

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

*As birds flying,
so will the Lord of hosts
defend . . . deliver . . . preserve.
(Isaiah 31:5)*



July 10, 1963

THEY LIED TO THE HOLY GHOST

THAT Ananias and Sapphira owned land was no sin. That they sold it was their own business. That they brought a part of the proceeds to lay at the apostles' feet was good. That they kept part of the money was permissible. Wherein then was their mortal sin? They lied, and their lie was to the Holy Ghost. They should have known better, "for the Spirit searcheth all things." To lie is bad enough but to attempt to deceive the all-knowing God is the height of sinful folly.

A Christian is an honest person. He will not lie. He will not shade the truth to his own advantage either by exaggeration or by withholding or juggling the facts. A safe criterion is that any intention to make a wrong impression is a falsehood. Perhaps the greatest temptation to a conscientious Christian

is to be dishonest with himself and thus to lie to God.

Lying to man is a major sin. It is one of God's "thou shalt not's." Paul exhorted, "Lie not one to another." Awful doom is promised in the familiar judgment of Revelation 21:8. Flippant talk that makes lying a trivial matter is a revelation of character weakness. A lie is just as much a lie even if never exposed.

But this sin of lying to the Holy Ghost has its own peculiar blight and condemnation. Ananias and Sapphira were stricken with death not only as just punishment for their sin but that the Church might stand in awe. Today those who lie to God invite judgment, immediate and final, upon themselves. That we see no such examples does not prove that none take the risk of lying to God. Indeed many do lie kneeling at their consecration altar. They say they have given all when knowingly they hold back part of the price. Regardless of what they profess, they go

General
Superintendent
Williamson



from such an altar of pretense to begin a life in spiritual darkness and frustration. They, like the Ancient Israelites, turn from their Kadesh (consecration) to lives of futility. Unless they reconsider and pay the full price, they shall have part in "the second death."

Lord God, help me, and all who like me profess sanctifying grace, daily to pay our consecration vows.



MY PERSONAL PRAYER

By P. J. BARTRAM, Pastor, Hillcrest Church, Vancouver, Washington

IN HIS high priestly prayer in John 17, Jesus prayed for His disciples, "They are not of the world, . . . Sanctify them" (vv. 16-17). Paul prayed for the believers at Thessalonica, "The very God of peace sanctify you wholly" (I Thessalonians 5:23). I believe that the Lord, through our faith, will and does answer that prayer in our lives.

But this is not enough. Holiness of heart is not a static experience. Believers may testify to the grace of God now, not merely because they were sanctified forty years ago, but rather because they are now fully yielded, fully trusting, and because they now have the "full assurance of faith."

In spite of the fact that some think we should spend all our prayer time praying for others, I believe it is both scriptural and vital that sanctified believers should present themselves before the Lord, not only in adoration and intercession, but also in personal heart-searching and supplication. Peter's admonition, "Be ye holy in all manner of conversation," (I Peter 1:15) or as Phillips translates it, "Be ye holy in every department of your lives," should drive every Christian to his knees in periodic heart searching.

It is with this in mind that I bring you three prayer concerns of mine which are both deeply personal and certainly scriptural:

I. My prayer is that I may keep my body under

Paul wrote, "I keep under my body, and bring it into subjection" (I Corinthians 9:27). There is such a thing as sanctified self-control. By this I do not mean the suppression of carnality or inward sin, but rather the control of our natural, human appetites and desires. In this regard Paul's challenge is to "glorify God in your body" (I Corinthians 6:20). Eve was tempted on a physical level. "Elias [Elijah] was a man subject to like passions as we are" (James 5:17). Jesus was "in all points tempted like as we are" (Hebrews 4:15).

Our basis of control is not merely instinctive; it

is through our God-given mental and moral faculties. The human will must ever be operative in the fields of thought, imagination, and emotions. Paul counsels us to control our thought life: "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, . . . think on these things" (Philippians 4:8). To the Colossians he writes, "Set your affections on things above" (3:2). These verbs, "keep," "think," and "set," all express the moral force of the will. The will itself, as an engineer at the throttle, must be consecrated, cleansed, and Spirit-directed. James wrote, "Pure religion and undefiled before God and the Father is this, . . . to keep himself unspotted from the world" (1:27). This is my daily prayer.

II. My prayer is that I may keep my spirit Christian

Speaking of dispositional matters, Paul says, "Endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). The great tests of life are often dispositional, in the realm of the human spirit. The Bible teaches us that there is a Christian disposition just as surely as there is a Christian ethic.

Bishop Harrell had a devotional meditation on the "ill-natured saint." He was writing about the elder brother who "was angry, and would not go in" (Luke 15:28). Heart cleansing will deliver us from unrighteous anger, envy, strife, malice, from the sins of the disposition. Paul tells us, "Glorify God in your body, *and* in your spirit, which are God's" (I Corinthians 6:20). He is thinking of this matter of keeping a Christian attitude when he writes, "Recompense to no man evil for evil. . . . Be not overcome of evil, but overcome evil with good" (Romans 12:17-21).

Jesus is thinking of these things when, in the Sermon on the Mount, He speaks of the other cheek, the coat and the cloak, the second mile. He is saying that Christians must not retaliate, they must not seek revenge, but rather they must and they will love their enemies. So my constant prayer is that always I may keep a Christian spirit.

III. My prayer is that I may keep my heart pure

I cannot cleanse my heart, but God can. Cleansing comes in a crisis experience, as it did at Pentecost and at the house of Cornelius, where God gave them the Holy Ghost, "purifying their hearts by

THANKS

to Our Wonderful Nazarenes

We have done it! The Easter Offering at this writing, June 17, is \$1,337,228.84. This exceeds our goal and is the largest single offering in the history of our church. Once again our loyal Nazarenes, over the world, have expressed their concern for world evangelism.

We thank you each and every one. It is even now being translated into the work of soul winning near and far, the work of us all in the Church of the Nazarene.

V. H. LEWIS
*for Board of
General Superintendents*

faith" (Acts 15:8-9). I cannot, of myself, keep my heart cleansed from sin, but God can. In I John 1:7 we are told, "If we walk in the light, as he is in the light, we have fellowship . . . and the blood of Jesus Christ his Son cleanseth us from all sin."

When the Lord opened the understanding of Frances Ridley Havergal to the present-tense meaning of these words, she wrote in a letter to her sister Maria: "I have never seen the force of the tense before, a continual present, always a present tense, not a present which the next moment became a past. It goes on cleansing and I have no words to tell how my heart rejoices in it. Not a coming to be cleansed in the fountain only, but a remaining in the fountain so that it may and can go on cleansing." This then is my prayer, that I may remain in the fountain so that it may and can and will go on cleansing my heart.

I am aware that this emphasis on keeping the body under, keeping ourselves unspotted from the world, keeping the spirit Christian, setting the affections, this thinking of the virtuous things, may all sound very human; but on the contrary, it is humanly impossible and only divinely possible.

Paul would have us remember our utter dependence on the Lord when he says, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12-13). Jude ties together the Lord's keeping and our keeping when he writes, "Keep yourselves in the love of God, . . . Now unto him that is able to keep you from falling, . . ." (vv. 21-24).

This then is my prayer, that I shall be "kept by the power of God through faith" (I Peter 1:5), that in turn I may keep my body under, my spirit Christian, and my heart pure.

ASSOCIATION and SEPARATION

By **LOREN E. SCHAFFER**

Pastor, Pineville, North Carolina

THE "MANUAL" of the Church of the Nazarene instructs its readers that members are to avoid "evil of every kind, including: . . . Songs, literature, and entertainments not to the glory of God; the theater, the ballroom, the circus, and like places" (pp. 34-36, 1960 *Manual*). This standard is the simple application of such scriptures as: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4); "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:14-17).

Nazarenes must never lose the art of separation; we must know when to associate and when to separate. This rule is not a plea for "aloofness" from society or an attitude of isolationism. We are not to be "monks living monastically." As one has said, "We are to be insulated but not isolated."

On the way to the city of God the Christian must

The Cover . . .

"As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isaiah 31:5). Many have seen a partial fulfillment of these words in the flight of General Allenby's airplanes over the city of Jerusalem in World War I, and the subsequent surrender of the city without a destructive battle. There is a wider application in the constancy and care with which God watches over those who are His.

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travel light. Some baggage must be discarded. The complacent and halfhearted will see no problem, however. There was a conflict between Christ and the culture of His day, and this has its counterpart today. Great saints in every era have found an "abiding enmity" between God and the contemporary age.

Christianity is not the life of a recluse. This separation is a personal, spiritual discipline. It is not a code of regulations to be bound on others. It is the bringing of the principles of Jesus—holiness and purity—to bear on one's conduct and associations. Christians are to be a credit to their Master, bringing honor and glory to His name. The tendency of this day is to associate and affiliate in order to be considered "in." The follower of Christ is to have a higher motivation than that of personal popularity.

A man is not only judged by the company he keeps; he is also molded and influenced by it. Our friends influence our lives. Our minds are in an impressionable state when in company with chosen friends. Seed sown by them falls upon fertile soil and will grow rapidly. Talk, formerly disgusting, becomes no longer offensive but rather amusing.

Still another fact is deducted from this rule. The Christian must control his entertainment and not be controlled by it. Many modern amusements lead to bad associations. Associations with those "abandoned to evil" must be severed by the child of God.

The practices, habits, and desires of the individual who becomes a Christian become the opposite of those of the unsaved person. This day, with its clamoring voices from the entertainment world, calls for Christians with minds opened and hearts receptive to these facts—and consciences enlightened and sensitized to the Spirit's whisper. Thank God for a church that raises a standard in the area of our associations!

Providential Possession

*When Christ resideth rulingly,
He cleanseth the heart redemptively
And restoreth the soul righteously.*

*My heart aspires triumphantly
When He taketh control totally,
Transmuting grace transformingly.*

*My heart is at peace continually
When it rests in the Lord consistently,
Seeking His will committedly.*

*When the heart is surrendered entirely,
He perfects it experientially
To inherit life eternally.*

By **JACK M. SCHARN**

REVIVAL

at Midnight

By **JOHN W. MAY**

Pastor, Weirton, West Virginia



ACCORDING to Bible scholars, we are living near the midnight of our age. The day of grace is almost spent. The Early Church enjoyed the strength and vigor of the morning; the later Church enjoyed the warmth of the afternoon; but time for the Church of our day is standing near midnight. Someone has said that time on the prophetic clock has moved in recent years from five minutes to one minute to midnight. It appears to most Christians that the clock is standing at the midnight hour. A new day is about to be born! Any moment there may come the fulfillment of the words of Matthew 25:6, "And at midnight there was a cry made, Behold, the bridegroom cometh."

The Midnight Cry

The midnight cry is a cry of prophecy. This is not merely the prattling of prophetic preachers or the alarm of worry-mongers. Jesus is coming soon! Many prophecies of the times preceding His coming have already been fulfilled. The people of God are looking up, for their redemption draws nigh.

This event will not involve an ambassador or representative of Christ. The Bridegroom himself is coming. This same Jesus, the angels spoke of to the disciples who watched Him disappear into the heavens is surely coming again. We need to look up, for His coming shall be in like manner as His departure from the sight of His disciples.

This is a welcome cry to those who love Him. They look for His appearing; they have looked expectantly from the time they came into a right relationship with Him. While there is danger of reading into the illustrations of Jesus something that He did not intend to teach, we are safe in saying that, like the five wise virgins, Christians are ready, lamps trimmed and burning, for His coming.

The midnight cry is also a fearful cry. Those who are not where they need to be spiritually do not welcome the thought of His imminent return. To them the midnight cry will be a fearful one, for it will awaken them from the lethargy of unpreparedness, but too late. Safety and security can be found only in preparing now, for now is salvation's day.

The Midnight Sigh

It seems to me that the thought of His coming provokes a sigh among Christians. True, they are ready. Equally true, they welcome His appearing. But they have loved ones they desire to see share this experience before the return of the Lord. There are so many lost, so many outside the ark of grace, so many loved ones unsaved!

This is a sigh of love. Children are slipping through our fingers. They will soon be gone from home. The patter of little feet, the rollicking laughter of the teen-ager, is too soon replaced by silence in our homes. What will they take with them when they leave? Will we give them a spiritual foundation upon which to build while the return of Jesus tarries? Will we give them memories of the family altar, of praying through family problems, of revival scenes in the home church, of deep family devotion to God?

Friends and neighbors are leaving us. We work or visit with them one day and are shocked by the news of their passing the next. Others work and visit with us daily. What have we done for them? Have we given them a testimony of the saving grace of God? Have we tried to win them?

Loved ones are drifting farther away from God. Do we love them enough to do something unusual, something out of the ordinary, about it? Can we have a revival at midnight?

This is a sigh of longing, a deep concern that others find the way. Do we long for such a revival? Do we want to *start* such a revival? Then let us begin in ourselves. Gypsy Smith once gave the formula for starting a revival: "Go home, lock yourself in your room, kneel down in the middle of your floor. Draw a chalk mark all around yourself, and ask God to start the revival inside that chalk mark. When He has answered your prayer, the revival will be on."

This is also a sigh of expectancy, looking for the presence of the Lord, looking faithfully for the salvation of the lost, looking joyfully for victory in the Church. E. Stanley Jones said, "There are three cardinal signs of the new life in Jesus Christ, the desire to pray, the desire to worship with fellow Christians, and the desire to bring others to Christ. Without the last there isn't any new life."

The Midnight Supply

There are those who say the hour is too late. We have had our chance. We can have no revival now, for the day of revivals is past. But the promises of God are still in effect. He is not bound, nor has He changed. In these last days we may enjoy the outpouring of His Spirit in revival fires.

God grants answers to prayer at midnight. He did for Paul and Silas in the jail at midnight on the clock; He will do the same in the midnight of our age. As they sang and prayed, there came an earthquake and they were delivered. Revival came

to that jail as the prison keeper was saved. With no intent to do injustice to the Scriptures, could we not paraphrase Acts 16:25-26, spiritualizing and modernizing it to read thus?

"And in the midnight hour of our age, Nazarenes prayed, and sang praises unto God; and the townspeople heard them. And suddenly there was a great spiritual earthquake, so that the evil foundations of the city were shaken; and immediately hearts' doors were opened, and every one's bands were loosed, and the revival was on."

God has promised to give His Spirit in the last days. He graces revival efforts with His power at the midnight of our age. Someone has put it: "If all the sleeping folk will *wake up*; and all the lukewarm folk will *fire up*; and all the dishonest folk will *confess up*; and all the disgruntled folk will *sweeten up*; and all the discouraged folk will *cheer up*; and all the depressed folk will *look up*; and all the estranged folk will *make up*; and all the gossipers will *shut up*; and all the dry bones will *shake up*; and all the true soldiers will *stand up*; then you all can have a revival." Revival at midnight? Yes, if we pay the price!



Measuring Glass

By GEORGE TRAMM

I THINK I could without difficulty measure out a yard of cloth, but I would not know where to begin to try to measure the atom—for while I have a limited knowledge of the one I have no scientific knowledge of the other, and to measure anything I must have some knowledge of it. This equally applies to life. Before we can with any degree of accuracy try to measure life we must have an answer to the question, "What is life?"

One thing that every one of us is absolutely sure of is that "I am living now." Thus there comes

into prominence in all our thinking about life the *self* and the *now*, and this finds expression in the prevailing philosophy of life that can be summed up in the words, "Eat, drink, and be merry: for tomorrow we die."

In this view of life, everything else is forgotten or overlooked apart from the I and the now; but the Scottish poet who lived out this philosophy to the full, in a moment of inspiration shows the utter folly of forgetting that every life has a past, present, and future. For while plowing in his field, Robert Burns disturbed a field mouse and wrote:

*Wee, sleekit, cow'rin, tim'rous beastie,
Oh, what a panic's in thy breastie! . . .
Still thou art blest, compar'd wi' me!
The present only toucheth thee:
But, och! I backward cast my ee [eye]
On prospects drear!
An' forward, tho' I canna see,
I guess an' fear!*

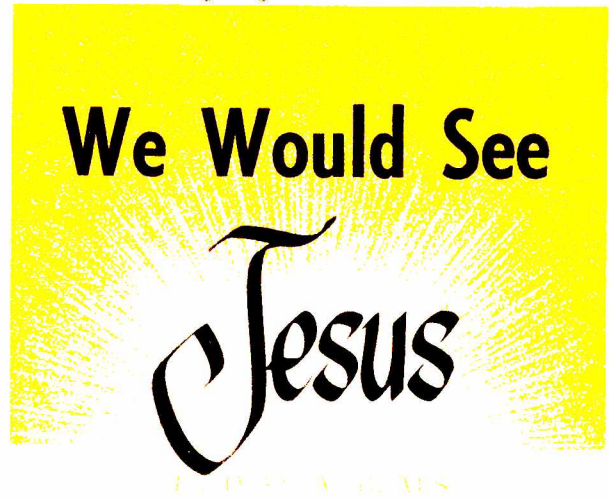
Here the poet reminds us that every life that is to be worth living has to have an answer for the past and for the present and for the future. In the forgiveness and regeneration of the new birth, Christ provides an adequate answer for the most sinful past. By faith every sin is forgotten that lives on in present guilt; and every evil habit, the progeny of our past sinfulness, is overcome. The salvation of Jesus Christ blots out the guilt of the past, gives to us a victorious present, and takes away the questioning and doubts of the future.

Then it would seem that Matthew Arnold's famous definition of teaching—"the transmission of life through life into life"—can be equally applied to living; for through the narrow gorge of my *living now*, there pours out into the future and to others the dynamic past of hundreds of years of ancestral living and all my spent years. Life is thus an unconscious and unwitting transmission, but the urgent, important question is, Transmission of what?

The Bible reminds us that part of the tragedy of sinful living is that unconsciously there emanate from me evil influences that I cannot stop or control, or limit their ultimate reach or consequence. Christ emphasizes that the Spirit-filled life can be an equally contagious life when He said on the great day of the feast: Out of you "shall flow rivers of living water." The worthwhile life is that quality of living that makes our lives contagious with love and Christlikeness for the lives of those whom we contact.

William Penn's words are worth remembering. "He who rejects the rule of God makes way for tyrants to rule in his life"; and in his usual vivid manner Paul, in Romans 7, reminds us of how real the psychological condition is of spiritual bondage to all who reject the rule of God. Rejection of the

indwelling Spirit always commits us to a measure of the inner bondage and slavery—if not to the sins of the flesh, to one or more of the sins of the spirit. But how glorious is the freedom offered to us in Christ! The inner freedom and liberty of the Spirit-filled provides the essential conditions under which worthwhile living originates and flourishes.



THIS WAS the heart cry expressed by certain Greeks to Philip, a disciple of Jesus (see John 12: 21). The tone of their words suggests the deep sense of need men feel before they come into vital contact with the Saviour.

These Greeks were not curiosity seekers as some, but they manifested a genuine desire to see Jesus and learn from Him. It is interesting to note that, when Philip and Andrew told the Master of those who sought Him, a part of Jesus' answer was: "And I, if I be lifted up from the earth, will draw all men unto me" (v. 32).

There is a twofold lesson here, and it certainly concerns us today. First, no matter how unusual it may seem, men still want to see Jesus. It is true that the people of the world generally pass their span of days seeking other things such as pleasure, popularity, self-satisfaction, security, and wealth. Yet one thing is sure: there are many who want to see Jesus. As Christians, it is our duty and privilege to bring men and women, boys and girls, to Christ, so they might be confronted with His person and presence.

Jesus never refused to see anyone, and neither did He ignore the needs of the most despised. Then, as His followers, we should not be selective about those who would see Him. All men need to see Jesus, and it is our task to spread His glorious gospel to every person, rich or poor, to every town and country, and to every nook and cranny of the globe. We show Jesus best when we let His life live through ours. This is the gospel that most men read. Even so, we must not fail to give the world God's Holy Word, for His is the Word of

truth and of power to redeem the lost.

It is a matter of life and death that men come to Jesus, for their destinies are determined by whether they accept or reject His salvation. This is why it is so important that all men see Him. Without Him, people are helpless and lost, away from God, and there is no other hope for them to be saved. It makes all the difference to men's lives, both present and future, whenever they find the Lord. There is a miraculous transformation from the curse of sin to the blessings of eternal life.

Today, Christians are responsible that by all means men may behold the holy love of Christ. May it never be that the world can look on us or worship in our churches, and say, "We never saw Jesus!" That would be the lowest depth of failure. We are not held accountable if men do not accept Jesus after we introduce them to Him, but we are obligated to so live that men may see Him in us. There are people who look to us and say, "We would see Jesus."

However, it is not enough to realize that there are still men who would see Jesus. The second aspect of the lesson is that we must faithfully lift Him up so that He can be seen any time, anywhere. When Christ spoke of His being lifted up (v. 32), His thinking included not only His crucifixion, but also how the world must continue to behold the salvation He provides. It seems that the Lord was anticipating the manner in which His followers were to glorify Him.

Herein lies the secret of letting men see Jesus in us. We must put Christ first in our hearts and lives. Self must yield to the pre-eminence of the Saviour, so that He shall obtain the glory and not ourselves. The world is a place of mass selfishness, but whenever someone lifts up Jesus and allows

His face to shine through, people are drawn to Him, and Christ is glorified. No one is ever saved, except that Jesus is first lifted up. Neither can anyone ever be a soul winner unless Christ is exalted in that person's life.

Although some may diligently search, there is no substitute for Jesus. He alone has power to save. How careful we must be lest we offer men substitutes for Jesus! It is not enough that we be friendly and courteous to all men. Somehow, they must see the Lord. We must be filled with the "inner glow" of the Holy Spirit, that Christ may be seen in us. It is not enough merely to approach the world with the activity of the Church or the fellowship of its people. We must confront the world with Christ, with salvation from sin. This must be our definite Christian objective—that men see Jesus—that we ever hold Him up before them.

It should be our supreme desire that we may be like Jesus. It should be our earnest prayer that our lives may mirror His presence. Only then are we prepared to manifest the reality of worship for which this hungry and needy world searches. There are too many professing Christians who look on a sinful, troubled world and are satisfied to sing, "This world is not my home." They resemble those in a parable of Jesus who beheld the robbed and beaten traveler and then passed by on the other side of the road without giving aid. Although we are pilgrims and strangers here, we should also sing, "Let the beauty of Jesus be seen in me."

Yes, people today are still looking; they are searching for truth and reality. They are our neighbors. They work by our side. We meet them on the street and everywhere we go. They come occasionally to our churches. They look on us as if to say, "Sir, we would see Jesus!" Will they see Him?

"LIONS are KILLERS"

By **HOMER M. SMITH**
Pastor, Endicott, New York

"NEVER underestimate your enemy," is Paul Rees's succinct commentary on I Peter 5:8—"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

Stimulated by Dr. Rees's wonderful exposition, and striving to show my congregation the nature of Satan, I urged the people to keep alive in their minds the scriptural image of "your adversary." Though he present himself smoothly, philosophically, reasonably, I warned them he is always a roaring, roving, stalking devourer.

End of sermon?

Tuesday headlines held listeners and readers in horrified fascination. In the morning's early hours a park attendant had arrived at the lions' cage to find Timba, the big thirteen-year-old male, standing over the half-consumed body of the night attendant, while the female, Tina, sniffed bits of clothing in another corner. Nor would Timba part with his prey until policemen came and shot him.

Sermon continued next Sunday!

When I reopened the subject of "the devil, as a roaring lion," both the congregation and the

preacher were wiser in the ways of lions and of Satan.

Although no one was about when Mr. Carey, the night park attendant, was attacked, it seems obvious that he had become careless—a natural development with the great cat sleeping much of the time. (I've never seen the lions at night, but during the day they lie almost motionless in the sun, not even bothering to blink away the flies.)

The door between the cages in the zoo is lifted from the outside only by means of a cable. The procedure during the cleaning is to drive both animals into one cage while the other is being washed down. Whether Mr. Carey forgot to lower the door before entering the cage, or whether he tried to keep the animals at bay with the water while he cleaned both cages will never be known. This we do know—he became careless, maybe forgetful, a very human and forgivable—though fatal—thing.

A brother-in-law testified that the attendant, Mr. Carey, really wasn't afraid of lions, only the bears. Like the other attendants, he considered Tina, the female, a pet who loved to have her back scratched. Maybe he had not read that in their natural habitat the female hunts down and kills the prey at night, then hands over the prize to the male—only returning for her share when the king has been satisfied. Speculation is that the "gentle," "kittenish" Tina was the murderer of him who trusted her.

On the basis of the tradition that the taste of human blood makes a lion more vicious, Tina, the lioness, was destroyed the day after the tragedy. Since she had been a favorite of local park patrons, the papers were flooded with letters of protest. Never averse to creating news, one of the local editors called Mr. Lion Tamer himself, Clyde Beatty, by phone. Mr. Beatty, one of my boyhood heroes, obliged the editor with some authoritative words—and me with a convincing conclusion to my sermon on Satan's devices.

Said Beatty in the interview: "All lions are vicious. Their basic instinct is to kill . . . A lion isn't a pussycat. I've been working with them for thirty-eight years and I've never trusted one, no matter how old it might be or how long I've had it in my act. I've been hospitalized many times from injuries received when one of my lions got the best of me. I've been bitten and clawed on the arms and legs and, in fact, all over my body. I've got the scars to prove it.

"These lions have tasted my blood, but it didn't make them any more or less vicious than they already were . . . Anyone who works with lions must use every precaution. As I've said, a lion isn't a house pet. Lions are killers. That's why they are called 'kings of the jungle.'"

In a different context, Paul lays down a principle which applies in all situations: "Satan must

not be allowed to get the better of us; we know his wiles all too well" (II Corinthians 2:11*). Get his image plainly in mind. Pray God to "wash" it into your brain and spirit. His apparent friendliness, sleepiness, co-operation are only tactical. His design is to devour. Let nothing destroy or dim that image.

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COME

. . . *supper
is ready!*

By PAULINE KUYKENDALL

FROM PETS, WITH LOVE, WELLESLEY

A QUICK GLANCE at the clock on the kitchen wall reminded me that the time had come to make preparations for the evening meal. Cupboard doors opened and closed. Dishes and silverware began to clatter. Pots and pans rattled. Delicious aromas began to waft through the house. The sound of increased activity in the kitchen brought the corresponding pitter-patter of little feet, bringing with them an active, curious mind.

When my little, blond three-year-old entered the room, I turned and greeted her with a hug and kiss.

"Mommy," she said, "are you fixing supper?"

"Yes, dear," I replied.

Then with a serious expression she retorted, "Well, when it's ready, you call me, all right?"

"Of course I'll call you, dear," my heart cried out. "You are the one for whom it is being prepared."

With a satisfied smile she turned and went outside to resume her play until she heard the call to come to supper.

As I returned to my activity a still, small Voice whispered to my heart, "Come and dine." The Master is calling. Oh, "come and dine." Tears of joy flowed down my cheeks as I recognized the familiar voice repeat once again those sweet words. Oh, yes, I had heard those words before. As a small child God had called me to come and repent of my sins. In simple obedience I bowed before the Lord, and as my sins were covered by the Blood, my soul was fed the sweet manna of forgiveness.

When disobedience in my teens resulted in backsliding, I again heard those words. As I confessed to God, pardon flooded my soul, and I found

the "bread and fish upon the fire." When my heart hungered and thirsted after righteousness, those words were repeated, and the Lord fed my soul the milk and honey of Canaan as my heart was cleansed from all sin. Even as a child of God, my soul has been rekindled from above time and again, and I have found a table spread before me. With the old corn and the new wine (God's Word and the inspiration of the Holy Spirit), I have delighted my soul in fatness.

But as I stood there in the kitchen and heard the words, "Come and dine," repeated once more, my spiritual eyes beheld a complete marriage feast: The Lamb soon coming for His bride, that we might ever be with Him, and with Jesus "feast eternally." And, as my little girl had done a few minutes earlier, I cried to the Lord, "Are You fixing supper? Well, when it's ready, You call me, all right?" Then I heard my own words repeated in my ear. "Of course I'll call you. You are the

one for whom it is being prepared."

To one and all the Lord cries: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isaiah 55:1-2).

There is indeed a table spread by the Lord, even in the presence of our enemies. Supper already has been prepared for the Lord's children; so all we have to do is come and dine. We may feast at Jesus' table any time, and our souls can delight in fatness. We have but to look to Jesus to have our every need supplied. Are you heavy-hearted? Are you in despair? Do you need comfort? Whatever your need may be, the Lord Jesus Christ calls, "Come and dine."

COME AND DINE: LIFE FEATURE



Better than Her Best!

By RUSSELL METCALF, Pastor, Butler, New Jersey

WHEN Elijah the prophet found the home in Zarephath that God had planned to use for his stay during the famine, he found a mother whose very best was about to fail. Her bitter

hopelessness was revealed as she informed the man of God what she was doing with the words: "I am gathering . . . that we may eat . . . and die" (I Kings 17:12).

What we often pass over in the familiarity of this story is the fact that this starving widow has spoken for every mother, every father, who is striving to provide the necessities of life for their children without the benefit of a living faith that sees past living and gathering and eating and dying. Wealthy or poor, surfeited or starving, life is just eating and dying until it has been challenged by a divine encounter to put God's claims into their rightful place, ahead of everything else.

Elijah was insolent and unfeeling, by human standards. "Make me thereof a little cake first" (v. 13). After he had heard her say that her supply was running out, he did not offer sympathy. Instead he offered salvation by challenging her faith.

In Elijah's defense, if he really needs any, we can see that he was not at all devoid of feelings of sympathy, for he prefaced his demand with a

"Fear not"—and he did not pause in speaking until he had backed it up with God's own promise that her supply would outlast the famine. But any compromise in his message would have been disastrous to the woman, her son, and to himself as well.

Perhaps this desperate woman had some slight advantage over mothers and fathers today, for time loomed short and eternity close to her. She had only a day or so to lose, even though she faced the prospects of taking the last bite of food from her son's mouth. But the word of God brought back a spark of hope in the midst of all her human failure, and her act of faith in obeying that word from the prophet fanned the spark into a blaze that brought warmth to her soul, and light and salvation to her household.

To busy parents today, busy providing their very best for their children, God's demands seem just as unfeeling and arbitrary as Elijah's request of food from a starving woman. Certainly the very best we can give is none too good for our sons and daughters. But actually we are cheating them of something *better* than our best when we fail to see the challenge of faith and the promise of God behind His just demands upon our first love and supreme allegiance. What may seem to be our inconvenience or downright loss is actually part of His plan for our infinite gain! As much as we love our children, God loves them more!

Keeping an old-fashioned Sabbath, paying tithes and offerings, taking time for family devotions, keeping a firm hand on intellectual, social, and spiritual development, while being active in the outreach of a spiritually alive church—all these seem to speak for more of our busy lives than we can spare.

And, in reality, we *cannot spare* what God demands any more than could this mother, whose son was starving to death in spite of the best she could give him in her own strength, and as parents we desperately need to come to that realization too. God's demands are not to make us any less the devoted parents, less loving, or less concerned with our children's welfare. His demands are designed

to couple *our best* with *His sufficiency*.

Because she dared to put God's revealed will ahead of her own welfare and that of her son, one widow in Zarephath of Zidon was able to give that son far better than her best. No doubt she went on gathering sticks, and preparing regular meals, and performing the usual duties of her household, but a new and wonderful ingredient had been added to her mother's love. An obedient faith went beyond what she could do in her own strength, and broke the pattern of gathering and eating and dying without hope. And an obedient faith will break that descending cycle in our homes too, and we will be making life—real life, eternal life—available to our families, where *our best* was about to fail.

EDITORIALS

By W. T. PURKISER

The Quest for Spiritual Reality

There are signs that the revival of religious interest so noticeable at the close of World War II has begun to subside. For the first time in many years the latest report on church membership in the United States and Canada shows a small decline in the percentage of the population who are affiliated with some religious organization.

On the other hand, there are some signs of a deeper quest for spiritual reality within the churches. From many quarters come reports of awakening interest in the work of the Spirit—some, it is true, with emphasis on the bizarre; and some, it is possible, as a sort of a religious fad. Yet beneath and behind it all there is clear evidence of a deepening hunger for the solid realities of the spiritual life.

THE SOUL OF MAN can never be fully satisfied with "playing church." Just going through a routine may express a habit, but it will never satisfy a hunger. For multitudes, Christianity has been a matter of going to church on Sunday morning, and following a broad and general ethic of good will and decency—usually but mistakenly identified with the golden rule. The result is what the wise man in the Old Testament would describe as "vanity and vexation of spirit" (Ecclesiastes 1:14).

Others go farther, but not far enough. For them, religion is an experience of God, a new level of life, greater appreciation of the Bible and prayer, and some measure of involvement in the work of the church. But the experience becomes a milepost relating to the past rather than a guidepost pointing to the future.

Even holiness people may fall into the very subtle and ever-present danger of viewing the sanctifying grace of God as a goal to be achieved or an end to be gained, and therewith forever after to be content. For such, spiritual self-preservation becomes the goal and extent of the sanctified life.

BUT HOLINESS is not a point to be reached; it is a way to be traveled. I have found nowhere in the Bible any promises given on the condition, "If we sit in the light," or, "If we stay in the light," or, "If we rest in the light." Fellowship with God and with one another, and the present, up-to-date cleansing of the blood of Christ come only and always as we walk in the light (1 John 1:7).

If church membership and an experience of God in the past cannot satisfy the deep hungers of the heart, neither can a profession of holiness that is mechanical and static. However perfect a baby may be, if he does not grow, there is something profoundly wrong, and a condition which was normal at one time becomes abnormal at the other.

It would be sad if the present upsurge of interest in the work of the Holy Spirit in the Church and in Christian life would be diverted into by-paths of fanaticism and preoccupation with that which is marginal and secondary. It would be sad if the bruised reed should be broken because those whom God would use in His work are more concerned about keeping the *status quo* than they are in adventuring with the Pioneer of their faith.

IT IS CERTAIN we cannot help others to a range of spiritual reality we ourselves have not known. In spiritual things, people can neither be

pushed nor merely directed. They must be led. They are less concerned with being told than they are with being shown.

We may be cheered by the upsurge of interest in recent years in the ministry and work of the Holy Spirit. We should be concerned that it does not prove abortive by lack of doctrinal definition and loss of a sense of the central and essential. And we should be challenged to present the fullness of the sanctifying lordship of the Holy Spirit as the only real answer to the quest for spiritual reality.

Seeing Is NOT Believing

I've seen some things I don't believe. I've stood on the rear platform of a railroad train and watched the tracks come together in the distance. I've crossed the desert and have seen water on the horizon where there was none.

I believe some things I've never seen. I've never seen the Lord Jesus Christ in person, but believing, I love Him and rejoice with joy unspeakable and full of glory. I've never seen heaven, but I expect to go there by the grace of God.

No, seeing is *not* believing.

In fact, it is just the glory of faith that it accepts and lives by the unseen. It was such a faith that armed the soul of Moses with courage, and enabled him to face the impossible, "as seeing him who is invisible" (Hebrews 11:27).

Paul reminds us that we gain strength and endurance, not by looking at the things that are seen, but by looking to the things that are not seen. The reason, he explains, is that the things that are seen are temporal and passing. The things that are unseen, on the other hand, are eternal (II Corinthians 4:16-18).

COULD WE but learn this lesson, and never forget it, we would be forever saved from the frantic

REVIVALS

*Revival at Nineveh, long, long ago
Was sent down from heaven so all men would know
That God will have mercy if men will repent
And order their lives as the Creator meant.*

*Revival at Pentecost marketh the day
When God's Holy Spirit, in manifest way,
Descended as fire on all who would dare
To tarry ten days in effectual prayer.*

*Revival at Aldersgate warmed a young heart
And sent him to sinners to take Jesus' part;
The world his parish, he started a flame
That burneth till now and exalteth Christ's name!*

By J. KENNETH GRIDER

scramble for "things," and "status," and position and power in this life. Could we but learn this lesson, and never forget it, we should have serenity and peace no matter what comes. This is

*... a faith that will not shrink
Tho' pressed by ev'ry foe,
That will not tremble on the brink
Of any earthly woe;*

*That will not murmur nor complain
Beneath the chast'ning rod
But, in the hour of grief or pain,
Will lean upon its God;*

*A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.*

*Lord, give us such a faith as this:
And then, what'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home.*

WILLIAM H. BATHURST

There Is Power in Love

The Bible has several ways of describing the great struggle going on in the world today. It is pictured as order against chaos, as good against evil, as light against darkness, as the kingdom of God against the power of darkness. But one of the most striking descriptions of the spiritual and moral battle of the ages places love in contrast to hate.

Hate is a terrible, explosive force in human relations. It tears and rends. It destroys the cement that binds people together. It is a contagion of spirit that spreads faster than any epidemic of disease. What chance does love have against the stark brutality of hate?

Yet there is power in love. It could not be otherwise, for the Bible twice declares that "God is love" (I John 4:8, 16). That which God is cannot fail to be the most powerful force in the universe. And we love because He first loved us (v. 19).

There is an interesting example of the way love works in the Civil War story of General Robert E. Lee. Riding one day across a quiet section of a battlefield on which his army had just suffered a defeat, the general came upon a badly wounded Northern soldier.

Lifting his head defiantly, the soldier shouted, "Hurrah for the Union!"

He fully expected to be shot, but General Lee dismounted and said kindly, "I'm sorry that you are so gravely wounded. I hope you may be well soon."

The injured man said later, "That spirit broke my heart, and I cried myself to sleep." The kindness and love of a great man overcame the smallness and bitterness in the heart of another.

THE CHURCH AT WORK

FOREIGN MISSIONS

GEORGE COULTER, Secretary
Entering New Area

By MAURICE HALL, Central Africa

Our Executive Committee here in Central Africa which met just recently has voted for us to go and open the work in Salisbury, Southern Rhodesia. This is the largest single urban area anywhere in Central Africa and the challenge is tremendous. We will be happy to take on this new assignment and already find ourselves anxious to get there and to get on with the job. We do covet your prayers and the prayers of all Nazarenes as we go to open the work among these peoples. In all probability we will be going there in July.

Prayer Request, Argentina

Doctors have completed the tests and diagnosed the illness of little Janell Crenshaw, daughter of our missionaries in Argentina, as epilepsy. The Crenshaws would appreciate your prayers for her healing.

Prayer Needed for British Guiana

By ROBERT BROWN, Barbados

We read in the newspapers of the tenseness of the situation in British Guiana, where general strike has paralyzed the country for several weeks. All interisland schooners are stopped and about seventeen hundred tons of cargo have piled up here in the transit sheds. According to news reports, petrol has doubled its price and the food situation is dwindling and cannot last much longer. All mail facilities and planes are at a stop. Much prayer is going up. Join us in prayer for this nation. I am sure the Lord will intervene in this crisis.

Recovering

Mrs. Doll is recuperating very satisfactorily after her operation—W. C. ESTYNS, *Republic of South Africa*.

Items for Prayer, Africa

1. That the Thopes may be given permission to enter and work in Mocambique.
2. That the Jenkinsons be granted a visa to go to Mocambique to farewell the people there.
3. The students and staff of our five Bible schools, and that others may be called to preach the Word to their own people.
4. That our national workers and all

of our Christians may remain firm in Christ in these days of so great uncertainty.

Missionaries' Children

Congratulations to Gail Karker, Sharon Wise, Gwemeth Jones, and Yvonne Jones who all successfully passed their metric exams.

Sharon Wise began nursing training at the Johannesburg General Hospital, February 1, 1963. She loves her work and is finding many opportunities for witnessing for Jesus among her nurse associates. On March 1, Yvonne Jones started nursing training at the Addington Hospital, Durban, Natal. We have had no special word from her, but we expect she too is happy in her undertaking. Linda Stark is now in her second year of nursing training, and Dorothy Bodwell is in her third. All of these are holding the standard high for Jesus.

The Church Reaches Out

By ERNEST AND JESSIE EADES
Cape Verde Islands

The work in the villages continues, and we are glad to report that each Sunday afternoon between five and six hundred people listen to the good news in our Sunday schools, and we are beginning to see some of them come to our services in the Maud Chapman Memorial Church in the city.

In the villages we concentrate on evangelism, using all the methods and means available such as flannelgraphs, filmstrips, and object lessons; but as the converts attend the organized church in the city, we are able to teach them the deeper truths of the Christian life—and how necessary this is!

The pastor of the city church is a good teacher of the Word, and we have noticed a distinct building up of the believers through his ministry. He is the son of our Pastor Luciano Barros, of whom many of you have heard. We now have a second-generation pastor in our ranks in Cape Verde.

Our two churches on the island of Sal were dedicated recently. The two congregations there are growing numerically and spiritually. During this past year we were able to put a pickup truck on this island, which has enabled our pastor and his helpers to visit all the seven preaching points regularly, besides pastoring the two organized churches.

We are grateful to all who are helping us to pay for this truck, and thus enabling us to get the gospel to every part of this island, which is so recep-

tive to the message.

Preaching the gospel never gets any easier, but it is still the power of God unto salvation. We have almost completed three years of this our third term of missionary service and we have proved Him to be "Emmanuel" God with us!

Good Days in Brazil

By GLADYS MOSTELLER, Brazil

These have been glorious days here in our churches. Our Easter offering was over \$500. The Sunday school attendance was the highest, some breaking records. Evangelistic campaigns have been held in several churches with over one hundred seekers. Branch Sunday schools have been opened in some places.

Twenty-five new members have been received in the Campinas church in the last month. Our Brasilia church is sponsoring an adult evening class with 160 enrolled who are learning to read and write. We have 210 enrolled in our primary day school at Brasilia, supervised by our Brazilian pastor's wife.

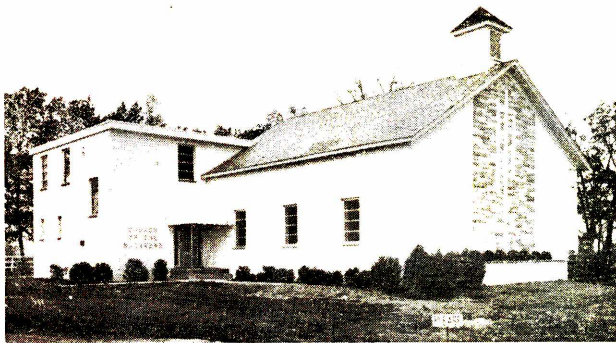
Our Osasco church has sent an SOS for more benches; they are crowded out. They have had to move out the Sunday school partitions that they had in the chapel to make room for people in the regular services. The church has built a temporary annex in the back yard to house the Sunday school.

Bob Collins preached his first message in Portuguese on Easter Sunday and God honored with six seekers.

HOME MISSIONS

ROY SMILE, Secretary
Small Church Achievement Winner

Twenty-six members received on profession of faith . . . eight members called to full-time service (six to the ministry) . . . a Sunday school that has more than tripled . . . over one hundred conversions in a couple of months . . . revival tides still sweeping the church . . . all-night prayer services each week—women's on Friday, men's on Saturday nights . . . street meetings on the main street of town every Saturday evening . . . strong evangelistic preaching . . . some outstanding healings . . . spiritual tide reaching other churches in community as some converts, members of other denominations, take revival fire back to home churches . . . curiosity of townspeople to see things for themselves and, when they enter the building, a sense of the Holy



Small Church Achievement Winner—Saxonburg, Pennsylvania, Church

Spirit's presence and the fervent, effectual faith of a group praying and working with the Lord . . .

These activities and accomplishments during the 1962 assembly year placed the Saxonburg church on the Pittsburgh District among the top ten for the entire denomination in the Small Church Achievement program.

Organized in October, 1958, and pastored by Rev. Earl Huston, the original membership of 5 has increased to many times that number and is still growing. The attendance is usually in the eighties and reached a high of 150 for a Sunday morning service during the assembly year.

Building construction and improvements this year made Saxonburg Church of the Nazarene one of the nicest church buildings in the community. Our people feel this seeming miracle came about through prayer and fasting which resulted in receipt of a \$10,000 gift and which, in turn, made possible hitherto unobtainable financing through the bank. Remodeling and new construction completed, the people continue to pray that "God will magnify the building" and fill it with His presence. He is surely doing just that!

Savings accounts in the General Church Loan Fund help build the Kingdom at the same time you are setting aside money for a future emergency. Send in your deposit to the Division of Church Extension today.

Idaho-Oregon Passes Goal

In the drive for 200 new churches before the General Assembly, Idaho-Oregon is the first district to exceed its goal. Three churches have been organized by District Superintendent I. F. Younger. Total new churches have now climbed to 30 since January.

Is your church laying aside a building fund for a new annex or building? Deposit the money in the

General Church Loan Fund, and your building fund will build TWO churches.

Newcomer

Welcome to new home mission enthusiast, Marvin Wayne, who arrived April 30 at the parsonage of the San Francisco Chinese Church of the Nazarene. Congratulations to the parents, Jan and John Stockett!

GENERAL INTERESTS

Olivet Nazarene College

Olivet Nazarene College, Kankakee, Illinois, recently completed one of the most eventful and significant years of its history. Beginning with a record enrollment of 1,209, the year has been marked by wonderful progress.

The Regional Conference on Evangelism, September 26 to 28, was followed by the dedication of A. M. Hills Hall, a new 201-bed men's residence. In November, Rev. D. J. Gibson became vice-president for field services and development and already has made a major contribution to the work of the college. Under his leadership, the fund drive for the million-dollar Science Building has now passed the halfway mark, with \$322,500 in cash and pledges on May 31. The 2,000-seat chapel, E. O. Chalfant Hall, will be ready for use by September 1. Authorization has been given for an application for federal funds to erect a Student Center this fall. An additional 38 acres adjoining the present campus to the east has been purchased for future expansion.

Three outstanding revivals have measurably deepened the spiritual life of the campus this year. God wonderfully used the ministry of Dr. Hardy C. Powers, Professor James McGraw, and Dr. Richard S. Taylor as our campus evangelists.

Under the direction of Rev. D. J. Gibson and the Christian Service Council, an unusually large number of students have been busy in week-end services. Also the Missionary Band has sponsored a Sunday school, a few miles from the campus, and raised funds to purchase a property in West Berlin,

Germany.

The entire Olivet family is still rejoicing over God's wonderful providential care in keeping us all safe in the midst of the tornado which swept across the campus last April 17. Repairs are proceeding at a rapid rate and, with the possible exception of portions of the Administration Building, all classroom space will be in full use by September. With new buildings now under construction, we will have more classroom space, a larger and better trained faculty, a larger curriculum, and a larger student body in 1963-64 than ever before. R. I. LUSKOFF, Department of Public Relations.

DISTRICT ACTIVITIES

Florida District Assembly

The forty-ninth annual assembly of the Florida District was held May 17 to 21 at the Miami Beach Auditorium, with the pre-assembly conventions beginning on Friday, May 17.

The ministry in music of Mr. and Mrs. Calvin Jantz and daughter, Carolyn, was well received and proved to be a blessing. Mrs. Louise Chapman spoke on Friday evening. Each of the department leaders was re-elected for the coming year. On Saturday evening Dr. Wm. Greathouse, president-elect of Trevecca Nazarene College, brought a great message.

Three great services were held on Sunday, with Dr. Hardy C. Powers speaking morning and evening, and Mrs. Chapman in the afternoon. Also present in the afternoon service were Dr. A. B. Mackey and Dr. Homer J. Adams from Trevecca.

The assembly convened on Monday morning, with the presiding general superintendent, Dr. Hardy C. Powers, bringing a thrilling devotional message.

Our Publishing House was well represented by Brother George Rice.

Dr. John L. Knight gave his eighteenth report as district superintendent. Some of the high lights were: average Sunday school attendance, 10,641; \$85,000 raised for general interests by the N.F.M.S., with \$123,079 raised for foreign missions, and \$1,309,252 for all purposes; \$1,200 raised by the N.Y.P.S. for home missions; 827 members received on profession of faith; 70 churches reporting a net gain of 558; \$155 per capita giving, with 9.4 per cent for general interests—increases in all departments.

The assembly concluded on a high note with the recognition of elder's orders from other denominations of Rev. Alton E. West and Rev. Clifford E. Mains; and elected to elder's orders and ordained, Max E. Jones and Ora R. Smith. General Superintendent Powers presiding.

We thank God for His blessings, and the splendid leadership He has provided, both general and district—ELMER H. MERLIN, JR., Reporter.

THE LOCAL CHURCHES

Pastor Ross R. Cribbis reports: "God has a choice people in the church at Ox-

ford, Nova Scotia, Canada, and we have been experiencing good spiritual victories. On May 12, 8 members were received, six by profession of faith, bringing the membership to 96. The Sunday school set a new record with an average attendance of 185 for the month of April. Morning and evening services have been attended by more than 100 people, with 50 or more present in the midweek prayer service. The church is making an impact in this town and surrounding area. In the midst of this, we feel God has led us to accept a unanimous call to our church in Providence, Rhode Island."

NOTICE: To assist in faster handling of news, reporters to the Herald are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

Greater Tulsa Evangelistic Crusade

The churches of the greater Tulsa, Oklahoma, area (which includes Sand Springs) conducted the first united evangelistic campaign, April 2 through 7, in the Municipal Theater in Tulsa. The workers were Dr. Edward Lawlor and Professor Paul McNutt. God mightily used them night after night, and with the backing of much prayer and the faithful effort of the ministers we are happy to report a worthwhile crusade.

The services began with an attendance of 900, and continued to increase until Sunday afternoon, when there were 1,450 people present. At this service Dr. Lawlor gave the account of his conversion, which was the message used to bring many new people to the light of the glorious gospel of our wonderful Lord.

There was a total of 250 seekers at the altar, and we are confident that the tomorrows will yield much fruit as a result of this united effort.

Our district superintendent, Dr. L. C. Mathis, was present in every service, presiding, and as always was a blessing and an inspiration. We look forward to other united campaigns in the future. —L. A. OGDIN, *Chairman*.

Columbus, Ohio—These are good days at Whitehall Church. (1) A great revival with Evangelist Carl S. Nutter; unusual crowds and victories, with the revival extended one week beyond the scheduled time. Also the evangelist dedicated a new baby girl, Donna Lisa, for the pastor and wife. (2) A revival with Evangelist Lorain Strahm, during which we accommodated the largest crowds of our ten years in Whitehall Church, and again God gave many victories at the altar. (3) Easter Sunday we broke all records with 352 in Sunday school and 220 in morning worship. God has been blessing the church numerically, but the greatest of all bless-

ings are those poured out week after week in the regular Sunday night revival hour. The fire burns, and the glory is on! —C. W. BROWN, *Pastor*.

College Corner, Ohio—Recently our church had a wonderful revival with Rev. Franklin Moore, evangelist, and the Krick Family, singers. We deeply appreciated the sound doctrinal messages of Brother Moore and the fine co-operation of the Kricks. The Lord was faithful in giving thirty-five seekers at the altar. This church was organized sixteen months ago and God is blessing our efforts here. —ANDREW GIBBRY, *Pastor*.

Ashland, Oregon—Our church has had a very successful revival with Evangelist Robert Condon. His singing was owned and blessed of the Lord, as well as his timely messages. God gave many good victories around the altar, and some folks prayed through for whom we had been praying for a number of years. Brother Condon had a fifteen-minute radio program, which proved to be a blessing to the church. We thank God for the wonderful victory, and the help our people received during these services. —E. E. CRAWFORD, *Pastor*.

Kings Mountain, North Carolina—Recently First Church had a profitable revival with the Fowler Family Evangelistic Party. The music and singing by the Fowlers was a great blessing, and the Spirit-anointed preaching of Brother Fowler was greatly used of the Lord to win souls and to encourage our people. The attendance was good and God gave twenty seekers at the altar. Since the close of the revival there are new interest, new people, and a wonderful spirit prevailing. On Easter Sunday we had 114 in Sunday school, the largest attendance since we came here; and our Easter offering was \$235. —H. G. CLAYTON, *Pastor*.

Parkersburg, West Virginia—Southside Church recently enjoyed a successful revival with Evangelists Ava O. and Gladys Estep as the special workers. A great number of souls prayed through to definite victory. We believe these victories were won because of the prayer and fasting of the church people and the anointed preaching of Brother Estep. On the second Sunday we broke our Sunday school record with 327 present. Thirteen new members were received into the church by profession of faith. The church appreciated the ministry of Brother and Sister Estep and have given them a return call. The revival spirit continues with us. —ROBERT E. SAISTER, *Pastor*.

Crystal Lake, Illinois—The Easter attendance broke all records in the history of this not quite three-year-old church. More than one hundred persons met in the parsonage chapel for the combined Sunday school and worship service; this is more than three times what it was one year ago. The special Easter offering of \$200 put the church over the top in "10 per cent" giving for missions. Pastor and people

are now discussing the building of a sanctuary and educational unit on their 3½-acre tract adjoining the new Lad Enterprises Coventry subdivision. —ROBERT OWEN, *Pastor*.

Pittsburgh, Pennsylvania—Coming to Lincoln Place Church in October of 1961, we found a warm and co-operative people. In spite of the fact that we have transferred thirty-five members and fifty three of the Sunday school to other churches, we are only 10 below the average attendance for that year. This will be the eleventh straight year that the church has been "10 per cent" or better for missions, often giving as much as 15 per cent. In March we had a good meeting with Evangelist Ottis Smith, and God gave some great victories at the altar of prayer. The people recently expressed a wonderful spirit of unity when they gave us a unanimous vote for one year, and then made it unanimous for three years. God is blessing; we are now remodeling the young people's auditorium, and hope to build a new parsonage in the near future. If you have friends here we might contact, write us, 1121 Margray Street, Pittsburgh 7.—LEUTHER L. PIERCE, *Pastor*.

Evangelist Thomas Haves writes: "God is blessing and giving old-fashioned revivals. In April we had a good meeting at Elkhart, Kansas, with eighty-five seekers, twenty five at the altar on the closing night. I have some open time for this fall, and also some open dates for 1961. Write me, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

THE BIBLE LESSON

By HARVEY J. S. BEANEY

Topic for July 14:

"In the Beginning God"

SCRIPTURE: Genesis 1-2 (Printed: Genesis 1:1-13)

GOLDEN TEXT: *Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary: there is no searching of his understanding* (Isaiah 40:28).

There are two creation stories in Genesis, one in each of the first two chapters. The first account starts with the general statement that "in the beginning God created the heaven and the earth." It then proceeds in what some scholars term the steps of reconstruction after the formless and empty condition in verse two) to describe three days of general creation followed by three days of specific creation, man being the crowning accomplishment of the whole process. The language is popular rather than scientific, yet the whole is not unscientific because the order of events conforms to observable natural laws. For instance, the land and the sea as separate, established parts of the earth came into being before land animals and fish appeared. At the close, or on the seventh day, God rested from His labors, which is in keeping with the fourth commandment given to Israel.

As to the length of the days of creation, it is impossible to argue conclusively that they were twenty-four-hour days because the term translated *day* means a period of time with no length designated. In Genesis 2:4 the whole process is said to have been accomplished in a day. Some persons hold to the twenty-four-hour theory in order to make creation a miracle of response to the commands of God, such as, "Let there be light: and there was light." But if instantaneous creation is meant, why six twenty-four-hour days? Would not six seconds be enough? Again we see that the language is the language of the common people. The emphasis is twofold: that creation was an act of God, and that the progress was orderly and the events were in sequence.

The second story reasserts that creation was the work of God. But rather than the orderly sequence of events, man is the topic. One might say that the account becomes a commentary upon chapter 1, verse 27, where it is briefly stated that God made both man and woman. Now this phase of creation is detailed, and the other events are made to appear as transpiring for man. A garden is established especially for man. The earth is the abode of man, and all it contains is given to man to rule and enjoy. The whole account is made to emphasize God's original plan that the foundation of the life of man on earth should be the union of one man and one woman.

All attempts to explain the universe by naturalistic means stand fruitless before the assertion of Genesis that "God created the heaven and the earth." This is measurably strengthened by the New Testament in Colossians 1:16; John 1:3; and Hebrews 1:3. These three writers assert that creation was the work of the preincarnate Son of God, the eternal Logos. All things were made by Him and for Him. Moreover, Paul again says (Romans 1:20) that God's eternal power and Godhead may be understood by observing the things which He has created.

The account of creation as we find it in Scripture is not given in order that we may understand how it was accomplished but rather that we might know Him who has done it—that we might worship the Creator, not the creation.

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

Announcements

WEDDING BELLS

Miss Shirley Sanderson of Toledo, Ohio, and A. L. Lee Kern, USAF, Perrin, Texas, were united in marriage on June 1 at the Douglas Road Church of the Nazarene in Toledo, with Rev. Owen Sanderson, brother of the bride, and Rev. Howard S. Sylvia officiating.

Miss Donna Marie Toome of Elkhart, Indiana, and Carroll Keith Roose of Livonia, Michigan, were united in marriage on June 1 at the Moore Memorial Community Chapel in Elkhart, with Rev. L. E. Toome pastor of the Breese Church of the Nazarene and father of the bride, officiating, assisted by Rev. Wm. R. Bennett, registrar of Olivet Nazarene College.

Miss Karen Rae Aller of Santa Cruz, California, and James Robert Spruce of Melrose, Massachusetts, were united in marriage on May 30 in First Church of the Nazarene, Bethany, Oklahoma, with Rev. Fletcher Spruce, father of the groom, officiating, assisted by Dr. E. S. Phillips, pastor.

Carolyn Suizer of Seligman, Arkansas, and Ted Redinger of Agra, Kansas, were united in marriage on May 30 in the Christian Church in Kensington, Kansas, with Rev. Robert Wood, Nazarene pastor at Kirwin, Kansas, officiating.

Miss Max Thomsen and Cecil Teisinger, both of Sioux City, Iowa, were united in marriage on May 4 at Our Savior Evangelical Lutheran Church, with Rev. Hans O. Carlson of Falls City, Nebraska, brother-in-law of the bride, officiating.

BORN

—to Rev. Wesley and Zola (Smith) Burns of Monroe, Wisconsin, a daughter, Sandra Kay, on June 5.

—to Roland and Carol Becker of Council, Idaho, a son, Timothy Harlan, on June 2.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Texas that her husband's health may improve and that he will not lose his job, that they may not have to move and will be able to get a much-needed vacation soon;

—by a Christian lady in Michigan that God will heal her body—medicines have failed, but she believes God is able;

—by a Nazarene lady in Wisconsin for a friend to regain her health, and if possible, that her home may be re-established—she believes all things are possible with God.

"SHOWERS OF BLESSING"

Program Schedule

July 14—"Filled with the Spirit," by Lloyd B. Byron

July 21—"Call It Sin," by Lloyd B. Byron

July 28—"The God We Trust," by Lloyd B. Byron (featuring music from Northwest Nazarene College)

Directories

GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules for 1963

HARDY C. POWERS:
Chicago Center..... 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
Japan..... September 18 and 19
North Arkansas..... September 25 and 26

G. B. WILLIAMSON:
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:
Pittsburgh..... July 18 and 19
Illinois..... July 24 to 26
Virginia..... August 8 and 9
Missouri..... August 15 and 16
Northwest Indiana..... August 22 and 23
North Carolina..... September 18 and 19
New York..... September 27 and 28

D. I. VANDERPOOL:
Colorado..... July 18 and 19
Texas..... August 7 and 8
Southeast Oklahoma..... September 4 and 5
South Arkansas..... September 18 and 19

HUGH C. BENNER:
Oregon Pacific..... July 17 to 19
Alaska..... July 31 and Aug. 1
Southwest Indiana..... August 8 and 9
Idaho..... August 21 and 22
Georgia..... September 18 and 19
North Carolina..... September 18 and 19
Southwest Oklahoma..... September 25 and 26

V. H. LEWIS:
Central Ohio..... July 17 to 19
First Tennessee..... July 25 and 26
Kentucky..... August 8 and 9
Indianapolis..... August 21 and 22
Kansas City..... August 28 and 29

District Assembly Information

CENTRAL OHIO, July 17 to 19, at the Nazarene Campgrounds, 2708 Morse Road, Columbus, Ohio.

Mr. Delbert Quillen, camp caretaker. General Superintendent Lewis. (N.F.M.S. convention, July 15-16.)

OREGON PACIFIC, July 17 to 19, at the District Center, S.E. Lake Road and 82nd Ave., Clackamas, Oregon. General Superintendent Benner. (N.F.M.S. convention, July 19.) District Center is twelve miles southeast of Union Station in Portland.

CHICAGO CENTRAL, July 18 and 19, at First Church, Seminary at Franklin, Danville, Illinois. Rev. S. A. Smith, pastor. General Superintendent Powers. (N.F.P.S. convention, July 15; S.S. convention, July 16; N.F.M.S. convention, July 17.)

COLORADO, July 18 and 19, at the District Tabernacle, 1755 Dover, Lakewood, Colorado. Rev. Maurice Palmquist, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, July 17.)

PITTSBURGH, July 18 and 19, at the Alameda Park Camp, West Penn Street Extension, Butler, Pennsylvania. Write, Rev. R. B. Acheson, Box 367, Butler, Pennsylvania. General Superintendent Young. (N.F.M.S. convention, July 16-17.)

EASTERN KENTUCKY, July 24 and 25, at First Church, 830 York St., Newport, Kentucky. Rev. John Howard, Jr., pastor. General Superintendent Williamson. (N.F.M.S. convention, July 23.)

NORTHWEST OKLAHOMA, July 24 and 25, at First Church, 6749 N.W. 39th Expressway, Bethany, Oklahoma. Dr. E. S. Phillips, pastor. General Superintendent Powers. (N.F.M.S. convention, July 22; N.Y.P.S. convention, July 23, and S.S. convention, July 24.)

ILLINOIS, July 24 to 26, at Nazarene Acres, Mechanicsburg, Illinois. Host at campground, Raymond Peters, Route 1, Mechanicsburg, Illinois. General Superintendent Young. (N.F.M.S. convention, July 22-23; S.S. convention, July 24; N.Y.P.S. convention, July 27.)

EAST TENNESSEE, July 25 and 26, at the District Center, Tabernacle Road, Route 2, Louisville, Tennessee. Write Victor Gray, district superintendent, 157 District Center, General Superintendent Lewis. (N.F.M.S. convention, July 23; N.Y.P.S. convention, July 24.)

Nazarene Camps

July 8 to 14, Maine District Camp, at Richmond Campgrounds, Richmond, Maine. Workers: Dr. Harold Daniels, and Professor and Mrs. Lester Dunn. Rev. Joshua C. Wagner, district superintendent. For information write Rev. Robert Sampson, Farmington Falls, Maine.

July 12 through 21, Pleasant Ridge Nazarene Camp, Workers: Rev. George Brannon, Rev. and Mrs. J. Byrd Sessions. Write Durkee Bard, McConochieburg, Pennsylvania.

July 12 to 21, Michigan District Camp, at Ingham Park Vicksburg, Michigan (Route 2). Workers: Dr. Edward Lawler, Rev. Stuart McWhirter, Rev. John Nielson, the Keller-York Party, Dr. Fred J. Hawk, district superintendent.

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. Corneillon, district superintendent, 1755 Dover St., Denver 15, Colorado.

July 19 to 28, Central Ohio District Nazarene Camp, at the campgrounds, 2708 Morse Road, Columbus, Ohio. Workers: Dr. V. H. Lewis, Rev. Glen Jones, Dr. Kimber Moulton, Rev. Donald Gibson, and the Abelian Quartet, Rev. W. E. Zim, Herman and Mrs. H. C. Little, Dr. Harvey S. Galloway, district superintendent, service director. For information write Rev. W. R. Moore, secretary, 4247 Cedar St., New Boston, Ohio.

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, 18245 S.E. 82nd Avenue, Portland, Oregon. Workers: Rev. Ted Martin, Rev. Paul Martin, Missionaries Ralph and Orpha Cook, and Professor Wernie 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 St.

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

July 22 to 28, Illinois District Assembly and Camp, at Nazarene Acres, twelve miles east of Springfield, Illinois. Workers: Dr. Samuel Young, Dr. George Coulter, Dr. Guy Nees, Pat Burfield, and the Jantz Family. Dr. Harold Daniels, district superintendent. For information write Mr. Peters, Route 1, Mechanicsburg, Illinois.

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 & Southwestern Ohio districts, Camp, at the Nazarene Center, St. Marys, Ohio. (on Hi-way 27, seven miles east of Celina, Ohio). Workers: Dr. Orville Jenkins, Rev. Clayton Bailey, and Professor James V. Cook. Rev. Carl B. Clendenn, Jr., and Rev. M. E. Clay, district superintendents. For information write Rev. Lester Mayer, Fort Recovery, Ohio.

July 26 to August 5, Canada Central District Camp, at Cedarvale; 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 28 to August 4, New Mexico District Silver Anniversary Camp, at District Nazarene Camp, State Hi-way 37, ten miles north of Ruidoso and ten miles south of Capitan, New Mexico. Workers: Dr. D. I. Vanderpool, Dr. R. C. Gunstream, Rev. Murray Lorford. For information write C. E. Walker, Nazarene Camp, Capitan, New Mexico.

July 29 to August 4, Kansas District Assembly and Camp, at First Church, 1400 E. Kellogg, Wichita, Kansas. Workers: Dr. Hardy C. Powers, Rev. Paul McGrady, Howard Hamilton, Rev. Raymond Hurn, Professor Warren Tippitt. Camp meeting services each evening. Dr. Ray Hance, district superintendent, 457 Lexington Road, Wichita 18, Kansas.

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

August 2 to 11, Akron District Camp, Nazarene District Center, Louisville, Ohio (Routes 44 and 62). Workers: Dr. M. Kimber Moulton, Rev. D. K. (Wacht), James and Rosemary Green, Leland Dwyer, Rev. C. D. Taylor, district superintendent, 6063 Columbus Road, N.E., Louisville, Ohio.

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, Northeast Indiana District Camp, at the district campground, East 30th St. Ekt., Marion, Indiana. Workers: Dr. Ralph Earle, Rev. Ray Betcher, Mrs. Mary Anderson, and Professor Paul McNeill. Dr. Paul Urdike, 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 Speer 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 99, Nampa, Idaho.

the Answer corner

Conducted by W. T. PURKISER, Editor

When a nominating committee is chosen, who makes the choice, the pastor or the local church board? Is it still legal to nominate from the floor?

The *Manual* provides for nominating committees of two sorts in the local church: a committee to bring in nominations for officers, boards, and district assembly delegates; and the church school board acting as a special committee, with the pastor, to nominate the Sunday school superintendent. The N.F.M.S. and N.Y.P.S. presidents are also nominated by special committees and elected by the members of the

respective organizations. However the manner in which the general nominating committee is chosen is not stipulated.

Nominations made from the floor may be added for any church officers except the Sunday school superintendent and the presidents of the N.F.M.S. and N.Y.P.S., whose nominations are restricted by *Manual* provisions (paragraphs 142; 756, VI, 3; and 577, IV, 2).

In a recent meeting our pastor made the statement that Christ was crucified on Thursday and not on Good Friday. Is this correct?

I don't think so. According to the Gospels, the Crucifixion took place on the day known as *he paraskeue*, "the preparation," and in modern Greek, "Friday." It was the sixth day of the week, and received its name because it was the day on which preparation was made for the Old Testament Sabbath. All four Gospels use this term: Matthew 27:62; Mark 15:42; Luke 23:54; and John 19:31.

Some have tried to make the Crucifixion up in order to make room for three twenty-four-hour "days and nights" for Christ to be in the tomb. However, while Matthew does use the expression "three days and three nights" (Matthew 12:40), there are some twelve times when it is declared that Christ rose the third day. "Three days and three nights" was a common expression for "very short time."

Following our Bible study session last evening, I had called to my attention a seeming contradiction in Acts 9:7 and Acts 22:9. Will you comment on these two verses?

Acts 9:7 states, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Acts 22:9 says, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."

There are two possible explanations. Acts 9:7 may mean that they heard the tones but could not distinguish the

words, as when in John 12:29 it is said that the people heard a sound like thunder when God answered Jesus with an audible voice. Or again, the voice in Acts 9:7 may have been Paul's voice. The amazement of the men with him would be that they heard his voice but could not see to whom he was talking. Either will do. I prefer the first.

Should a person living in another town and attending another Church of the Nazarene than where his membership is send his tithe back to his own church?

Yes. However, if the residence in the other town is even semipermanent, he should transfer his membership. It is best to pay board where you room.

What are the minimum essentials needed to get into heaven?

Frankly, I haven't given this too much thought. I've never personally been interested, either for myself or others, in just "squeezing through" on the narrowest possible margin. I've been much more interested in what Peter described as "an entrance . . . ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:11).

However, taking the question at face value, I would say in general terms, "The personal appropriation by faith of the merits of the atonement of Jesus Christ, and His risen life brought into

our hearts by the Holy Spirit." This begins in what is called "conversion," "justification," or the "new birth." It is completed in "entire sanctification," "holiness of heart and life," or "the second blessing." Two verses of Scripture summarize it all: "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9); and "follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). He that "climbeth up some other way, the same is a thief and a robber" (John 10:1).

By O. JOE OLSON, Director, N.I.S.

White House Report

President Kennedy formed an interfaith committee to oppose racial discrimination in the United States at his meeting June 17 in Washington with 243 religious leaders including Dr. Roy H. Cantrell, president of the Nazarene General Board.

The president said the issue of rights of Negroes was "primarily a moral issue, as old as the Scriptures and as clear as the American constitution." He hoped church leaders would help achieve breakthroughs this summer in many communities.

Mr. Kennedy and his brother, Robert F. Kennedy, attorney general, spoke and answered questions about an hour. After the meeting, the clergymen were guests in the White House rose gardens. It was the first time a Nazarene leader had been invited to a national meeting at the White House by a president.

New England's 56th

MILFORD, MASS.—The Fifty-sixth New England District Assembly reached a climax with the ordination of four men: Rev. Thomas G. Jones, Rev. James Bryan Jones, Rev. E. J. Boggis, and Rev. Ronald Whittenberger, in the Wollaston church June 20. Dr. G. B. Williamson presided with efficiency and grace.

Rev. Fletcher Spruce was voted a three-year recall with a considerable margin as district superintendent. Elected to the District Advisory Board were: Dr. T. E. Martin, Rev. Neale McLain, E. Boyd Gardner, and Walter Parsons. Rev. John B. Nielson was elected secretary and Rev. Clarence J. Hass, district treasurer. Gains and a fine spirit of optimism challenged our hearts for the new year.

General Assembly delegates elected were: Rev. Fletcher Spruce, Dr. T. E. Martin, Dr. J. Glenn Gould, Rev. Manuel Chavier, Miss Bertha Munro, Dr. Homer Grey, George Waterman, and David Blaney.—Thomas G. Jones, reporter.

Pastor's Son Killed

Glenn Paul Flannery, seventeen, son of Rev. and Mrs. Glenn W. Flannery, of the Fostoria, Ohio, Church of the Nazarene, was killed in a motor car crash June 20. He was a delegate to the institute at Estes Park in 1962 from the Central Ohio District.

Green Stamp Project

Members and friends of the Nazarene Spanish Mission in Chandler, Arizona, are gathering green trading

stamps to purchase a piano for the church.

Wins Scholarship

A four-year scholarship worth \$6,000 at Michigan State University has been won by Gary D. Morris, member of the Church of the Nazarene in Temperance, Michigan. Gary was one of ten winners out of 1,837 high school seniors who competed for the scholarships.

Leader in Honduras

New superintendent of the Nazarene work in British Honduras is Rev. I. Edward Green who succeeds veteran Rev. Prescott L. Beals. Mr. Green formerly was a missionary to Guatemala. Dr. G. B. Williamson presided at the recent district assembly in Honduras. He also dedicated a Nazarene school and a chapel, and conducted an early-morning river baptismal service.

Degrees to Goughs

The summer of 1963 will be a milestone in the Gough family. Rev. G. A. Gough, pastor of Wichita First Church, received a doctoral degree in pastoral counseling from Michigan State University. His son, Galal S. Gough, received a doctor of medicine degree from the California College of Medicine. Mrs. G. A. Gough, wife and mother, expects to receive a master's degree in California this summer.

Doctoral Music Degrees

Two chairmen of Fine Arts departments in Nazarene colleges have received doctoral degrees in music. Dr. Paul I. Willwerth, Eastern Nazarene College, was the first to receive the degree at the University of Michigan. Dr. D. E. Hill, Northwest Nazarene College, graduated at the University of Illinois.

Rev. M. W. Kemper, pastor of the North Nampa (Idaho) Church of the Nazarene the last seven years, has accepted a call to pastor First Church in Milwaukee, Wisconsin, starting in August. He will be succeeded at Nampa by Rev. Harold Kiemel, formerly of First Church Honolulu.



at the
Religious World

Southern Baptist Leader Named to Oklahoma "Hall of Fame"

OKLAHOMA CITY (EP)—Herschel H. Hobbs, pastor of Oklahoma City's First Baptist Church and president of the Southern Baptist Convention, has been named to the Oklahoma "Hall of Fame."

At a meeting of the Oklahoma Historical Society, Hobbs was listed as one of six people in the state to be inducted on Statehood Day, November 16.

The honor cited the Baptist leader for his outstanding contribution to the people of Oklahoma.

Bible Is Studied Behind Cuban Bars

MIAMI, FLORIDA (MNS)—A Cuban soldier captured following the Bay of Pigs battle won fifty of his fellow prisoners to Christ, it was reported here. The soldier-exangelist is Juan Cabrera, who had been a Free Will Baptist lay preacher in pre-Castro Cuba and was a rifle-carrying member of Cuban Brigade 3506 at the time of his capture.

Juan started a Bible class in his four-by-six-foot cell at El Principe Prison in Havana. There were four members at the beginning. Attendance grew. It was observed that even the Communist guard listened attentively. Out of the group of 244 men imprisoned with Juan, some 50 accepted Christ as their Saviour.

Now the prisoners are free men. The Christians remain together, most of them attending the Free Will Baptist Spanish mission here.

Christians in Social Work Hold Annual Meeting

ST. PAUL, MINNESOTA (EP)—Some sixty persons registered here for the fourteenth annual meeting of the National Association of Christians in Social Work. At the sessions, held on the campus of Bethel College, the group re-elected Robert Ekeland as the president of its board of directors. He is executive secretary of Evangelical Child and Family Service in Philadelphia.

Evangelical Free Church of Japan to Send Missionary

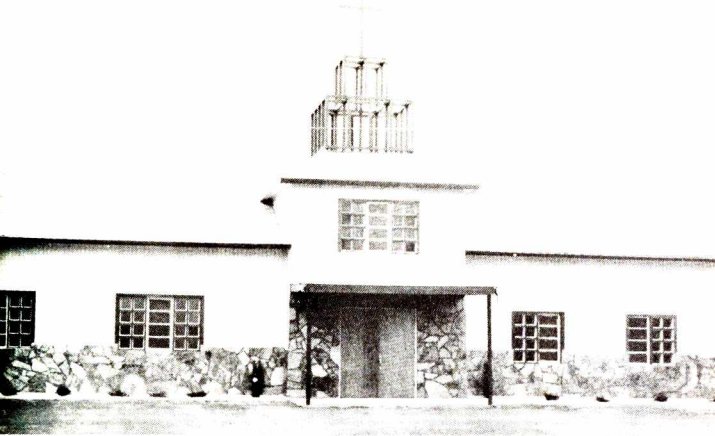
MINNEAPOLIS, MINNESOTA (MNS)—The Evangelical Free Church of Japan has appointed Miss Sumie Yokouchi San as its first foreign missionary. Miss San expects to go to Singapore this fall to serve as a missionary fully supported by Japanese churches.

Burmese Christians Weigh Revision of Judson Bible

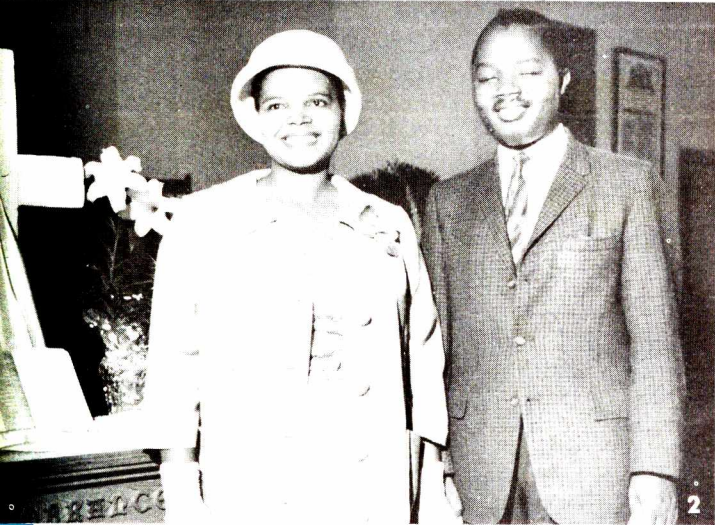
RANGOON, BURMA (MNS)—"Should the Judson Burmese Bible be revised?" was the question discussed here by more than 100 leaders of Protestant and Anglican denominations and agencies. Opinion was divided as panelists debated the current value of the century-old work. Two speakers advocated the revision and two opposed it.

Reasons supporting the need for revision given by Mrs. Katherine Khin Khin, principal of an Anglican girls' school, included the fact that the Judson Bible uses many Pali words which are not understood by the average Burmese today. No immediate decision was reached on launching a translation program.

Judson sesquicentennial celebrations are planned in December by Burma's Baptists to mark the arrival here 150 years ago of Rev. Adoniram Judson, first American Baptist missionary to Burma. In addition to his translation of the Bible into Burmese, he is famed for having compiled an English-Burmese dictionary still popular in this country.



1 The Deer Park, Washington, Church of the Nazarene was recently dedicated by General Superintendent Samuel Young assisted by District Superintendent Raymond C. Kratzer. Rev. R. H. Stukas went to Deer Park in 1959 to reopen a work which had been closed for two years, beginning with two other members in addition to his wife and himself. In four years, 100 members have been received, all except 8 on profession of faith, and the membership now totals 101. The church has been a 10 per cent church consistently, and last year received 40 on profession of faith.

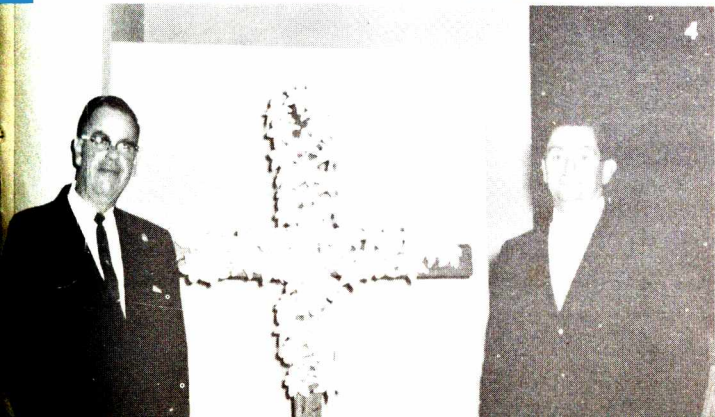


2 Mr. and Mrs. Jonathan Magagula became members of the First Church of the Nazarene at Edmonton, Alberta, Canada, coming from Swaziland, South Africa, where they were a faithful part of the mission work. Both are former students of Missionary Bertha Parker in Africa, who was raised in Edmonton and is still a member of the Edmonton church. Mr. Magagula is studying in the graduate school of the University of Alberta, and Mrs. Magagula, who was trained as a nurse in our Reynolds Memorial Hospital in Swaziland, is employed in the University Hospital and will take additional training there before the couple will return to Africa. Rev. Dwayne W. Hildie is pastor of the Edmonton church.

3 Mrs. Louise Robinson Chapman receives a diploma presented on the occasion of the conferring of the honorary degree of doctor of divinity from Dr. John Riley, president of Northwest Nazarene College in Nampa, Idaho. Mrs. Chapman is the widow of General Superintendent J. B.



3



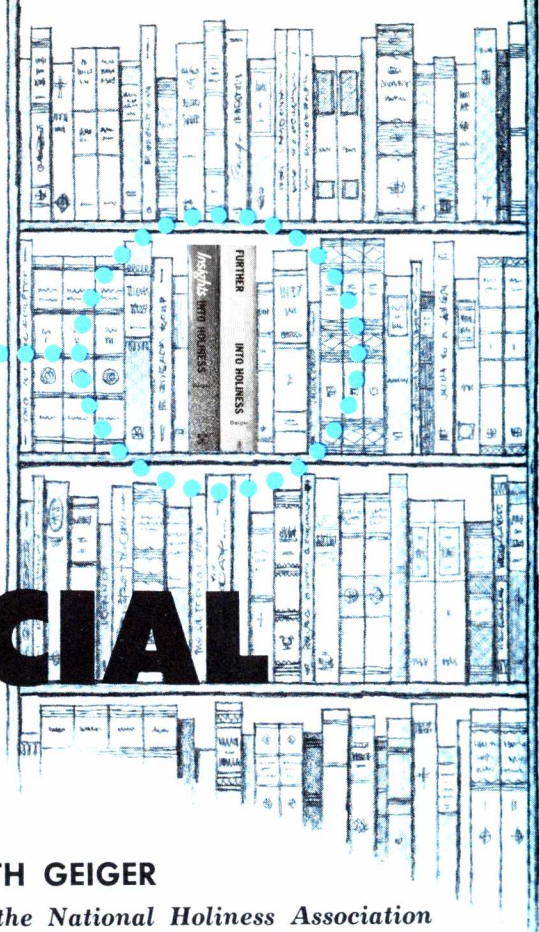
Chapman, and is general president of the Nazarene Foreign Missionary Society. She was cited for her contributions to the church and to the cause of missions through the Church of the Nazarene.

4 Paul Egy, local church treasurer, and Fred Cordrey, music director of the Napa, California, Church of the Nazarene, stand near the cross used to help raise an Easter offering sufficient to make the Napa church a 15 per cent church for world missions. Almost \$700.00 was raised by replacing a spike with a lily as each \$10.00 came in. Rev. Boyd R. Kifer is the pastor.

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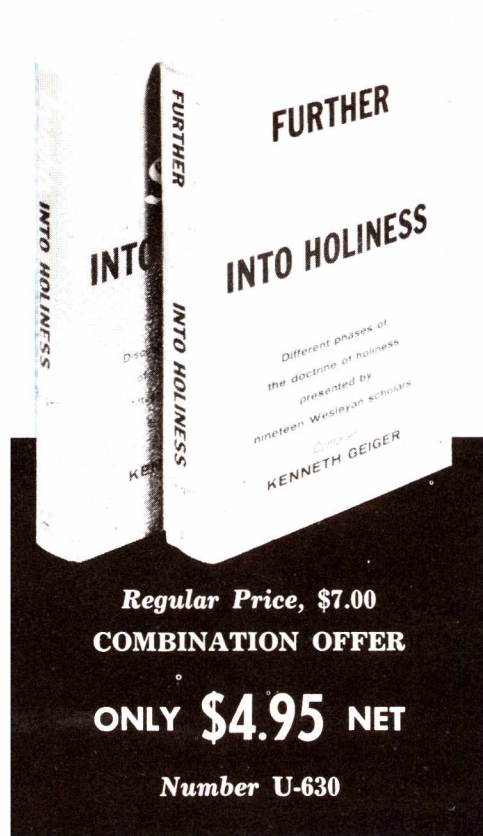
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