomas, Route 2, Pefferlaw. General Superintendent Young. (N.F.M.S. convention, June 25.)

NORTH DAKOTA, June 27 and 28, at the Nazarene Campgrounds, Sawyer, North Dakota. Rev. Vernon H. Willard, pastor. General Superintendent Lewis. (N.F.M.S. convention, June 24; N.Y.P.S. convention, June 25; S.S. convention, June 26.)

SOUTHWESTERN OHIO, July 3 and 4, at the Nazarene Center, St. Marys, Ohio, on State Route 29. General Superintendent Powers. (N.F.M.S. convention, July 1-2.)

**"SHOWERS of BLESSING"
Program Schedule**

June 23—"Life's Enigma," by J. E. Williams

June 30—"You're Human, too!" by J. E. Williams

July 7—"The Tragedy of Calvary," by J. E. Williams

CANADA WEST, July 4 and 5, at First Church, 126 14th Avenue, S.W., Calgary, Alberta, Canada. Rev. Charles J. Muxworthy, pastor. General Superintendent Benner. (N.F.M.S. convention, July 3.)

WEST VIRGINIA, July 4 to 6, at the District Center, Summersville, West Virginia. Entertaining host, Dr. H. H. Hendershot, 5008 Virginia Ave., S.E., Charleston, West Virginia. General Superintendent Lewis. (N.F.M.S. convention, July 1; N.Y.P.S. convention, July 2, and S.S. convention, July 3.)

Nazarene Camp Meetings

June 19 to 30, Philadelphia District (South Jersey Nazarene Camp), one mile west of State Hi-way 77, on Cohansey Rd., Deerfield, New Jersey. Workers: Rev. Fred Thomas and Song Evangelist Curtis R. Brown. Write Edgar F. Adams, 49 Lawrence St., Bridgeton, N.J.

June 24 to 30, Nebraska District Camp, campgrounds at Kearney, Nebraska. Workers: Dr. D. I. Vanderpool, Rev. Mack Anderson, Charles and Jeanette York. For information write the district superintendent, Dr. Whitcomb Harding, 803 North Briar, Hastings, Nebraska.

June 28 to July 7, New England District Camp, at North Reading, Massachusetts (fifteen miles north of Boston). Workers: Dr. V. W. Littrell, Rev. H. G. Parkhiser, and Professor and Mrs. Lester Dunn. For information write the district superintendent, Rev. Fletcher Spruce, 19 Keniston Road, Melrose 76, Massachusetts.

June 29 to July 7, Albany District Camp, at District Center, Brooktondale, New York. Workers: Dr. Ralph Earle, Rev. Paul Stewart, and Singer Paul Qualls. Rev. Kenneth Pearsall, district superintendent, 5216 South Salina St. Syracuse, New York.

June 28 to July 7, Northwestern Illinois District (Manville) Camp, Manville, Illinois. Workers: Dr. John L. Knight, Dr. Ray Hance, and Professor James Bohi. Rev. Lyle E. Lckley, district superintendent, 116 W. Beverly Court, Peoria, Illinois.

July 4 to 12, West Virginia District Camp, at the District Center, Summersville, West Virginia. Workers: Dr. Glen Jones, Rev. Fred Thomas, and Professor Paul Qualls. Dr. H. H. Hendershot, district superintendent, 5008 Virginia Ave., S.E., Charleston, West Virginia.

July 3 to 14, New York District Camp, at Groveville Park Campgrounds, Beacon, New York. Workers: Dr. Mel-Thomas Rothwell, Rev. Paul Martin, Rev. Paul Miller, and Professor Paul McNutt. Rev. Robert Goslaw, district superintendent. For information write Rev. Edwin Patmore, 146 Main St., Norwalk, Connecticut.

July 4 to 14, Hendersonville Nazarene Camp, three miles east on the Howard Pike road from

ville, North Carolina. Workers: Rev. C. B. Fugett, Rev. L. H. Roebuck, and Professor Byron Crouse. For information write Rev. W. H. Gentry, P.O. Box 543, Hendersonville, North Carolina.

July 15 to 21, Colorado District Camp, at the District Center, 1755 Dover, Lakewood, Colorado. Workers: Dr. D. I. Vanderpool, Rev. Bert Daniels, and Mr. Lewis Thompson. Rev. E. L. Cornelison, district superintendent, 1755 Dover St., Denver 15, Colorado.

July 20 to 28, Pittsburgh District Camp, at Alameda Park Nazarene Camp, West Penn Street Extension, Butler, Pennsylvania. Workers: Rev. Fred Thomas, Rev. Charles Hastings Smith, and Singer Danny Steele. For information write the district superintendent, Rev. R. B. Acheson, Box 367, Butler, Pennsylvania.

July 21 to 28, Oregon Pacific District Camp, at the District Center, 12625 S.E. 82nd Avenue, Portland, Oregon. Workers: Rev. Ted Martin, Rev. Paul Martin, Missionaries Ralph and Orpha Cook, and Professor Wannie Tippitt. Dr. W. D. McGraw, district superintendent. For information write Nazarene District Center, Rt. 2, Box 500, Clackamas, Oregon.

July 22 to 28, Florida District Camp, at Suwannee Campgrounds, U.S. Hi-way 41, three miles north of White Springs, Florida. Workers: Dr. Mendell Taylor, Dr. Nicholas Hull, and Professor Paul McNutt. Dr. John L. Knight, district superintendent. For information write to E. C. Knippers, P.O. Box 6054-B, Orlando, Florida.

July 22 to 28, Missouri District Camp, at Pinecrest Camp, south of Fredericktown on Hi-way 67 to County Road C. Workers: Dr. Edward Lawlor, Dr. Stephen S. White, and Professor James T. Bohi. For information write the district superintendent, Dr. E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri.

July 26 to August 4, Northwestern Ohio District Camp, at the Nazarene Center, St. Marys, Ohio (on Hi-way 29, seven miles east of Celina, Ohio). Workers: Dr. Orville Jenkins, Rev. Clayton Bailey, and Professor James V. Cook. Rev. M. E. Clay, district superintendent. For information write Rev. Lester Meyer, Fort Recovery, Ohio.

July 26 to August 5, Canada Central District Camp, at Cedardale; August 9 to 18, at Clarksburg, Ontario. Workers: Dr. Mel-Thomas Rothwell, Rev. Fred Thomas, Rev. Kenneth H. Pearsall, James and Rosemary Green, and Paul Skiles. For information write the district superintendent, Rev. Bruce Taylor, 31 Prospect Ave. North, Newmarket, Ontario, Canada.

July 30 to August 4, Northwest Indiana District Camp, at the District Center, near San Pierre, Indiana. Workers: Rev. Paul Martin, and the Singing Leichtys. For information write the district superintendent, Rev. Arthur Morgan, P.O. Box 350, Valparaiso, Indiana.

August 2 to 11, Washington and Philadelphia districts camp at North East, Maryland (one-half mile north of Route 40). Workers: Dr. James McGraw, Rev. Wilbur Brannon, Dr. and Mrs. T. Harold Jones, Professor Gary Moore, Mrs. Wm. Snyder, Mrs. Fred Bertolet, and Mrs. John Bickel. For information write the camp manager, 445 Washington Ave., Royersford, Pennsylvania.

August 4 to 11, Northeastern Indiana District Camp, at the district campground, East 38th St. Ext., Marion, Indiana. Workers: Dr. Ralph Earle, Rev. Roy Bettcher, Mrs. Mary Anderson, and Professor Paul McNutt. Dr. Paul Updike, district superintendent. For information write Rev. D. K. Ault, Box 1011, Marion, Indiana.

August 5 to 11, Iowa District Camp, at the campground, West Des Moines, Iowa (Grand Avenue). Workers: Dr. D. I. Vanderpool, Dr. Edward Lawlor, and the Spear Family. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 19 to 25, Tabor Camp, sponsored by Iowa District, at Tabor, Iowa (southwest part of Iowa). Workers: Dr. R. V. DeLong and Dr. Wm. McGuire, evangelists. Dr. Gene E. Phillips, district superintendent, 1102 Grand Ave., West Des Moines, Iowa.

August 20 to 27, Idaho-Oregon District Camp, at the district campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool and Dick and Dorothy Edwards. Rev. I. F. Younger, district superintendent, Box 89 Nampa, Idaho.

Baptist Union Membership

Drops in Great Britain, Ireland
LONDON (EP)—Membership in the Baptist Union of Great Britain and Ireland stood at 310,437 at the end of 1962, a decrease of about 3,500 over the previous year, the denomination's council reported.

It observed the Union has been losing membership for five consecutive years, although the 1962 decrease was smaller than in 1961. A principal reason for last year's decrease, the Council noted, was a "drastic revision of church rolls" in Lancashire.

Baptist Sunday schools for children had an enrollment of 196,733 as compared with 234,453 in 1961.

A report in the *Baptist Times* recently said Baptists in Great Britain and Ireland had decreased about 70,000 in 50 years while the population gained by 10,000,000.

See "Buddha Day" for Hawaii

HONOLULU, HAWAII (EP)—April 8 would be designated as Buddha Day and become a legal state holiday under a bill expected to be approved by Hawaii's House committee after no opposition was voiced at a public hearing.

Introduced by Rep. Jack K. Suwa, a Democrat, the measure would honor Gautama Buddha, founder of the Buddhist religion, of which there are an estimated 100,000 adherents in Hawaii.

The Suwa bill is not related to the previous controversial measures sponsored by Sen. Kazuhisa Abe, also a Democrat, which would eliminate Christmas and Good Friday as state holidays and establish a Buddha Day holiday.

Supporters of the Suwa legislation said creation of a Buddha Day would promote world brotherhood, improve U.S. relations in the Far East, and show that Hawaii is a land of many cultures.

Among other pending bills in the legislature are a number dealing with gambling, opposed by religious groups, which are given no chance of passage. These include measures to legalize parimutuel betting on horse and dog racing, state lotteries to help support public schools, and permission to nonprofit organizations to conduct bingo games and lotteries.

Meanwhile, an opinion from Honolulu County's legal counsel said public transportation could be provided for private and parochial school children without a violation of the state constitution. The opinion was immediately attacked by Protestant spokesmen, but supported by Roman Catholics.

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

What does it mean to be sanctified? How can you really know you are sanctified without doubt?

To be entirely sanctified means to come as a child of God, presenting yourself a living sacrifice in full consecration, and to receive by faith the filling, cleansing Spirit of God (Romans 6:13; 12:1-2; Acts 26:18; Ephesians 5:25-27; 1 Thessalonians 5:23-24; 1 John 1:7).

As to how we can really know we are sanctified, it has rarely been better said than by John Wesley in *The Plain Account of Christian Perfection*, in answer to the questions, "When may a person judge himself to have attained this? How do you know that you are sanctified—saved from your inbred corruption?"

"When, after having been convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image

of God, so as to rejoice evermore, to pray without ceasing, and in everything give thanks. Not that 'to feel all love and no sin' is a sufficient proof. Several have experienced this for a time before their souls were fully renewed. None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit, witnessing to his entire sanctification as clearly as his justification . . .

"I can hardly know it otherwise than I know that I am justified. 'Hereby know we that we are of God (in other sense), by the Spirit that he hath given us.' We know it by the witness and by the fruit of the Spirit. And, first, by the witness, as, when we were justified the Spirit bore witness with our spirit that our sins were forgiven, so when we were sanctified he bore witness that they were taken away" (pp. 50-51, 55).

In our lesson on the money-changers in the Temple, the question arose concerning the propriety of offering Christian literature at camp meetings or revival services. I am soliciting your view in the hope that we may be enlightened and guided in the future.

I am flattered at the suggestion that you might find my views enlightening and a basis for guidance in the future. Quickly I would say, if you have been selling such literature in the past, by all means carry on. If not, you should get started at it right away.

I would assume of course that such sales are not on Sunday. I would be totally opposed to the sale of any sort of literature or merchandise on the Lord's day. However, Christian literature is so essential a part of the work of the Kingdom, and is so vital to the maturity and development of individual

Christians, that it seems to me it is as much a legitimate part of a camp meeting or revival service as the taking of an offering, or even the preaching of a sermon.

Particularly would this be true of literature put out by the Nazarene Publishing House, which is a nonprofit organization operated by the Church of the Nazarene for the propagation of scriptural holiness. Any margin of income over costs in the operation of the Publishing House is controlled by the General Board of the church and is used to further its work.

What do you think of teachers in Nazarene Sunday schools using other than Nazarene literature?

The question does not make it clear to me whether the literature is for distribution to the class or supplementary teaching materials used in addition to the helps provided in the *Bible School Journal*. I would personally take a very dim view of the use of pupil materials from publishers other than the Nazarene Publishing House except in a situation, for example, where an adult Bible class might wish to use the Aldersgate Biblical Series for a quarter in an intensive study of a single book of the Bible.

As to supplementary teaching aids

the Nazarene Publishing House handles a complete line of commentaries on the International Uniform Lessons, including Arnold's, Higley's, Prelobers, the Douglas's, S.S. Lessons, Points for Emphasis, The Gift of the Lesson, and Standard Lesson Commentary. These are sold with the understanding that we do not endorse everything in them, and expect our teachers to check disputed points with the *Bible School Journal*. But there are many values in such collateral materials which teachers may use to enrich their classwork.



Pen

Points

"Open Thy Mouth Wide"



TEN-MONTH-OLD MARK was very hungry. When he saw the spoon dip into his cereal, his mouth opened wide. He didn't just open his mouth—he opened it wide—wide! He carefully watched the spoon on its journey back to the dish for a refill, and long before it made its return to his mouth, he had it wide open again. He was very serious about this eating business.

I was reminded of the scripture, "Open thy mouth wide, and I will fill it" (Psalms 81:10). We often go to the Word of God for our daily spiritual feeding and, yes, we open our mouths—the mouths of our hearts—to receive the Word; but we don't open them wide. We aren't hungry enough. Our appetite hasn't been whetted to the point where we are anxiously awaiting that next spiritual mouthful.

We have the promise—if we open our mouths wide, He will fill them! Let's try it today!—*Letta J. Young, Ashland, Ohio.*

The Preserving Influence

Righteousness exalteth a nation: but sin is a reproach to any people (*Proverbs 14:34*).

THUS WROTE the Wise Man of another century concerning the elevating and exalting influence of righteousness.

But not only does righteousness elevate and exalt; it also exempts. This has been demonstrated again and again in the history of both men and nations since time began. Only Noah, a preacher of righteousness, and his family were preserved when the floodwaters of divine wrath were poured out on the antediluvian world. Only Lot and his immediate family were saved when the great cities of Sodom and Gomorrah watched the last grains of sand flow through the hourglass of God's patience.

It cannot be meaningless that the angel of the Lord acknowledged that he could not do anything until Lot had escaped, and the logical reason is because Lot represented the only element of righteousness within the city.

The greatest strength of a nation is its internal and spiritual strength. More important than its standing armies, its weapons of war, its clever strate-

gy, or its military might is the internal righteousness which makes a nation invincible.

Jehovah promised and history proves that when the men of Israel went up to Jerusalem three times annually to worship, not once did any nation "desire her land," not once were her borders violated, not once was it necessary for her to be at war.

It was neglect in the realms of righteousness that brought disaster. Thus it is today. When righteousness reigns, the unseen armies of the living God stand guard and hold in check the real foes of men and nations.—KENNETH T. JEWELL, pastor, North Vernon, Indiana.

Love in Evangelism

OUR AGE is an age of inner pressures as well as an age of outward frustrations, and we find it easy to excuse ourselves from helping the lost to find Christ as Saviour.

While reading the New Testament the other day, I discovered again Peter's word, "See that you do love one another, fervently and from the heart" (I Peter 1:22, Phillips). Peter was one who worked and lived close to Christ, and it seems he is trying to help us remember this theme of Christ's great ministry.

We find this timely illustration in the Scriptures. When Paul and Silas were brought to the Philippian jailer, their clothing had been torn from their bodies, they had been brutally beaten, and the wounds were very unsightly. The jailer had a duty to perform and he did it.

During the night in that jail these prisoners felt the blessing of God as they began to pray and sing praises unto the Lord. The power of the Lord came and the prison doors opened. More amazing than that: the jailer's heart was opened and he received the Lord in salvation. After the love of Christ came in, he saw the wounds of his prisoners, and we read, "And he took them the same hour of the night, and washed their stripes" (Acts 16:33). It was that inner love that helped him to see the needs of others.

The surest way for us to see the needs of souls about us is to have the love of God within us.

We marvel at the power of soul winning in the Early Church and try to excuse ourselves by saying, "But they were living in the shadow of Pentecost." Once again we find the key when it was said of that Early Church, "Behold, how they love one another!"

So may we have a revival of love in our own hearts and in our churches. Then, and then only, can we expect a harvest of lost souls.

Place the inward pressures and the outward frustrations in the background, and replace love for Christ and for others in the first position of your life. And may it be said of our churches today as it was in other times, "Behold, how they love one another!"—EVANGELIST LEON F. WYSS.

Announcing for 1963

3

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