Pioneer Mother
Kansas City, Missouri
Kansas City District
Church of the Nazarenes

The Soul Winner's Prayer
See Page 6
PAUL'S LETTER to the Corinthian church was desperately urgent and definitely practical.

In this young church he found many conditions inconsistent with true religion. With utmost frankness he deals with their divisions, their factions, their immorality, their carnality, and their pride.

So the thirteenth chapter of First Corinthians, often called Paul's "Hymn of Love," was not an impractical, poetic expression of nebulous ideas clothed in pious phrases. It was an exceedingly practical statement of pure and undefiled religion for a young church facing desperate problems in a wicked and sensual city.

Paul drew some very fine distinctions as he portrayed this "way of love." He listed some of the popular but unsatisfactory substitutes for vital religion. Dr. James S. Stewart labels these as follows:

Religion as Ecstatic Emotionalism—"Though I speak with the tongues of men and of angels" (v. 1).

Religion as Intellectualism, Speculation—"Though I have the gift of prophecy, and understand all mysteries, and all knowledge" (v. 2).

Religion as Working Energy—"Though I have all faith, so that I could remove mountains" (v. 2).

Religion as Humanitarianism—"Though I bestow all my goods to feed the poor" (v. 3).

Religion as Asceticism—"Though I give my body to be burned" (v. 3).

Every failing and inconsistency in the Corinthian church for which Paul rebuked them was because of their lack of love.

Words can never define love. Yet love is a vital, living thing which can be demonstrated in the attitudes and actions of God's people. Notice the practical terms in which Paul describes this "greatest gift of all."

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient" (I Corinthians 13: 4-7, Moffatt).

The desperate need of Paul's day, and of ours, is divine love. Here is true Christianity in action!
CHRISTIANITY IS UNIQUE among all the religions of the world because it is based upon the miraculous. It is a religion of miracles. Three miracles in particular are basic to our salvation.

One of the greatest miracles of Christianity is the Incarnation—God taking on himself the form of man, clothing himself in sinful flesh. The Creator came down to the level of the created. The Infinite lowered himself to the finite.

Another of the miracles of Christianity is the atonement—the sinless Son of God taking upon himself all the sins of all the ages of all mankind. The eternal Christ yielding up—yes, laying down—His life that we, worthless, sinful, time-bound creatures, might taste immortality.

The third miracle, sequel to Bethlehem and Calvary, is Pentecost. For those who have received His Son it is another incarnation. “The promise of the Father” is to place His Holy Spirit within the heart of the consecrated believer. Once again, as in the time of creation, God deigns to dwell within the heart of man.

It happened first on the Day of Pentecost when “suddenly . . . they were all filled with the Holy Ghost.” After this “divine invasion” they went forth to “turn the world upside down.” Nineteen hundred years have passed—the rushing mighty wind is no longer heard—the fiery tongues no longer flicker over the heads of His disciples—but the miracle of the indwelling Spirit is still being experienced in the lives of consecrated men and women.

The sacred writer explains to us on one occasion that Jesus “spake of the temple of his body.” He promised His followers that the Spirit would not only be with them but in them (John 14:17). Paul later asked the Corinthians, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (I Corinthians 6:19)

The miracle of Pentecost is that every Christian is a dwelling place of God. In Old Testament times God dwelt in a Temple made with hands. Now He dwells in temples made with divine hands, in men and women. This is no metaphor. The outward Temple was the metaphor. The Temple of the Old Testament was symbolical of the life made possible through Christ. It was only a shadow and type of the Spirit-filled life.

Man was created to hold and be filled with the Spirit of God. Without the Spirit man is a “spiritual zombie.” The plan of redemption was that man might once again possess God. This is the experience to which Paul was testifying when he said, “I live; yet not I, but Christ liveth in me” (Galatians 2:20). He spoke to others about “Christ in you, the hope of glory” (Colossians 1:27). Only when man has been filled with the Spirit of God is life complete.

The divine invasion of a personal Pentecost also means that we are to be “manifesters of God.” The Old Testament Temple was where God revealed Himself to the people. If we are temples of God, then He should reveal or manifest Himself through us.

Jesus told His disciples, “We [the Father and I] will come . . . and make our abode with him” (John 14:23). For this reason Paul spoke of the Christians as living epistles, “known and read of all men.”

God dwells in us that out of our lives He may be revealed. Men will believe in a God of love when they see the love of God in our lives. It’s not sound theology or eloquent sermons that draw men and women to God. It’s the lives of men and women filled with His Spirit and manifesting His glory. When the world sees the likeness of Christ in our lives, then it will believe that God dwells in us.

Pentecost also means that as a temple of God the Christian’s life should be a place of sacrifice. There should be an altar in our spiritual architecture, and on it should be a “living sacrifice”—our “selves.”

There are two kinds of sacrifice in the Old Testament: (1) the sacrifice of atonement; (2) the sacrifice of acknowledgment. The former was fulfilled in the Lamb of Calvary, and is to be offered no more. The latter is to be perpetual in the Church.

Paul says that God calls us now to give our bodies a “living sacrifice.” He doesn’t want oxen, sheep, or doves. Calvary did away with the need for them. The sacrifice required now is not blood, but service; not death, but life. The Jews’ offerings were consumed with fire on the altar. Our “living sacrifice” is to be consumed in a life of self-denial and devotion to God. Whether we eat or drink, or whatever we do, we are to do all to the glory of God.
This truth was typified in the ceremony of consecration of Aaron and his sons to the priest’s office. The blood of a ram was sprinkled on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot. Matthew Henry explains: “The boundaries of the man were thus claimed for God.” The ear was marked first as if to show that before using hand or foot we must listen for the divine voice, and use them only as God commands.

It’s a solemn day in our lives when we recognize to the full the claims of God, and bring to Him not only our souls for salvation but our bodies for sanctification and service. Some of those standing by said of Jesus as He hung on the Cross, “He saved others; himself he cannot save.” It was a truth unconsciously uttered. Nor can we save our lives except by sacrificing them unto God.

Jesus said, “Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it” (Luke 9:24). On the gravestone of Adam Clarke is a burning candle with the inscription, “I give light by being myself consumed.” We give light by giving up our lives to Him as a living sacrifice, to be consumed in doing His will and His alone. This kind of life has its beginnings in a personal Pentecost.

“How is it that thou wilt manifest thyself?”—We will come... and make our abode with him.”—“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

The Cover...

The statue of “Pioneer Mother” was erected as a tribute to a Kansas pioneer who was the mother of a late Kansas City philanthropist, Howard Vandervelcke. It was erected at a cost of $100,000 in 1927. The location is near the Liberty Memorial Mall in Kansas City, which is also the hub of the Church of the Nazarene’s Kansas City District. The district includes an eastern portion of Kansas and a western portion of Missouri, and has a total of 61 churches. The district has a membership of 4,687, and an average Sunday school attendance of 5,571, with 7,571 enrolled in Sunday school. The district raised for all purposes $888,397 in 1964, including $112,613 for general interests.

Volume 54, Number 26 AUGUST 18, 1965 Whole Number 2782 HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; V. H. Lewis; Office Editor; Bill Lakey, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh Elder; V. H. Lewis, George Courter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, 2902 Troost Ave., Kansas City, Missouri. Subscription price, $3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscription matters to the Ozark Nazarene Publishing House, P. O. Box 527, Kansas City, Mo. 64101.

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A CHARMING YOUNG WOMAN named Ellin was asked, “Why don’t you drink?”

Ellin said, “I don’t drink because I’ve been taught that it’s wrong, and that it harms the body. And I’d be punished terribly if I did.”

Ellin’s answer implies a measure of courage, for it involves both purpose and the knowledge of danger. But there’s a deeper meaning of courage.

In Profiles in Courage, by John F. Kennedy, I read the story of a little-known senator, Edmund G. Ross. President Andrew Johnson had been impeached. Only Ross’s vote was needed to secure the thirty-six votes necessary to convict the President. Ross dared to vote “not guilty.” He disliked Johnson. But he didn’t want to see the President step down, a disgraced man and a political outcast, upon insufficient proof. Ross ruined his career; but he saved the prestige of the presidency.

There is no courage without fear. Mark Twain wrote, “Courage is resistance to fear, mastery of fear... not absence of fear.”

Indeed, courage is suffering all fear imposes, but unflinchingly facing hardship or danger for a worthy cause. Real courage is fortitude. It’s risking one’s life for a noble cause.

An example of unflagging courage is that of the jungle doctor, Albert Schweitzer, who early in life dedicated himself to serving his fellowman and went to French Equatorial Africa to help sick and dying and leprous black men.

Foolhardiness and contempt of life are often confused with courage. Whoever does a dangerous thing because of a dare is foolhardy. A simple illustration of foolhardiness is that person who drives at a reckless speed because he’s dared, or to prove he’s unafraid.

A few years ago an idolized young actor (who was called courageous) roared across the country at reckless speeds. He boasted of breaking speed laws. But he died a victim of his own carelessness. Contempt of danger! Contempt is born of hate; courage, of love.

Bravery is much akin to courage, but more common. It appears only at the moment of need. Courage is, in some measure, always present.

God needs people who aren’t foolhardy, or merely brave (which is a matter of instinct), but who have the courage of a noble purpose. He needs men and women like Dr. and Mrs. Howard Hamlin, who forsook a thriving medical practice in Chicago to go to Africa as medical missionaries.

God needs more men and women like a young southern couple who gave 50 percent of their income (knowing well it would mean hardship) to help build a new church.

Whether these accomplishments were of inborn courage or learned courage, or possibly both, who can determine? But such courage should challenge all.

A few weeks ago I saw a young father teaching his small son courage—and I came home and began to do likewise. Whereas I’d been yelling, “Don’t, don’t, don’t. I’m afraid you’re going to get hurt.” to my children; I said, “So you fell out of the swing and got a nasty scratch? Well, hold on tightly, and let’s try it again.”

And again, “Okay, the slide is steep for a two-year-old. But I’m going to stand right here near you and watch you. And you’re going to slide down it like a big girl.” Now instead of saying, “Don’t you dare touch Bozo; he’ll bite you,” I say, “Pat Bozo’s head. He wants to love you.”

A dog scratch (or even a bite) isn’t as dangerous as promoting unwholesome fear in a child. Scratches and bites, if treated properly, heal. But unwholesome fears, once rooted, can cause neuroses.

If we teach our children simple courage while they’re small, when they are older they will be able to stand up and be counted for something important.

I admire that teen-ager who stands up and says, “I don’t do so and so because I’m a Christian, and I feel it would be displeasing to God.”

Courage is that gleaming gem of character that becomes more lustrous with each surmounted fear. And it can be polished until it glows—in Africa, in America, and closer still, our own homes.

If we are to accomplish much for God, we must be courageous. As Theodore Roosevelt said, “It is only through labor and prayerful effort, by grim energy and resolute courage, that we move on to better things.”

“For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Timothy 4:8).
AN INFLUENTIAL BUSINESSMAN in Chicago left his office one cold, blustery evening. On his way he ran across a little street urchin all huddled in the shadowy solace of a doorway. He looked a fright, and half frozen.

The businessman asked the lad, “My boy, what are you doing out in this cold night air with barely a sweater on?”

With an almost feverish stutter the child related his story to the man. It seemed that he had been sent to the store by his father to purchase a loaf of bread. Along the way, somewhere, he had lost the money given him for the purchase. Trembling, half from fear and half frozen, the child told the big man, “If I go home without the bread, my father will beat me.”

The businessman took the urchin to a nearby store and bought a loaf of bread for the boy. When they had once again returned to the street, the child turned and thrust his small arms around the legs of the big man, and said, “O Mister, thank you. I wish you were my daddy.”

Much later in the evening the man finally made his way home. When asked what had kept him, he related the story, then added: “You know, after the two of us embraced each other, then went our separate ways, I went down every street for a three-block radius looking for another boy I could help.”

This little lesson is really more scriptural than one might think. The stately standard of Christian faith is the Lord’s Prayer. It has become the prayer of the parish for the needs of the day. But in Luke’s account of this prayer (Luke 11:1-4), the writer leaves off the ending, and swings directly into the soul winner’s prayer: “Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves?” (v. 5)

Every Christian is caught up sometime in his life crying out to God, “Lend me three loaves.” What makes this prayer significant? First, he realized he had another friend, who was needy, coming his way. Second, the Christian knew that he did not have the substance to give his friend. “I have nothing to set before him.” Third, he knew he could not give up asking for the bread or he would have nothing substantial to offer.

Friends have come our way from time to time to seek some kind of spiritual nourishment, but we did not have the acute awareness of their needs like the soul winner must have, so we let them go their wayward way. Oh, what a thrill it is to find someone for whom we can cry to God for three loaves of bread!

No Christian has the bread to offer naturally. Just as in the Lord’s Prayer the disciple prays, “Give us this day our daily bread” (Luke 11:3), even so must he ask, “Lend me three loaves.”

One thought that must not be omitted in the great advance of evangelism is that the illustration makes use of the term “friend.” The petitioner said, “Friend, lend me three loaves.” The soul winner must be on a very intimate relationship with God to be in the position to ask for bread in that very awkward hour of the night.

Another thought is that not only do we have a heavenly Friend, but it is our earthly friends with whom we will most probably have our best contact for the Lord. “For a friend of mine in his journey is come to me” (v. 6).

The most clearly focused faces within the lens of the soul are those closest to us. It may be our own loved ones or our best friends. A dear saint of God once said, “I can pray for the lost in every land only after I have prayed over the heap of names I know.” There is nothing to stir the heart like a friend’s name.

There is nothing quite like a nuisance in prayer, either. The successful soul winner never gives up praying for bread. One may see it in the fruitful ministry of St. Paul. He had so much to offer the world! The writings of Paul recorded in the New Testament are full of prayers for the people. He constantly was asking for more grace to be poured upon a local church. He was always asking for God’s will in leading him to a needy congregation or person. He was so full of the presence of God! How he could get up the day after the mob beat him and left him for dead, then go preaching his way down the road again, is beyond the under-
standing of most contemporary Christians.

But this is really the deep secret of successful soul winning. Christ said, “I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth” (Luke 11:8). This is a very clear lesson for the child of God to be found constantly asking for bread for a friend. May each of us be faithful in doing it!

“He Won’t Listen!”

By MARY LOU GALLUP

“I hope you can do something with my child. I just can’t do a thing with him at home; he won’t listen,” the parent says as she introduces the new child to his new teacher. Some of our Christian parents are saying with broken hearts, “I have nourished and brought up children and they have rebelled against me.” Why should this be the case?

My fourteen years of teaching have been primarily with kindergarten through sixth-grade children. It seems that some five-year-old kindergarten children have their parents as much bewildered as the ten-year-old sixth-grader. What is the Christian parents’ role in relationship to the ethical behavior of their children?

Yes, child psychology surely does have its proper place. Our children do need to feel security and love, a sense of belonging, and the need to be successful in some of their undertakings. However, we modern parents are neglecting lessons from God’s biblical psychology on how to make our children feel secure and successful so that we may expect proper behavioral patterns from them. Consider the following:

A. “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Proverbs 22:15).

B. “Chasten thy son while there is hope, and let not thy soul spare for his crying” (Proverbs 19:18).

C. “He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes” (Proverbs 13:24).

D. God said of Abraham, “For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment” (Genesis 18:19).

As Christian parents, let us not excuse our children’s actions by saying, “This is just a phase my child is going through; she’ll grow out of it”; or, “Teen-agers just have to explode once in a while, you know”; or, “He has these moody spells; I think he inherits it from his father.” It is very unfair to a child for a parent to expect his teacher to do “discipline work” around other students which should have been done at home in the back bedroom, whether it be verbal or otherwise.

God promises rewards for us and our children if we follow His teachings:

(1) Reverence—“Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence” (Hebrews 12:9).

(2) Love—“Her children arise up, and call her blessed” (Proverbs 31:28).

(3) Wisdom—“The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame” (Proverbs 29:15).

(4) Long life—“Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee” (Exodus 20:12).

(5) Favor with God—“Children, obey your parents in all things: for this is well pleasing unto the Lord” (Colossians 3:20).

Children need discipline, but discipline without love means overseverity. Love without discipline means overindulgence.

He Comes with Healing

He comes with healing in His wings,
With balm for ev’ry sore;
He comes to set aright all things
And mend us at the core.

He comes with music for the ear,
With harmony divine;
With heart sounds fit to bring a tear
As we to Him incline.

He comes with oil for us who mourn,
For us who suffer loss,
When we are utterly forlorn,
Unable for our cross.

He comes with word that we are His,
Whatever we must face;
So that we know the promise is,
“Sufficient, Child, My grace.”

By J. KENNETH GRIDER

AUGUST 18, 1965 • (539) 7
The Roast Never Burns Now

By FRANK SELLERS
Nazarene Layman

As we sang choruses from our song sheets last Sunday night I recalled that ten years ago I did not know any of them, that I was a sinner, ignorant of the plan of salvation God had provided for us through His coming into this world to die on the Cross to save us from our sins, not in our sins.

I was born in 1925. My father was a Christian Scientist and my mother is Roman Catholic. I was raised in the Catholic church and remained with the church until my marriage in 1951 to my wife, Helen. Fortunately, she was reared in a holiness denomination in southern Illinois, although she was not a professing Christian at the time of our marriage. We have two sons: Mike, twelve; and Gary, eleven.

While my moral life improved somewhat with marriage, sin still ran rampant. Our home was without God, although my wife and I started attending Sunday school in the local Church of the Nazarene almost from its beginning. It is a standard joke now, but we had to leave after Sunday school every Sunday; otherwise the roast in the oven would burn. That was our excuse for not staying for the morning worship service. How amazing that the roast never burns now!

When Rev. Fred MacMillan and his wife, Jeannette, came to Mundelein seven years ago, Helen and I were still unconverted and usually just attended Sunday school. Through his effective preaching, their wonderful ministry, the faithfulness of the church people praying for us, and the never-ending grace of God we were saved, first my wife in 1958, and then I in January of 1959.

After my wife was saved she attended all the services faithfully with the children, even though at first I would not take them. Many times the pastor or his wife would pick them up, which involved a little trip since we live in the next town.

Eventually I started attending most of the services with them. While under such conviction that I could not sing the glorious songs of salvation during the congregational singing, although I love to sing, I refused to yield to the Holy Spirit. Eventually God led Brother MacMillan, in an evening service, to come to the pew I was occupying during the altar call and literally lead me by the arm to Christ.

My wife’s mother has been a faithful Christian for years. She was not in church that night for a reason I do not remember, but was a passenger in a car that passed us as we were waiting at a traffic signal. She remarked, upon seeing me, “Frank was saved tonight.” She could tell by looking at my face.

After six wonderful years as a Christian I can...
still testify to the saving grace of Jesus Christ, the staying power He gives through the complexities and uncertainties of today's world. He saved me immediately from smoking, drinking, swearing, and gambling—all of which I did heavily—and I know that without Christ I probably would be back doing these things again, although certainly I have no desire for them.

We now have family devotions, observe the Lord's day carefully, not reading or listening to secular matter or attending secular functions, although I am a great sports enthusiast, and are trying to bring up our children as the Lord admonishes. But most of all we are trying to do God's will for our lives, serving Him, carrying burdens for lost souls, attempting to win souls to His kingdom, not being critical but shedding light through our personal living and witnessing. Jesus Christ is sufficient for all our needs. Praise be to Him!

“With all our education, our theology, our fine buildings, our image of the church, we are doing less to win people to Christ than our un schooled forefathers did. We've no longer fishers of men, but keepers of the aquarium, and we spend most of our time sifting fish from each other's bowl.”—Dr. Kermit Long.

Ever Try a Visitation Revival Campaign?

By GEORGE L. SMITH
Pastor, Stanton Church, Anded, California

I GUESS it really isn't new—but believe me, it works!

When you are a home mission church, barely one year old, and you rent a Lions' Hall to hold Sunday services, and you can just never point to it and say to a person in your community, “That's the Stanton Church of the Nazarene,” because you know it is really only a dance hall on Saturday night where you hold church services on Sunday morning—well, then, it is not likely you've had a good, old-fashioned revival meeting series since you first hung a Nazarene sign on the front fence. You cannot get the building seven or ten nights in a row, and there is no other available facility in the community. So what do you do?

First: of all, you don't quit! And you don't say, “Just wait until we get a building and hold a revival.”

Next, you remember how you used to ask your-
“Nick-o’-Time Grace”

It was Dr. H. Orton Wiley who used to remark that the words “grace to help in time of need” (Hebrews 4:16) could be translated “nick-o’-time grace.” God’s help to His own is never early, and it is never late. It always comes just at the right time.

One of the great examples of this truth is found in the experience of Moses and the Israelites at the Red Sea. The people were hemmed in on every side. To the north were the hostile and warlike Philistines. To the south were the rugged mountains and bleak sands of the Arabian desert. In front stretched the waters of the sea. Behind came the army of Egypt bent on vengeance and death.

It isn’t hard to understand the frantic fear of the fugitives. “Did you take us away to die in the desert because there are no graves in Egypt?” they asked. “Did we not tell you in Egypt, ‘Leave us alone; let us serve the Egyptians!’ Better for us to work for the Egyptians than to die in the desert” (Exodus 14:11-12, *Berkeley Version*).

Moses’ answer was a classic of faith: “Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever” (v. 13).

We should probably have said, “Swim for it!” Moses said, “The Lord shall fight for you, and ye shall hold your peace” (v. 14).

In quick succession the events unfolded. The angel of the Lord moved in between the Israelites and the pursuing Egyptians with a pillar of cloud that was light to the people of God and darkness to their enemies.

Moses stretched out his hand over the sea, “and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided” (v. 21).

The Israelites crossed through the bed of the sea on dry ground, but the Egyptians who followed were destroyed by the returning waters.

THIS PICTURES SO WELL the deliverance the Lord brings to His threatened people. At one moment, all is dark and fearsome. There is no prospect of relief. But when the outlook is bleak, the uplook is blessed. God is not dead, and His grace to help comes in the “nick-o’-time.”

Grace, of course, means two things in the Bible.

It means the “unmerited favor of God” toward those unworthy of His mercy and love. It also means His practical and timely help—the undergirding of His strong right arm.

The “works of grace” are tremendously important. Conversion and entire sanctification are gracious acts of redemption wrought in us by the divine Spirit. But the “workings of grace” are no less important. We need to have both “works of grace” and to keep them both working day by day for the rest of life.

And we should never forget that God gives these “workings of grace” not as a store to have on hand for all the future. He gives grace, rather, as Dr. Paul Tournier, the Swiss physician and psychiatrist, has said, “drop by drop.” It is “daily manna,” given fresh at the time of need.

And this grace is sufficient for any and every pressure or circumstance of life. G. Ernest Thomas recalls the story of Charles Lamb, one of England’s great writers. Mr. Lamb was an accountant with a business firm in Britain. One day he returned home to learn that his twin sister, Mary, mentally unbalanced, had killed both their parents.

As Dr. Thomas tells the story, “Friends urged Charles to put Mary in an institution, but he chose to give up his position in order to care for her. The sacrifice had its reward, for he began to write, and achieved fame as one of England’s outstanding authors. Through twenty-seven years Charles Lamb cared for his sister Mary. Usually she was a gay companion, but frequently she lapsed into periods of black despair. Charles never left her alone.”

When Mary died, his friends inquired of Charles how he had been able to bear the continuous strain. He replied: “I could not have kept on for a year, or even a month, if I had thought of it as a year, or a month. I was able to endure it because I took the days one at a time, happy when Mary was happy, and seeking God’s help when she was disturbed.”

TO “TAKE THE DAYS ONE AT A TIME” is the secret of endurance in the hard places. There are for all of us those times Rufus Jones used to call “days of high visibility.” Skies are blue, the air is clear, and we can see afar.

There are also the dark days, the times of trouble, the emergencies which break without warning. The measure of our religion is not our performance
under smiling skies, but the strength we can command in the hard places.

When the wife of Arthur John Gossip died, life collapsed on him. He scarcely knew where to turn. The first sermon he preached after his bereavement he entitle “When Life Tumbles In, What Then?” Its closing words are a tonic for faith whatever the circumstances we face:

“I don’t think you need be afraid of life. Our hearts are very frail; and there are places where the road is very steep and very lonely. But we have a wonderful God. And as Paul puts it, what can separate us from His love? Not death, he says immediately, pushing that aside at once as the most obvious of all impossibilities. No, not death.

“For, standing in the roaring of the Jordan, cold to the heart with its dreadful chill, and very conscious of the terror of its rushing, I too, like Hopeful, can call back to you who one day in your turn will have to cross it, ‘Be of good cheer, my brother, for I feel the bottom, and it is sound.’ ”

It isn’t easy to thank God for the hard places and the testing times. But we can thank Him that He has provided for us a “throne of grace, that we may obtain mercy, and find grace to help” in the “nick-o’time.”

Spiritual Deadness

There is a touch of grim humor in the slip of the tongue made by the pastor who said at a funeral: “This corpse has been a member of my church for over twenty years.” Do you?

It is much more apt to be gradual—marked loss of spiritual appetite. It becomes easier marked decline in power. “The joy of the Lord is your strength,” we read (Nehemiah 8:10), and that once was delight becomes drudgery. There is a sudden stroke. It is much more apt to be gradual—marked decline in power.

Don’t forget, as John Wesley observed in another context, “be long a-dying.”

The condition is easily recognized. There is a marked loss of spiritual appetite. It becomes easier to stay away from church. The Bible becomes tasteless, and Christian literature loses its appeal.

Exercising is reduced to a very minimum. Work carrying the work of the church.

Breathing is labored and short. Prayer, “the Christian’s vital breath,” as the hymn writer described it, is difficult and unnatural. The “secret closet” becomes the most neglected room in the mansion of the soul.

Exercise is reduced to a very minimum. Work once was delightful becomes drudging. There is a marked decline in power. “The joy of the Lord is your strength,” we read (Nehemiah 8:10), and the wonder is that some are able to crawl, so little is their stock of this kind of strength.

The cause of spiritual deadness is usually neglect. The requirements for robust health are forgotten. Carelessness in many little things takes its toll. Indifference to the promptings and checks of the Spirit has a deadening effect.

The cure is also clearly stated by Jesus. “Be watchful, and strengthen the things which remain, that are ready to die . . . Remember therefore how thou hast received and heard, and hold fast, and repent” (Revelation 3:2-3).

This is the prescription for revival. It never fails to bring a renewal of spiritual health and vigor. It will make of the church, not a valley of dry bones, but a living army on the march for God and holiness.

I don’t want my pastor to think, though he be too polite to say it, “This corpse has been a member of my church for over twenty years.” Do you?

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, Secretary

EVANGELISTIC HONOR ROLL

Evangelistic Honor Roll Certificates were presented during recent 1965 district assemblies to the following pastors, whose churches received the required number of new Nazarenes.

ALBANY


BRITISH ISLES SOUTH

R. McCracken, Blackpool—F. Webster, Cardiff—W. Stevenson, Chesterfield—F. Grossmith, Grimsby—C. G. Saunders, Rotherham—D. Potts, Sale

CANADA ATLANTIC

Joseph Bright, Elmsdale—R. T. Setlick, Summerside

CANADA CENTRAL

Harley E. Bryce, Franklin Center—Emery E. Cook, Gall—Jen Molczen, Kitchener—Ray J. Lewis, Oakville—Wm. G. Williams, Peterborough—A. H. Armastrong, Caledonia

MAINE


NEVADA-UTAH

Carl J. Friesen, Las Vegas—Roy Partain, Salt Lake City Central—W. E. Stukas, Salt Lake City First—G. Wilson, Yerington.

NEW ENGLAND


NORTH DAKOTA

Marion M. French, Carrington.

AUGUST 18, 1965 • (543) 11
Northwest Oklahoma:

Northern Indiana:

Northwestern Ohio:

Oregon Pacific:

San Antonio:

South Dakota:
David A. Belzer, Aberdeen—A. Ward Hands, Rapid City.

Western Ohio:

West Virginia:

Collegians Evangelize Nebraska Town—Betty Benson, left, Clara Flowers, and Janet Kee, Bethany Nazarene College students, review the map of the city of Fairbury, Nebraska, where they made approximately two-hundred calls inviting people to church. They also served as an evangelistic team, Miss Benson preaching, Miss Flowers singing, and Miss Kee playing the piano.

Memorial 50 Holy Watchnights of Prayer
Wednesday, September 1, 1965 6:00 p.m. to midnight, local time

Pray for and Attend
Mid-Quadrennial Conference on Evangelism
Music Hall, Kansas City, Missouri
Tuesday, Wednesday, Thursday, January 11-13, 1966

Remember 50 Holy Watchnights of Prayer
ing dawned rainy and misty. Yet, when District Superintendent T. T. McCord rose to present the need, the largest attendance in the history of the church was on hand to listen to him.

Though not done without sacrifice, an offering was received which went over the $3,500 goal. Some people borrowed money to pay on the new building. As a result, the educational unit was underwritten, and money was raised to remodel the old building.

Church members also called twice in each home in the city, distributing copies of the special edition of the Herald of Holiness and the Gospel of John. New church road markers were also part of the advertising program. As a result, the Sunday school attendance nearly doubled, and nine new members (seven by profession of faith) were added to the church roll. Total giving jumped to $13,419, twice as much as in the previous year, with a per capita giving of $319. Property valuation is now $54,000.

**DISTRICT ACTIVITIES**

**West Virginia District Assembly**

The Silver Anniversary assembly met July 1 to 3 at Summersville, West Virginia, with the spirit of unity characterizing the work throughout. Dr. Hugh C. Benner, general superintendent, challenged our hearts with his Spirit-anointed preaching and presided with dignity and efficiency.

The high point of the assembly was the wonderful report of District Superintendent H. Harvey Hendershot. We appreciate the progress made under his capable leadership. He received a near-unanimous, four-year extended call.

Some highlights of reports presented were: 540 members received this year by profession of faith; membership total, 9,243; amount raised for all purposes, $1,169,441; giving to general interests, 9,720; giving to world missions, $963,400.

In the Church Schools Convention, Dr. Benner challenged us to continue our "March to a Million." Sunday school enrollment reached 20,311, with an average attendance of 11,385.

In the conventions, Mrs. O. C. Rushing was reelected N.W.M.S. president, Dr. L. D. Mitchell, Arthur Starr, William Damon, Rev. Harry Stanley, Rev. Roy Mumau, and Rev. Paul Moore were elected to the district advisory board; Rev. James Estelle, as secretary; and Rev. Stanley as treasurer.

Eight were ordained into the ministry: Robert Bentley, Ralph Fisher, Earl.

**California Church Dedicated**

Dr. Orian G. Burlison (right), pastor of the Ridgemark (Calif.) church, reads the dedicatory response as (left to right) Dr. L. Guy Nees, Los Angeles District superintendent, Dr. D. I. Vanderpool, general superintendent emeritus, and Rev. Leroy Storey, former pastor, follow. The sanctuary seats 400 persons, and the campus-like plant includes 17 classrooms and other facilities.

**Two New Churches Started**

On New England District

Rev. Fletcher Spruce, New England District superintendent, in reporting to the fifty-eighth assembly, noted that two new churches were in the process of being started at Lakeville and Pittsfield, Massachusetts.

He also reported that General Budget giving was up to 9.66 percent, an increase of about 1 percent over last year.

Dr. Hugh C. Benner, general superintendent, presided during the assembly, held June 22-24 in the College Church at Wollaston, Massachusetts.

Giving for all purposes was up more than $135,000, and forty-six of the sixty-six churches paid budgets in full, an increase of twenty-one churches over a year ago.

Richard Hover, Adelard Everett, and Francis Crandall were ordained, according to Mrs. Scott Newell, reporter.

**Clenenden to Dedicate Church Built in Haiti**

Northwestern Ohio churches gave 13 percent of their income to world missions, gained enough new Sunday school enrollments to become a "millionaire" district, and underwrote District Superintendent Carl Clendenen's trip to Haiti to dedicate a new church built by the district, according to Rev. Paul G. Bassett, district secretary.

**David L. Mitchell**

Dr. G. B. Williamson, general superintendent, presided over the assembly July 14-15, held at Nazarene Center, St. Marys, Ohio.

Rev. Carl Clendenen reported that the N.W.M.S. was a "Star" society, and that district membership went over 5,000, a gain of 203 over last year. Forty churches gave at least 10 percent of their income to world missions.

Joseph Gillespie was ordained.

**Hawk Elected to Four-Year Term**

Rev. Fred J. Hawk was reelected as Michigan District superintendent, to a four-year term at the fifty-second annual assembly, July 14-16, after he reported that the district had given nearly $1.5 million for all purposes, and of this more than 10 percent to world evangelism, according to Rev. Fletcher Galloway, reporter.

Dr. Hardy C. Powers, general superintendent, presided during the assembly held at the district campgrounds on Indian Lake near Vicksburg, Michigan.

Mrs. Fred Hawk was also reelected as N.W.M.S. president, Dr. L. D. Mitchell, Rev. Carl Clendenen, Rev. Frank Crandall, and Rev. Paul Moore were elected to the district advisory board; Rev. James Estelle, as secretary; and Rev. Stanley as treasurer.

Eight were ordained into the ministry: Robert Bentley, Ralph Fisher, Earl.
Hardyman, Jack Holcomb, William Mack, James Monck, George Otto, and Donald Nelson. The credentials of Revs. C. H. Symons and Rev. R. J. Beuthin were recognized by the district. They transferred from other denominations.

Oregon Pacific Nearly 14 Percent for Missions
Oregon Pacific District churches gave 13.4 percent of their income to world missions during the assembly year just past, and also welcomed 491 new Nazarenes into the faith, Dr. W. D. McGraw, district superintendent, reported to the annual assembly, July 7, in Clackamas, Oregon.

Churches also gave a love offering to Dr. and Mrs. McGraw of $1,555. Mrs. McGraw is still recuperating from an automobile accident which occurred last November. However, she was able to give her testimony to the assembly, according to Dr. Leslie Parrott, reporter.

General Superintendent George Coulter presided, and called attention to the more than twelve hundred increase in Sunday school enrollment, which made an 8.5 percent increase. Fifty-one churches gave 10 percent or more for missions, and $1.17 million was raised for all purposes, an increase of almost $57,000.00. Dr. John Riley, president of Northwest Nazarene College, reported on the progress of the college.

813 New Members Added To Central Ohio Rolls
Churches on the Central Ohio District added 813 members by profession of faith, and gave 10.8 percent of all funds transferred from other denominations. They were recognized by the district. They gave 10 percent or more for missions, and $1.17 million was raised for all purposes, an increase of almost $57,000.00. Dr. John Riley, president of Northwest Nazarene College, reported on the progress of the college.

39 Ohio Churches Give 10 Percent to Missions
With thirty-nine of seventy-nine churches giving at least 10 percent of funds they raised, the Southwestern Ohio District reached its goal of 10 percent giving to world evangelism. Rev. M. E. Clay, superintendent, reported to the annual assembly held, July 7-8, at Xenia. General Superintendent G. B. William- son presided.

With 528 members joining Southwest­ern Ohio churches by profession of faith during the last assembly year, the dis­trict showed a net gain of 265, making a total of more than 8,000 members. Three home mission efforts are now in the process of being organized.

The district raised for all purposes $1.28 million. Church properties are now valued at $5,63 million, with an indebtedness of only $1.68 million, according to Reporter Kenneth J. Grandy. Sunday school average attendance is 9,532, and the enrollment increased to 18,446.

Charles Preston, Jack A. Sexton, and Joseph Smith were ordained into the Christian ministry by Dr. Young.

BIBLE COLLEGE OFFERING
September 12, 1965
Bible colleges and liberal arts colleges are not options for a growing church. Each has a fundamental place. God has helped us to make remarkable advance in our college and seminary program. I believe that He will help us to turn our attention to the need of a Bible college without slacking one bit our interest and attention in the present program. I confess I get excited and blessed at the prospects of adding to our very fine educational program this center of training in the Word of God.

T. E. Martin
Member, Board of Control

Richard Taylor Speaks
At European Camp
Dr. Richard Taylor, associate profes­sor of theology at the Nazarene Theolog­ical Seminary, served as evangelist, June 28 to July 4, for the annual camp meeting of the American congregations of the Middle European District, held at Kaiserslautern, Germany.

Attendance of U.S. servicemen, their families, and Americans in domestic jobs ranged up to eighty-four. Captain Bob Miranda directed the music. Miss Jean­nine Van Beek, recently appointed Wip­portal pastor, spoke during a Sunday afternoon missionary service. Many responded to the altar call.

The district superintendent, Gerald D. Johnson presented the need for a new church building on the campgrounds and $3,153 was pledged, according to Elfa Finkbeiner, reporter.

THE LOCAL CHURCHES
Revival Victories Noted; Mathis into Evangelism
Evangelists, pastors, and laymen report victories, both spiritually and numerically, among congregations throughout the nation.

Dr. I. C. Mathis, for fourteen years superintendent of the Northeast Oklahoma District, recently resigned to give full time to evangelism. “I declined con­ideration for another vote,” Dr. Mathis said, “although the advisory board and department heads had voted to recommend me for an extended call. We will plan to give our full time to our first ‘love’—evangelism. Those that think I could assist you in revivals may write me, c/o the Publishing House [Naz­arene Publishing House, Box 527, Kansas City, Missouri 64114].”

Rev. Emmett E. Taylor reports five good revivals on the Houston District. More than six hundred persons were in the final service of the Hamilton Zone tent revival held in Middletown, Ohio, on the Southwestern Ohio District. Rev. Harold L. Rains (Box 299, Cadzo, Okla­homa) has held twenty-four revivals in the ten months he has been a full-time evangelist, but has three open dates this fall.

Rev. R. E. Hodgson (6709 N.W. 31th, Bethany, Oklahoma) reports he has en-
joyed good revivals recently, and is looking forward to his full slate, which has only one open date. . . . Rev. Thomas Hayes (Box 527, Kansas City, Missouri 64114) also has some open dates after September 26.

Rev. and Mrs. George Dixon reported three noteworthy revivals. Five new members joined at Milwaukie, Wisconsin.

More than twenty seekers prayed in a revival recently with Rev. Harold Hampton at the Sault Ste. Marie, Ontario, church. . . . Rev. and Mrs. Billy Smith (106 McKinley Avenue, Cambridge, Ohio) have an open date in the fall.

Rev. Carl Prentice, Sr., Bethany, Oklahoma, recently preached during a revival meeting at Peabody, Kansas, in which eleven new members joined the church, and two more were added by transfer, according to Mrs. E. P. Morris, Sunday school superintendent. There were seekers in all but one of the services.

Winter Park, Florida Church Dedicated

A new $88,000 church in Winter Park, Florida, was recently dedicated by Dr. John L. Knight, Florida District superintendent. The Lawndale Church, whose sanctuary which seats 200 persons, eight Sunday school classrooms, and auxiliary rooms.

Smiths' Anniversary Feted

Rev. and Mrs. L. D. Smith recently celebrated their golden wedding anniversary in Tucson, Arizona. Mr. Smith, a retired elder on the Arizona District, made up of churches of Wesleyan persuasion in the Jonesboro, Louisiana, area, recently held a revival in which Rev. Marvin Sheffield was the speaker. Rev. H. M. Smith, pastor of the Church of the Nazarene in Jonesboro, where the meeting was held, is the chairman.

PASADENA, TEXAS—In June we had one of the greatest revivals in the history of First Church, with Rev. Paul McGrady from our Bethany Nazarene College as the evangelist. His great messages moved the hearts of the people, and the Lord blessed in giving 100 seekers praying through to victory. Not a service without someone seeking God, and not a day without someone being led to pray in the homes of new families, where souls prayed through to Christ! Personal witness and soul winning are now the program of our church.—R. G. Womack, Pastor.

MIAMI, FLORIDA—South Miami Heights Church had a nightly average in the seventies in the vacation Bible school, June 7 through 20. Each night I presented an evangelistic object lesson, resulting in fifty-three different young people and children seeking God at the altar of prayer. Friday night was a glorious service, and on membership Sunday (June 20) fifteen united with the church. Mrs. Bertie Fox was the school director, and under her leadership ten dollars was given for missions.—A. W. Williams, Pastor.

LONDON, ONTARIO—A unique service was held Sunday morning, June 20, in First Church to celebrate Pastor Maurice Westmacott's twenty-fifth year in the ministry. Mr. Herbert Rogers, chairman of the board, gave a short resume of Brother Westmacott's life, and a book containing pictures and events of those years was presented to him. For the offertory Miss Merla and Mr. Clair, daughter and son of the pastor, played an organ and piano duet. A love offering was presented to Rev. and Mrs. Westmacott in recognition of their years of faithful ministry.—Mrs. H. Parker, Reporter.

Holiness Group Formed

The North Louisiana Holiness Association, made up of churches of Wesleyan persuasion in the Jonesboro,

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for August 22:

Inner Hindrances to Christian Growth

Scripture: I Corinthians 3:1-3; Galatians 5:16-26 (Printed: same)

Golden Text: If we live in the Spirit, let us also walk in the Spirit (Galatians 5:25).

In latter twenty-century America and Britain the phrase passions of the flesh means only one thing: unbridled sex. It also meant this in New Testament times, but it meant other things as well.

Paul puts sex sins at the top of the list of the sins of the flesh, but he also mentions idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envys, murders, drunkenness, revellings, and such like.
In contrast, he lists "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The flesh, he says, stating the obvious for emphasis, is contrary to the Spirit, and the Spirit is contrary to the flesh.

If in a Christian's heart the flesh is allowed to be in the ascendency it will certainly stifle spiritual growth. There is a way, however, to ensure that this shall not be so.

The sin tendency in the flesh can be destroyed in the experience of entire sanctification (see Romans 6:6; Galatians 2:20). Furthermore, as today's scripture suggests, living in the Spirit we may also walk in the Spirit during our earthly life. Emotionally, our affections may be set on things above. Intellectually, we may think on whatsoever things are true, honest, just, pure, lovely, of good report. Physically, our bodies with their appetites may be kept in subjection so as to be the servants and not the masters of our spirituality.

The flesh, innocent in itself, uncleaned and uncontrolled, is an intolerable hindrance to spiritual growth.
Some time ago a very great philanthropist fled Britain after being found guilty of a very serious sin of the flesh. His friends who had admired him so long simply could not understand how he should so fall. They found their explanation in a drawer of his desk where

FIRST OF THREE-STEP PLAN—
The first of a three-step building program at Ashland (Kentucky) First Church was initiated recently when ground was broken for a $200,000 educational unit. James Moore, architect (second from right); Dr. D. S. Somerville, Eastern Kentucky District superintendent (second from left); and Dr. Laurence B. Hicks, pastor, watch Brother Children, a pioneer, turn over the first spade of earth. The next two steps are a remodeling of the sanctuary, and the construction of a chapel to seat 200.

IT'S NO TRICK

When you deposit your savings with the General Church Loan Fund Dept. of Home Missions 6401 the Paseo, Kansas City, Mo.

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uncovered certain lewd magazines of the baser sort. The flesh uncontrolled and permission.

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—Lloyd Balfour and Hahnleam on July 23 in Bythelville, Arkansas.


—To Rev. and Mrs. Paul Stroud of Walters, Oklahoma, a son, Nathan Brownlee, on May 30.

SPECIAL PRAYER IS REQUESTED

by Christian parents in Tennessee for “our daughter; she needs God’s guidance in choosing her life partner.”

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64113

HARDY C. POWERS:
District Assembly Schedule
Northwest Indiana ......... August 25 and 26
Southwest Oklahoma .... September 8 and 9

G. B. WILLIAMSON:
District Assembly Schedule
North Arkansas .......... August 25 and 26

JOPLIN
September 15 and 16

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V. H. LEWIS:
District Assembly Schedule
Southeast Oklahoma ..... September 8 and 9

GEORGE COULTER:
District Assembly Schedule
North Carolina ........ September 15 and 16
New York ............... September 24 and 25

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Pastor C. Wm. Elwing, General Superintendent, Benner. (N.Y.P. convention, August 23; N.W.M.S. convention, August 24)

LOUISIANA, August 25 and 26, at the campground, Pineville, Louisiana, on Highway 721, Pastor Donald V. Peal, 1705 Henry St, Pineville. General Superintendent Young. (S.S. convention, August 23; N.W.M.S. convention, August 24)

401 Campbells Creek Drive, Charleston, West Virginia—H. Harvey Hendershot, Superintendent of West Virginia District.

NARRATIVE

—Elaine Toszolma and Dwayne E. Johnson on June 30 in Oxnard, California.

—Wendy Balfour and John Hahnleam on July 23 in Bythelville, Arkansas.


—To Rev. and Mrs. Paul Stroud of Walters, Oklahoma, a son, Nathan Brownlee, on May 30.

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NORTH ARKANSAS, August 25 and 26, at the church, 1511 Scott Street, Conway, Arkansas. Pastor Jack Dell. General Superintendent Williamson. (N.Y.P. convention, August 23; N.W.M.S. convention, August 24)

NORTHWEST INDIANA, August 26 and 27, at the Forty-third Avenue Presbyterian Church, 110 W. Forty-third Ave., Goshen. Post, Rev. Harold Latham, 130 E. 49th Ave., Gary. General Superintendent, Young. (N.Y.P. convention, August 19; S.S. convention, August 24; N.W.M.S. convention, August 25)

SOUTH ARKANSAS, September 8 and 9, at First Church, 321 Fayetteville Road, S.E., Atlanta, Georgia. Pastor W. E. McCumber. General Superintendent Young. (N.Y.P. convention, September 6; N.W.M.S. convention, September 7)

SOUTHEAST OKLAHOMA, September 8 and 9, at First Church, 8th and Tradegore, Henrietta, Oklahoma. Pastor David Krick. General Superintendent Lewis. (N.Y.P. convention, September 6; N.W.M.S. convention, September 7)

GEORGIA, September 9 and 10, at First Church, 235 Fayetteville Road, S.E., Atlanta, Georgia. Pastor W. E. McCumber. General Superintendent Young. (N.Y.P. convention, September 6; S.S. convention, September 7; N.W.M.S. convention, September 8)

SOUTHWEST OKLAHOMA, September 9 to 11, at First Church, 14th and Arlington, Lawton, Oklahoma. Pastor Carl B. Summer. General Superintendent Powers. (N.W.M.S. convention, September 8-9)

JOPLIN, September 15 and 16, at First Church, Fairview and Grand, Carthage, Missouri. Pastor Wendell Paris. General Superintendent Williamson. (N.W.M.S. convention, September 13-14)


Nazarene Camp Meetings


Yes!

I would like consideration for my reservation to the Laymen's Conference on Evangelism in 1966.

Mr. & Mrs.
Mr.
Mrs.
Miss

Last Name First Name(s)

Street

City & State

Age-group:

Local Church

Membership:

Mail the completed slip with your deposit. ($25.00 per couple.)
Hi,

Do you know how to play the "Daisy Game?" Here it is. If you want to know if someone likes you or not, you go pick a 🌺. Pull the petals off one at a time and say:

"He loves me;
He loves me not;
He loves me,"

—until all the petals are gone. It's lots of fun to play, but we never have to wonder about Jesus' love. Jesus loves everyone.

Love, Gloria

"God is love" (I John 4:8).
Dr. R. C. Gunstream

Gunstream Killed in Campground Mishap

Rev. Robert Chung Dies

Rev. Robert Chung, founder and first superintendent of our Nazarene mission in Korea, passed away July 8, 1965. He was retired and lived in California at the time of his death.

Hulls Return from Africa

A new twist in district rallies was held Monday night on the event of Dr. and Mrs. Nicholas Hull's return from Africa. The Southern California District advisory board rented La Palma Park, a football stadium, which will seat 5,500, in Anaheim, California, for the rally in which Dr. Hull told of their trip to Africa to dedicate the Mary Wise Memorial Church in Swaziland. The Southern California District paid for the building of the church. Dr. Hull is superintendent of the Southern California District.

Of People and Places . . .

Rev. Buford Burgner, Rev. Robert Wilson, and Rev. R. J. Nikkel have accepted new pastoral assignments in Tyler (Texas) First Church; Picayune, Mississippi; and Fremont (California) First Church, respectively.

Trevacea Retirement Apartment Planned

Construction is to start soon on a 200-unit, 14-story apartment for retired persons, according to Rev. T. E. Jones, pastor of the Nashville (Tennessee) College Hill Church, and president of a nonprofit corporation called Trevacea Towers, Inc.

Financing for the $2 million structure will be made through a federal agency. To the renter, the utilities and other charges will be included in a basic monthly cost ranging from $65 to $90 monthly. Air conditioning and heating will have individual controls in each apartment. All apartments will be carpeted.

Trustees for Trevacea Towers include Jones; Neil Richardson, Trevacea business manager; Dr. William M. Greathouse, Trevacea president; Dr. Homer J. Adams; Dr. Lewis Pennington; Levoy Wallace; and Dr. Victor E. Scherer.

Veteran Minister Dies

Funeral services for Rev. J. W. Henry, Nazarene minister since 1909, were conducted August 4 in Redlands, California, by Rev. Andrew Young. Mr. Henry died August 1 in the Oakview Christian Home in Glendora, California.

Lawlor Invited to Berlin Conference

Dr. Edward Lawlor, evangelism secretary, recently received an invitation to the World Congress on Evangelism, October 26 to November 4, 1966, as a delegate from the Church of the Nazarene.

Honorary chairman is Dr. Billy Graham, and chairman is Dr. Carl F. H. Henry, editor of Christianity Today. The delegates are being chosen on the basis of evangelistic commitment and involvement.

Bus Ride Introduces Man to Herald

A recent bus ride served to introduce a man to the Church of the Nazarene through a copy of the Herald of Holiness which he found in an unoccupied seat.

"I took it home and read every article. I would like to have more understanding about your church," he said.

Pilgrim Holiness Paper Goes Biweekly

Following the lead taken by the Free Methodist and the Wesleyan Methodists, the Pilgrim Holiness Advocate has gone to a biweekly publication schedule. The Advocate was increased in size from the current 16 pages to 20 pages, and one color was added.

The new frequency schedule began August 14.

"We have struggled with the rising costs of paper, labor, and postage," said Editor Armor D. Peisker. "How to meet these costs without an increase in subscription rates and without a sacrifice in quality of our production has greatly troubled us. . . . The wise move seems to be to produce the paper biweekly."

Court Upholds Ban

On Prayer at Schools

NEW YORK (EP)—The U.S. Circuit Court of Appeals upheld a State Education Department ban against the saying of prayers or the singing of religious songs by public school students before meals.

Saying of grace during regular school hours was halted by the New York City Board of Education and the State Board of Regents in 1962 following the U.S. Supreme Court ruling against recitation of the regents' prayer.

In sustaining the ban, the Court of Appeals reversed an order by a Brooklyn Federal Court judge who in 1963 issued an injunction against the prohibition to a group of fifteen parents from Queens, N.Y. The lower court's order had been stayed pending the appeal by the city education board and the regents.

The particular prayer involved in the case was:

"Thank You, God, for everything."

...
Pen Points

"Out Comes Church!"

"MOTHER, every time you open your mouth, out comes church!" This outburst came from my seven-year-old after I started singing a hymn, riding home from shopping.

We had a good laugh, remembering a game we often play. I try to fit an appropriate song to his everyday remarks, and 99 percent of them are "church" songs. For instance, if he says, "I walk . . ." I immediately sing:

"When we walk with the Lord
In the light of His word . . ."

Seldom can he hear me in our little contests, and seldom can I talk long on any subject without referring to some event pertaining to our church activities and interests.

After our laughter, I began some inner questioning. If his remark is true (and it probably is!) I asked myself, How did I get this way? Surely it didn't happen overnight—it had to have a beginning, a foundation. The answer was not long in coming—there was a reason, a beginning, a foundation.

Swiftly my mind flew back over the years to a dedicated young pastor, full of energy and love and fun, who nurtured his teen-agers in the Lord. He slowly, subtly, by his own life and excellent tastes, taught us to reverence and love the deep, rich things of God, to appreciate the old hymns of the Church, to expand our heart and mind under the ministry of the great men in our denomination, to sift and select the best in life and our best efforts.

Only in retrospect have I been able to realize the great debt I owe to Reverend Bloom. (I can't think of him without a keen sense of humor!) as I have received.

Is this the way I should conduct myself as a mother? was my next query. Well, the answer to that was a great, big "yes," echoed inside me. For do I not read in God's Word that He says to teach the truths of His Word "diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:7)?

No greater heritage can I leave my two boys than of the memory of a mother who talks of them who opens her mouth, "out comes church!"

—Dorothy Jones Haynes, Nazarene Lay Member, Decatur, Georgia.

Because Paul "lived Christ," he was a good example. This was his real world, a world in which my life measure up to the life and teachings of Jesus Christ? When I honestly answer, I also answer this question. What kind of example am I? It makes a difference!—Margaret Bloom

Conducted by W. T. PURKISER, Editor

Is there any place in the Bible where it says or implies that there were many priests and rulers saved on the Day of Pentecost and afterwards?

Probable: what you have in mind is Acts 6:7, which means that a great company of the priests were obedient to the faith. That some of these were men of authority (rulers) may be implied from John 12:42, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." Acts 15:5 also mentions "certain of the sect of the Pharisees which believed."

I am confused. Our church believes that after death the Christian's soul immediately goes to heaven, yet at the resurrection the dead in Christ will rise first. Please explain.

Both points are made in scripture.

Jesus said to the dying thief, "To day shalt thou be with me in paradise" (Luke 23:43). Paul stated, "Whilst we are at home in the body, we are absent from the Lord . . . We are confident, yes, and willing rather to be absent from the body, and to be present with the Lord." (II Corinthians 5:6-8); and, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Philippians 1:23-24).

Yet this is not the final and eternal state of the redeemed. The Christian belief in immortality involves the resurrection of the body, and it is this which shall take place when Christ comes again.

You will find both ideas put together in I Thessalonians 4:14-16: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

The resurrection is not the revival of an earthly and physical body. The glorified body of the resurrection is related to our present bodies as the plant is to the seed. "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (I Corinthians 15:35-44).

The best example we have of the glorified state is found in the person of the risen Lord, both on earth before His ascension and in heaven as seen in Revelation 1. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

If this isn't good enough, I'll just have to invite you to wait and see.

How would you reply to one who asserts that the Bible contradicts itself when it declares that Moses was "very meek" (Numbers 12:3) but that he manifested anger (Numbers 20:10-11) when he smote the rock to obtain water? Why did the translators of the "easily" in I Corinthians 13:3, "is not easily provoked," when this is not in the original?

I would point out that there is really no discrepancy. Jesus was "meek and lowly in heart" (Matthew 11:29), yet He "looked round about on them with anger, being grieved for the hardness of their hearts" (Mark 3:5); and He "went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves" (Matthew 21:12).

Meekness is not weakness. It is more like the resilience of tempered steel. It is unassuming moral sturdiness.

However, Moses was not without blame in striking the rock. In this he displeased the Lord, and as a result was not permitted to enter the Promised Land (Numbers 20:12). This was an isolated action not typical of the man, but it cost him the privilege of leading the Israelites into Canaan.

As to the "easily" in I Corinthians 13:3, Adam Clarke says, "How the word easily got into our translation is hard to say; but, however it got in, it is utterly improper, and has nothing in the original to countenance it." Since it appears first and only in the 1611 King James Version, Clarke suggests that the insertion "might have been his majesty's own." It is said that the king was a rather irascible and hot-tempered individual. He may therefore have "toned it down" the scripture to fit his own experience—a practice which, unfortunately, is not at all uncommon.
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