

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

"HERALD"

Spring Campaigns Under Way

See page 10-B



February 13, 1963

FRIENDSHIP with Jesus

TRUE FRIENDSHIP always involves a sincere and consistent regard for the will and desires of another. The selfish individual never is a genuine friend, for his first and basic interest is in himself and he knows nothing of that element of sharing, that experience of mutual concern and consideration that characterizes the relationship of true friends.

Jesus Christ recognized and emphasized this fact when He said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). This declaration takes us to the very heart of consecration. Too frequently consecration is regarded as a matter of giving up or giving away our rights to our own will. But in the truest sense Christian consecration is that attitude of

richest of experiences—friendship with Jesus.

The Psalmist knew the blessedness of this truth when he said, "I will delight myself in thy commandments" (Psalms 119:47). The background for this declaration is found in other verses of that sixth division of the longest psalm: "I trust in thy word"; "I have hoped in thy judgments"; "I seek thy precepts"; "I will meditate in thy statutes."

Thank God, there is an experience of joyous conformity to the whole will of God. There is provision through the atoning blood of Jesus for the cleansing of the heart from all that questions or rebels against the will of God. The pure heart finds glorious freedom in doing the full will of God, for in that will are found the highest possibilities for any personality, both subjectively and objectively.

So the true and final test of Christian discipleship is found, not in our creed, or even our code of outward conduct, but rather in that deep and abiding spirit of glad obedience to Christ which establishes and maintains His "good, and acceptable, and perfect, will" as the supreme interest and end of our lives.

Friendship with Jesus!

Fellowship divine!

Oh, what blessed, sweet communion!

Jesus is a Friend of mine.



**General
Superintendent
Benner**

heart that lays the foundation for fellowship with Christ. Thus, when we say, "Thy will be done," we are not giving up or forfeiting something of great value; we are investing in the

EDITORIALS

By W. T. PURKISER

"The Will of the Lord Be Done"

Have you ever noticed that we almost always speak of the will of God in terms of resignation to hardship, suffering, or trial?

When the Apostle Paul was on his last fateful trip to Jerusalem, at every stop the hearts of the disciples were filled with foreboding. Fears of danger were expressed many times. But Paul could not be stopped. An inner compulsion drove him on. Finally the Christians ceased their efforts to stop their beloved leader and friend, and simply said, "The will of the Lord be done."

When sickness strikes, or accident comes, it is quite common to say, "It must be the will of God." It very well may be that such is the will of God for that time. But what we need to see is that the will of the Lord includes more than our frustrations and limitations, our hardships and testings. The will of God is "good, and acceptable, and perfect."

And even in the hardships and trials, God wills our good. "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness" (Hebrews 12:11).

Still we should learn to see the will of God in more than our griefs. The will of God provides the blessing as well as the bane, the pleasure as well as the pain. The will of the Lord is the source of our victories, our happiness, our moments of fulfillment. The will of the Lord brings us the maximum values of which we are capable.

Yielding to the will of God is not being driven away from the good and worthwhile. It is being embraced by the best and the highest. Had we all wisdom and all power, we could not design for ourselves anything better than God has planned for us. To turn away from the will of God is to renounce our greatest good.

So let us face the joys of life as well as its sorrows with glad hearts and ready words: "The will of the Lord be done." Nothing can be better than what God has willed for us.

Brothers, I call upon you, by the mercies of God, to present your bodies to Him, a living, consecrated sacrifice, well-pleasing to God—for that is the only kind of worship which is truly spiritual. And do not shape your lives to meet the fleeting fashions of this world; but be transformed from it, by the renewal of your mind, until the very

essence of your being is altered, so that, in your own life, you may prove that the will of God is good and well-pleasing and perfect.

—Romans 12:1-2 (Barclay)

Treasurers in Heaven

An announcement recently came over the editor's desk. It was publicizing the Christian Service Training class using Dr. M. Lunn's splendid stewardship text entitled *Treasures in Heaven*. But there was an interesting typographical error in the printed copy. The title of the textbook came out, "Treasurers in Heaven."

There will be treasurers in heaven, thousands of them. They will deserve some sort of special crown. For theirs is a thankless task. Along with the pastor, and even more than the finance committee and the members of the church board, they must figure and scrape to make the limited dollars that come in cover the demands which seem to have no end.

The religious press recently carried word of a Canadian church which had fallen heir to a large endowment, far more than enough to care for all its present expenses. The pastor was worried—and rightly so. He was concerned that his people would forget how to give, and thereby lose the blessing of God.

But this is not the burden most of our churches carry. It will never be so long as the attitude is so widespread which is lampooned in a bit of doggerel I recently heard:

Once there was a Christian,

He had a pious look;

His consecration was complete—

Except his pocketbook.

He'd put a nickel in the plate,

And then with might and main

He'd sing, "When we asunder part

It gives us inward pain."

While the task of the treasurer will never be easy, the church has established some principles to make it safe. A committee of not fewer than two members is provided to count and account for all money received by the local church. On his part, the treasurer keeps a correct and careful book record of all funds received and paid out. He makes only those disbursements which are authorized by the church board. He presents a monthly accounting to the church board, and an annual financial report to the church meeting. He makes

The Cover . . .

The "Herald's" own "cover girl" is six-year-old Debra (Debbie) Snyder of Roeland Park, Kansas. She is the daughter of Bill R. and Marion Snyder. Mr. Snyder is a lithograph pressman with the Nazarene Publishing House, and Mrs. Snyder is employed in the Visual Art Department. The family are members of Central Church, Kansas City, Kansas. Debbie's expressive face on this year's subscription campaign posters pictures some of the many values of the "Herald of Holiness" and serves to call attention to the district drives announced on pages 10-B and 10-C of this issue.

regular monthly remittances of all district and general funds to the proper officer. And he provides complete records for his successor in office.

The treasurer also insists that the church board appoint an auditing committee to go over his books thoroughly at least once a year, as well as the financial records of the departments of the local church: the Nazarene Foreign Missionary Society, the Nazarene Young People's Society, the Sunday school, and any other financial records. Once in a while someone who is not a treasurer may object to this, as seeming to show suspicion. But the treasurer must insist, for he, more than any other, is anxious to "provide things honest in the sight of all men."

The Source of Patience

An old-time railway conductor said he had noticed that when the trains are late, and inconvenience is caused to the travelers, it is the shallow, careless, and idle people who lose their tempers and make the occasion unpleasant for all concerned. They have had their own way so long and have directed everything to their own convenience so much that they resent bitterly even the unavoidable interruptions of their plans and pleasures.

On the other hand, business and professional people, the railroad man remarked, to whom any delay means the loss of money and opportunity to do creative work, take the situation patiently. They have made their way through disappointments and difficulties to their success, and have learned to expect inconveniences and to make the necessary adjustments to them. "Very few big jobs are held by men who honk their horns in a traffic jam."

It was the Apostle Paul long before who stated that "tribulation worketh patience" (Romans 5:3), or as we would put it, "Trouble helps us learn patience." Someone said it is really a pretty dangerous thing to pray for patience, for God's way of producing patience is to send trouble, and most of us think we have enough trouble without praying for more.

Patience always carries with it the idea of endurance, of bearing up with poise and equanimity under pressure. It is actually a form of moral and spiritual power, the strength to meet adversity and misfortune without losing self-control.

It is for this reason that trouble may help us cultivate patience. Trouble provides the exercise of spiritual muscles. To meet it head on, without flare-up or flinching, is to develop in the Christ-like grace of patience.

James puts the same truth in a little different setting when he speaks of temptation as the trying of faith. "The trying of your faith worketh patience" (James 1:3). Resisting the attacks of the enemy of our souls, whether those attacks be strong or subtle, develops a perfection of character which cannot be given but must be earned.

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Volume 51, Number 51 FEBRUARY 13, 1963 Whole Number 2651
HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Linn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo. Printed in U.S.A.
PHOTO CREDITS: Cover, Crandall Vail. Page 10-D, W. E. Eckenweber, Berchtesgaden, Germany.

THE ROADS to ETERNITY

By J. PAUL DOWNEY
Pastor, First Church, Phoenix, Arizona

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise (Psalms 51:17).

THERE ARE two routes that we can take in life: the route from Gilgal to Gilboa, or the route from the Damascus road to Rome.

Samuel said to the people: "Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly" (I Samuel 11:14-15).

Now Gilgal was the first camp of the Israelites after crossing the Jordan. Here the twelve stones were set up as a memorial, and here the first Passover was celebrated in the land of Canaan.

The years had rolled by and Israel had deteriorated during the period of the Judges. Eli's sons had corrupted Israel, and Samuel's sons had done the same by accepting bribes and giving perverted judgment. Israel looked around and the people said, "We want a king." Samuel protested, warning them of their danger, but they insisted and Saul was selected.

Saul was tall and handsome, with gifts of leadership, and yet Saul was a tragic failure. He had his good moments and mastered a good many situations, but he never mastered himself. All the way through his career from Gilgal to Gilboa various incidents showed him up, but they were only symptoms of a malady that lay deeper. He was impatient; he could not wait on Samuel, but offered sacrifice himself. When Samuel appeared, Saul tried to explain instead of repenting. He displayed violent temper toward Jonathan and jealousy because of David's success.

God commanded the utter extermination of both the people and the possessions of the Amalekites. Saul spared their king, Agag, with the best of the

sheep and oxen. Once again Samuel appeared at the critical moment. It was a dramatic meeting. Saul started on a high key: "Blessed be thou of the Lord: I have performed the commandment of the Lord" (I Samuel 15:13). Samuel demanded, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" (v. 14)

Something is always happening to betray the man who professes to be what he is not. He may maintain that everything goes well, but one day there will be the telltale bleating of the sheep. The worst thing about our sins is not that they will be found out, but that they will find us out and show us up at some awkward moment. Pious chatter will not hide sin.

Saul's procession included things God had told him to destroy. The person who insists on lugging along idols and wedges of gold, or sheep and oxen God has commanded him to exterminate, will stand confused by those very forbidden things on the day of judgment.

Saul said, "I have sinned," when he was driven to admit it; but still he brought forth no fruits meet for repentance. Saul tried to explain that the sheep and oxen had been spared to sacrifice unto God at Gilgal. But the end did not justify the means. God will not accept an offering of the fruits of disobedience.

Samuel's immortal answer clears that up forever: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (v. 22).

But Samuel went yet deeper in his answer and analyzed Saul's trouble with one sentence: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (v. 23). We do not classify stubborn self-will with iniquity and idolatry, but God does. He says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee" (Psalms 32:8-9).

Saul pretended to be sorry, but only to keep the support of Samuel. He begged the prophet not to leave him, but the chapter ends with the king rejected of God and hastening on to ruin. A few pages further we read that Samuel was dead. Saul could get no answer from God. In desperation he turned to spiritualism. Here we have the story of a king trying to call back his lost opportunity. His days ended in the weird setting of a spiritualist seance followed by suicide on dark Gilboa.

When Nathan faced David with his sin he repented. In that immortal fifty-first psalm we read, "Thou desirest not sacrifice; else would I give it:

thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (vv. 16-17). Where Saul failed through stubbornness, David won through submission.

God uses broken things. It takes broken soil to produce a crop, broken clouds to give rain, broken grain to give bread, broken bread to give strength. The broken alabaster box shed perfume. A weeping, broken Peter became the rock.

Sin is having one's own way instead of accepting God's way. "We have turned every one to his own way." Stubbornness breaks more hearts and homes and churches than any other form of iniquity. The root of most trouble is an unbroken self.

In the New Testament there was another man named Saul. He was just as stubborn as the Saul of the Old Testament, but one day on the Damascus Road he was broken—and his name became Paul. The Old Testament Saul started with a crown and ended with a sword in his heart as a result of not minding God. The New Testament Saul started with a sword as he pursued the Christians to strange cities, but ended at Rome with a crown: "Henceforth there is laid up for me a crown of righteousness" (II Timothy 4:8). One took the path of stubbornness—the other took the path of submission. One became a suicide—the other became a martyr.

God hates a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among the brethren. But a broken and contrite heart He will not despise. The choice is ours—the Gilgal and Gilboa road or the road to Damascus and Rome—Saul or Paul!



The Unknown God

(Acts 17:23)

*There are today a host of men
Who worship gods of wealth,
Or gods of pleasure, power, or fame,
Or even gods of health.*

*The living God, the unknown God.
Would call, "Come unto me."
But He must have a voice to speak.
A smile the lost can see.*

*There rings a challenge through the years
From fields by others sown;
The whitened harvest calls today,
"The living God make known!"*

By PEARL BURNSIDE McKINNEY



By E. W. LAWRENCE, London, England

YOUR Prayer for "THE BLESSING"

*O Lord our God, unto whom all hearts
be opened, all desires known, and from
whom no secret thoughts are hid, cleanse
Thou the thoughts of our hearts by the
inspiration of Thy Holy Spirit, that we
may perfectly love Thee, and worthily
magnify Thy Holy Name. Amen.*

WE MAKE NO PLEA for a return to liturgical elements in public worship, but we cannot but admit that this prayer, taken from the Communion Service in the Book of Common Prayer (the Anglican church), and itself dating back to Reformation times, is certainly a very beautiful petition.

We commend it to every earnest seeker after the blessing of entire sanctification. God has promised that every earnest seeker shall find, and this is a prayer that God, the Searcher of hearts, will purify us inwardly, enabling us thereby to love Him perfectly, and serve Him faithfully and conscientiously all our days.

It brings also to the fore two sides of the Pentecostal experience: cleansing from indwelling sin through the Saviour's blood (I John 1:7-9), and the baptism and fullness of the Holy Spirit that initiates us into the life of perfect love. An honored college principal, John A. Broadbelt, called it "a living in the thirteenth of First Corinthians."

I John 1:7 is a wonderful promise, "exceeding great and precious." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Many of our gospel songs speak of a cleansing from the stains of sin, but I John 1:7 implies much more than the forgiveness of committed sin. It is a purging of the

heart's inner recesses that is implied.

Isaiah 1:18 speaks of a cleansing "as white as snow," but that is a mere judicial cleansing away of the guilt of committed sin. David, in his immortal fifty-first psalm, wanted the Spirit of God to go to the very heart of the matter, and to make his heart *whiter than the snow*. "Purge me with hyssop," he prayed, "and I shall be clean: wash me, and I shall be whiter than snow" (v. 7).

In Pauline terminology there is the promise that the *body of sin can be done away*, while John enlightens us to the fact that there is such a blessing possible as *cleansing from all unrighteousness*.

Sin, you see, is not merely a problem of *wrong-doing*; it includes *wrong being*. Man is a sinner at heart. He is a fallen creature; and, because of that he sins, in thought, word, and deed. His grammar was most defective, but Saul Kane's logic, in Masefield's epic poem, "The Everlasting Mercy," was perfect. He spoke of *the sin I did in being me*.

That God will forgive—abundantly so—the truly penitent individual is a fact we proclaim from our evangelistic platforms continually. We revel in the privilege of proclaiming the fact. But such a brother as Charles Inwood, British Methodist of an earlier day, though he was an evangelist all his days, stated his conviction that he felt it was more important in these days to get believers sanctified than it was to get the unsaved converted.

While it is "the blood of Jesus," or His life surrendered in atonement, that cleanses from indwelling sin, its power, its efficacy is applied by the Spirit of God. It is quite scriptural therefore to speak of *the cleansing grace of the Holy Spirit*. One of the Wesley holiness hymns prays that the Spirit of God will "burn up the dross of base desire." Our own prayer asks that the Lord Jesus will cleanse our hearts by the inspiration of His Holy Spirit.

There is another "side" to the blessing of sanctification. We speak of it as the positive aspect, whereas cleansing is the negative aspect.

Paul prayed that his converts might be filled with all the fullness of God. The Lord Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you."

God's Spirit fills the heart of the sanctified with His own glorious inbeing, His love, radiance, power, and presence. Indwelling the sanctified heart, the Spirit of God also manifests His own glorious fruit—love, joy, peace, and so forth—a ninefold cluster. Dr. G. Campbell Morgan used to say that the nine fruits enumerated on the sacred page could be summed up in the first—*love!*

Our little prayer is dedicated to every born-again believer who seeks God's best, that "something better" he has been seeking.

George Muller would never have been able to "dot all the *i*'s" and "cross all the *t*'s" of our

We are turning out machines that act like men, and men that act like machines.
—Eric Fromm.

"holiness theology"; but he loved to speak of sanctification as a dying, or deeper dying, to self. He even testified to a "second conversion" in his own experience. When one brother asked him for the "secret" of his life and ministry, he said there came a day when he utterly died to George Muller, his preferences, tastes, and desires.

Dr. F. B. Meyer spoke of sanctification as a surrender to Christ's sovereign lordship.

Samuel Chadwick was led into a seeking of the experience of entire sanctification when he realized that his life and ministry lacked the authentic passion and power of Pentecost. He loved to define the experience as "a personal Pentecost."

The Spirit of God dealt with Dwight L. Moody in a similar way.

Thomas Cook, British Methodist evangelist, said he felt a sort of vacuum to exist within his nature that grace apparently never had filled.

As we turn the pages of "the literature of sanctity," like testimonies come before us by the score and hundred.

We revel in God's forgiving grace, and proclaim the evangel of justification and regeneration. But there is "something better" that God has provided for the born-again, the blessing of sanctification: cleansing from inbred sin and the fullness of the Holy Ghost.

We believe it is possible for the believer to be sanctified wholly, so that his body, soul, and spirit are preserved blameless to the coming again of the Lord Jesus Christ, and beyond that wonderful event as well, through the long ages of eternity to come. We most certainly commend this little prayer to you:

*Oh, for a heart to praise my God,
A heart from sin set free,
A heart that always feels Thy blood
So freely shed for me!*

*A heart resigned, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.*

*Oh, for a lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From Him that dwells within!*

*A heart in ev'ry tho't renewed,
And full of love divine; . . .*



Why the Good Ones Go Wrong

By *MILLO L. ARNOLD, Pastor, Richland, Washington*

IN THIS mixed-up world it is impossible accurately to predict the conduct of young persons prior to their exposure to specific situations. Sometimes apparently weak young people stand solidly, while people we believe to be strong fall with a crash. It is true that usually the person's future course can be foreseen by the consistent veering of his decisions in a certain direction; however, there come those shocking occasions when people who have always been good are guilty of an unexpected and very gross departure from the Ten Commandments.

Parents and pastors in such times cry out for an explanation which is difficult to come by. Why should a young person who has never caused them a worry suddenly break their hearts? Though a ready answer for all such questions is impossible, yet we do see at times those contributing situations which may have made the difference between failure and success. Sometimes the very roots of failure are produced under the diligent care of godly adults. At other times situations which might have needed correction have been overlooked until damage has been done.

A lovely young lady, devout, reverent, genteel, and much loved by the church, suddenly announced her intention of marrying a man who was entirely different from her. He was everything she was not and nothing that she was. Nobody could dissuade her and she settled for far less in life than she might have had. Why did she do it? It is likely that even she herself is not able to give a sensible answer to the question. Yet consultation revealed some things which without a doubt affected her.

She had been reared in a home on the proverbial wrong side of the tracks. Her family and home situation were such as to humiliate her at every turn. They were called "poor white trash" and most of the family showed no concern for anything better. However she ventured out, got a job, finished high school, and became a devout Christian.

She was socially timid, backward, and retiring. She associated much with older people or with small children. She was thought by her friends

to be a very solid person, but underneath she was unable to overcome the old background. She might cover up before others, but not before herself, the fact that she was a nobody. For a time she rose above the ashes and held a good position at her job and in the church, but always with her was the lack of faith in the person she was. When it came to the time for choosing a mate she was too bashful, too timid, too ashamed of herself to dare reaching for fruit high on the tree. Unfortunately, the church had not been able to elevate her self-appraisal sufficiently to make her safe from her own fears and self-depreciation.

A young woman reared in a fine Christian home was proud of her parents and of her church associations. She never caused her parents a bit of trouble. She went through school with good grades and was a radiant witness for Christ wherever she went. She cared for younger brothers and sisters and helped eagerly in the home. She seldom had dates, cared little for boys, and was never out late. Her folks thought her an unusually mature girl. However, one day she got in with a different crowd and suddenly plunged headlong into things entirely foreign to her. What caused this reversal?

A study of her case indicated that her parents mistook her self-isolation for self-discipline. She was bashful, even before her parents, and did not discuss freely those things of concern to her.

She was timid because she felt ignorant. She was afraid of social exposures because she felt she knew too little about herself and about social living. She wanted desperately to learn of life, but was too shy to go to legitimate sources for it. In her utter loneliness she chanced to meet some young people who pierced her shell of timidity and filled the existing vacuum very quickly. They opened to her new doors of sophistication, information, and adventure and she was swept into them by the fact that these people seemed to understand her well enough to tell her what she wanted to know.

How much better it would have been if she had been taught more adequately and personally by her parents and her church, so that the vacuum

might not have been created! Her ignorance which for a time protected her became her ruin.

A young man was reared in the church, shielded in the home, and kept utterly dependent upon his mother. She took good care of him, protecting him from temptation as long as she could. Finally, however, the eager years thrust him into a world of young people who were not so careful of his morals. In alleys and on playgrounds the vacuum existing in his curious mind and life began to be filled with all kinds of perverted ideas. He was like a wild boy, suddenly drunken with new experiences, discoveries, and adventures. He had lived side by side with the world, but was unacquainted with the very situations he must eventually encounter.

How much better it would have been if he had been given a normal life, given adequate, frank instruction and sufficient information! When the home and the church create a vacuum in the life of a young person, they may live to see that vacuum filled suddenly from other sources. Some very good young people have vacuums.

It is true that many young people get into trouble because they are let run wild and are given too little parental supervision, but there are sometimes very good young people who break apart under temptation as they approach maturity because they have been so shielded as to keep their lives empty of some essential things.

The bashful, timid young person may cause parents no trouble and still be harboring a secret hurricane in his life. One may suffer in loneliness even in good, godly homes. In desperation he sometimes finds an outsider who will pierce the shell he has built around his fears and fill it with things less than good.

Young people need information as well as convictions. They need intelligence along with godliness. They need minds full of good things, so that bad things will have no place of acceptance. They need to know what the world is like, what sin is, and what makes it to be sin. Ignorance, timidity, and bashfulness are never safe fences for keeping good young people in the right path.

The church and the home must give the good young people every provision for self-confidence, poise, and nobility. They should have every help in overcoming their bashfulness, timidity, and fears lest these become openings for violent temptation. If the church allows young people to build about themselves a shell, or if the home does not prevent the self-isolation of the person, there is potential trouble. If the young people have retreated into a shell of any kind we must help them open it, lest a vacuum form in it and they become victims of predatory people. They must be taught to stand so tall that only tall people will appeal to them.

THE MOUNTAIN

By H. M. von STEIN



THE FEAR of the mountain peak is not the fear of height. It is the fear of discovery—of revelation. Any sensible person coming to Dutchman Peak can sit securely in a chair inside the lookout house and know he isn't going to fall. It is entirely different from being up in an airplane, where one's position depends upon motion. Up there height is a kind of passing illusion; a sort of practical joke, in which everybody participates and therefore nobody laughs.

But here on the peak the person is in physical contact with the foundations of his world and realizes, with shocking suddenness, that they are not the same as he had always thought them to be. Here, for the first time while sitting on the earth, the person looks down upon that which, of necessity, he has always looked up to.

The pleasant valley, with lawns and sidewalks, where he lived, is a crevice between mountains and does not comprise nearly so much of the earth as it had seemed. In fact he can hardly find it down there in the vast blue haze of distance. The clouds, which conventionally move overhead, are below! The person feels intolerably unprotected, almost naked, under the overwhelming heavens. Physical covering itself seems somehow a pitiful, infantile gesture in the face of the awful reality of infinity.

In actual sensation the air seems to move through flesh and bone as though conventional obstacles belonged to some other realm.

Each person, coming to the top of the mountain, responds differently, but all are fascinated in varying degrees. Many immediately "want down." Of the hundreds who visit here each year, almost no one remains more than twenty to thirty minutes.

And what do they eagerly look at while they are here?

From Dutchman Peak, on a clear day, visibility reaches about one hundred twenty miles in either direction, north or south, from Mount Jefferson to the southern Trinitities and Marble mountains. Yet everyone gazes longest and with

most interest at the place from which he has just come.

Each person feels keenly a touch of something valuable—perhaps vital, but altogether indefinable, which he would like to have always, but cannot afford, because, to possess it, he would have to remain where it is. He can take a little of it with him, but he knows by his experiences in the world that it will fade, like the wild flowers he gathers on the heights, and which, when he undertakes to show them to his friends, have become insignificant. He even feels, vaguely, that this valuable thing might affect his very perspective of life if he could only keep it.

This mountain is a true picture of the Word of God. People come to it with curiosity, having traveled all their lives in its shadow, under its protecting influence, able always to look up at any time to its holy heights, yet unwilling or unable to get up there to see for themselves, more than half suspecting the things they have heard would not be that way when they get there themselves.

When they do turn to the Word they wonder why they hadn't done so long ago! Yet upon the heights they are frightened. To look down

upon the reality of one's self—the fruitless agony of life, gathering the quickly rusting trinkets Time dangles before our eyes with a glitter that shuts out the light, is shattering. It is an awful thing to look upon the foundation of one's existence and realize it isn't there! Too many people quickly decide it is better not to look. They want down right away. They say the Word of God is an awful mystery.

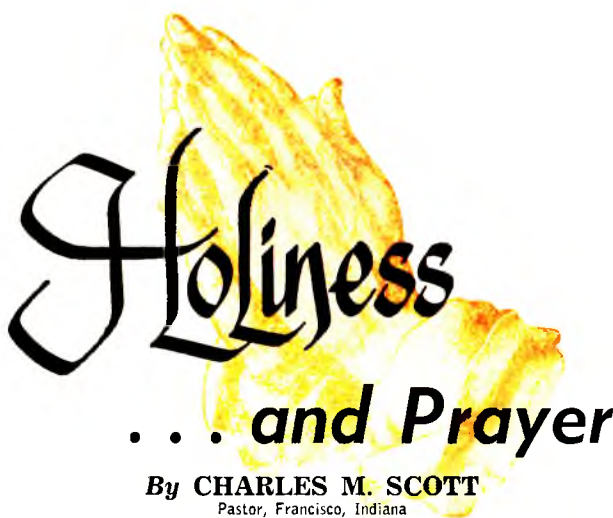
There are others, in increasing numbers, who stubbornly insist on bringing their trinkets to the mountaintop with them, where they struggle to protect fruitless concepts in a divine environment. They form the cults.

Many people, coming to Dutchman, ask me why I do not have a TV. The reception, they point out, would be excellent.

Reception of what?

There is one fault with my metaphor: Dutchman Peak has a limit. You can go only so far. The Word of God has no limit. Even John said, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Praise God!



Holiness

... and Prayer

By CHARLES M. SCOTT
Pastor, Francisco, Indiana

TWO of the most dominant themes of the Bible are holiness and prayer. It is therefore no coincidence that one of the great passages on holiness is also one of the great prayers of the Scriptures. For the seventeenth chapter of John is a great prayer by the Master, and the heart of this prayer is for the sanctification of the disciples.

"Uncle Bud" Robinson used to say about the Scriptures: "First, find out who is doing the talking; second, whom he is talking to; third, what he is talking about; fourth, believe he meant just what he said, and the problem is solved."

It is very clear that Jesus is doing the praying in this passage. It is also plain that He has in-

cluded the disciples and all believers (see verses 6 and 20) in His prayer.

And what does He say? For what does He pray? He prays that all Christian believers might have His joy (v. 13); that they might be kept from the devil and the encroaching influence of the world (vv. 15-16). He prays that they might share in His glory, and that they might have a "oneness" or "unity" that existed between Him and the Heavenly Father.

This "oneness" is the unity that comes to the sanctified heart. It is a heart that is undivided. It is a heart where Jesus sits supreme on the throne. It is a heart where the "old man of sin" has been "put off" and "cast out." It is a heart where Jesus reigns alone.

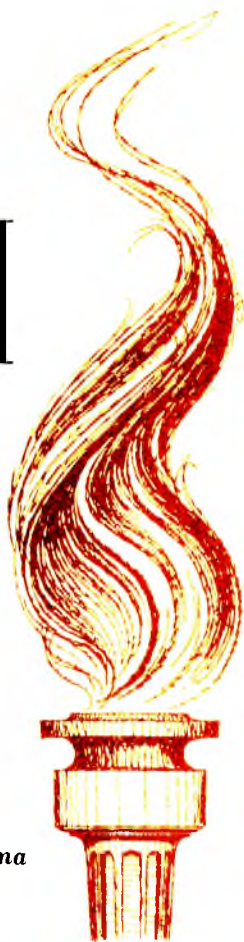
In the midst of a sinful, bewildered, frustrated, confused, and tormented world it is wonderful to feel in our hearts that Jesus abides through the Holy Spirit in complete control. Jesus prayed that this would be done through sanctification by the truth. He said that He would sanctify himself for our sakes. Jesus had no sin, and here He meant that He would surrender to the Father's will even though it led to the death of the Cross.

The servant is not above his Lord. And so we too must surrender completely to the Father's will to receive heart holiness and to retain it.

Thank God a million times for the unified, undivided, Spirit-filled heart of the sanctified believer! And remember that Jesus prayed that we might have it here and now!

A TORCH IN THE DESERT!

By **DELMAR STALTER**
Pastor, New Haven, Indiana



A PENTECOSTAL REVIVAL lost its evangelist when God called Philip, the itinerant preacher, to a lonely Ethiopian eunuch along a dusty road near Gaza.

Philip, riding the popularity crest of successful evangelism, was directed to leave a place of busy and fruitful ministry to fulfill a special call of the Lord. Did you ever wonder why God has never called or moved you as Philip was moved, to such unique places of service? Perhaps the answer lies in the simple fact that you are not busy serving God where you now are. God calls busy people to do His work.

It is worth noting that, when God spoke to Philip, he did not question the salary, the convenience, nor the size of the congregation. He loved his Lord, he knew His voice, and so he obeyed—he “arose and went.” Philip knew that he was sent to this strange place to win someone to the Lord. How easily he could have questioned the wisdom of God (as many do)! But then he would have missed this golden opportunity.

God calls men whom He expects to obey Him. Philip responded in the true spirit of Christian enthusiasm—immediately! It is good that he did not tarry to say all the farewells, or take an extra day to be sure he was ready, or to philander away valuable time arguing with the Lord; for had he been one day late, the opportunity would not have been there!

Doesn't it thrill your heart, the way he responded to the call of God! See him there on that desert highway. A jouncing chariot carries a man from Ethiopia. His chariot and clothing indicate he bears authority. But he is a “colored” man! It is good that Philip did not take as long as it later took Peter to learn the same lesson. Racial barriers and Jewish prejudice notwithstanding, the scripture account states that the Lord directed Philip to “go near, and join thyself . . .” (Acts 8:29). Note closely that word “join.” It means to become united or associated. That Philip did!

Philip's discernment recognized this man's spiritual hunger. Philip's heart must have quickened in beat as he recognized the hand of God dealing with this man. Here was a man who really wanted to know how to be saved!

Philip thrust directly at his heart by asking, “Understandest thou what thou readeest?” Tumbling forth hungrily were words seeking understanding concerning the Messiah. As Philip opened the scripture, this hunger and thirst for God was satisfied. The Sword of the Lord was mighty, for soon the eunuch was testifying, “I believe that Jesus Christ is the Son of God.”

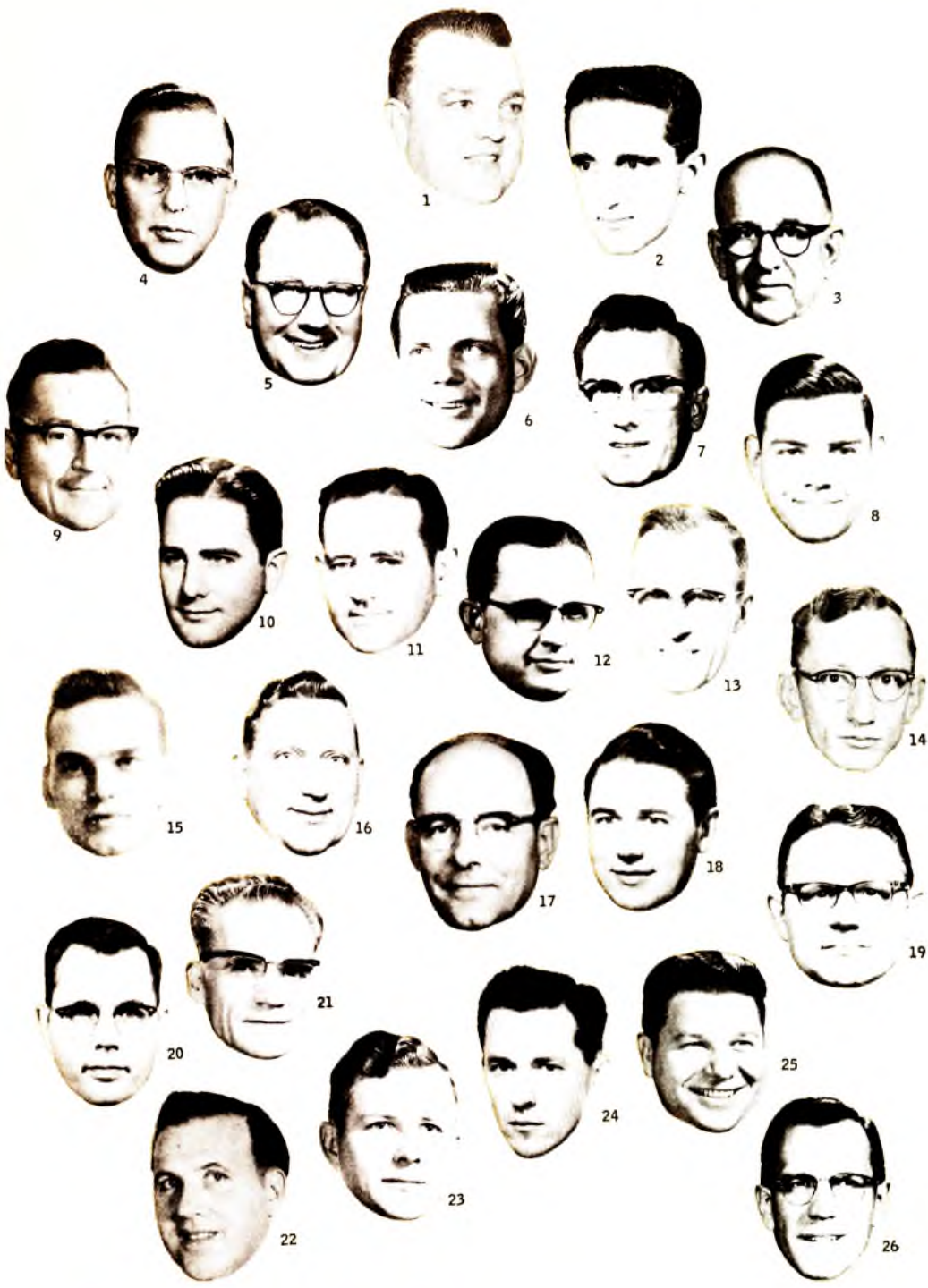
Fellowship sweet was theirs, the Lord was so close in His sweet mercy. Their hearts were melted together, this newly saved man and the obedient soul winner.

As they approached another stream in the desert, the eunuch asked if he might now be baptized. Philip said he might if he believed with “all thine heart.” Together a Jewish evangelist and a colored man entered that stream. Philip's arms enclosed his colored brother in love as the Lord had already done. What joy! A soul was saved, a new name was written in the Lamb's book of life, and this new believer was taking every step to make it known that he was fully trusting in Christ.

This is not all of the story, for God had other work for this ambitious soul winner. While this new missionary to Africa hastened on his way to tell his people, Philip began to minister in each city he passed through on his way to Caesarea. Is not this evangelism? Is this not missions? Is this not true Christian brotherhood?

It is to me. Dare we fail our Lord in this needy hour of history? Men can be won if we will win them. We can be persuasive as Philip was. Fervent Christians are the only ones the Lord will trust with these rare opportunities. These same people are the ones He daily trusts with the drudgery, heartaches, and prayer burdens. He knows that they will not fail their responsibility.

Consider Philip. Then consider your life. Is there no challenge for you? Wherever we look, men are distressed. Let us be children of God, and obey. He will help us to be a “torch” in our desert place.



Meet the District Managers:

JANUARY CAMPAIGNS

1. Rev. J. E. CHILDRESS
Indianapolis District
(January 27—March 1)
2. Rev. BILL COULTER
Canada West District
(January 12—February 24)
3. Dr. JOHN L. KNIGHT
Florida District Superintendent
4. Rev. CARL L. WOOTEN
Central Ohio District
(January 6—February 17)

FEBRUARY CAMPAIGNS

5. Rev. J. M. ANDERSON
Northern California District

6. Rev. DON COONROD
Washington Pacific District
7. Rev. FRED FERRAEZ
Mississippi District
8. Rev. BUD GARBER
San Antonio District
9. Rev. R. A. GILSTER
Rocky Mountain District
(February 17—March 17)
10. Rev. JOHN HANCOCK
West Virginia District
11. Rev. JOHN L. HARRISON
Houston District
12. Rev. RAYMOND HURN
Abilene District Superintendent
13. Rev. EDWARD J. JOHNSON
Minnesota District

14. Rev. GARLAND JOHNSON
Southwest Oklahoma District
15. Mr. BILL JOHNSTON
Canada Central District
16. Rev. WILMER A. LONG
North Dakota District
(February 24—March 24)
17. Rev. J. W. McCLUNG
Louisiana District
18. Rev. H. J. MAISH
Southwestern Ohio District
19. Rev. ORVILLE MAISH, JR.
Northwestern Ohio District
(February 1—March 17)
20. Rev. AUBREY PONCE
South Carolina District
21. Rev. C. L. RODDA
Northeastern Indiana District
22. Rev. RALPH SHAFER
Kansas District
23. Rev. BILL SMITH
Northwestern Illinois District
(February 1—April 1)

Spring HEAD camp

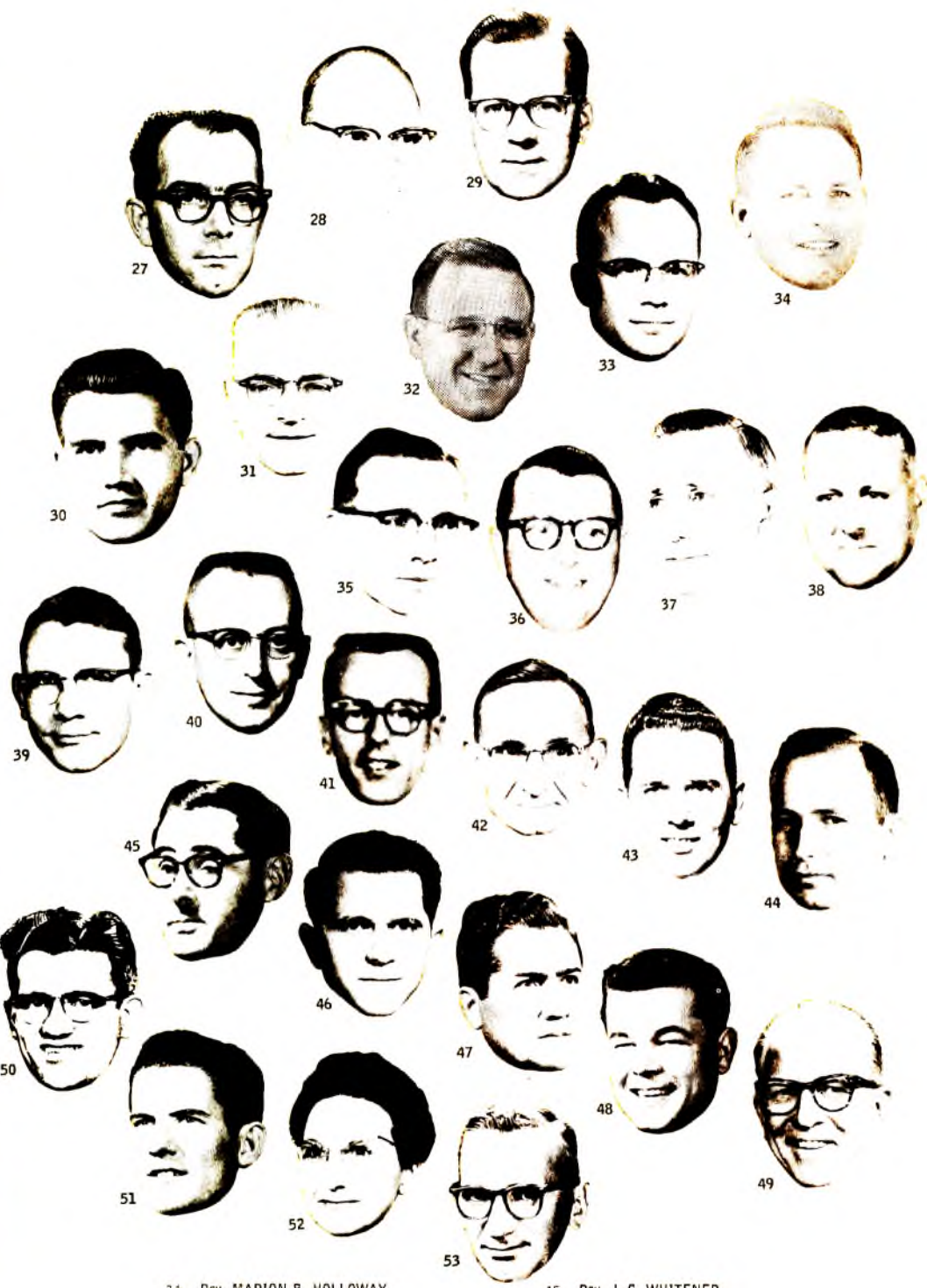


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WORLD COUNCIL Campaigned



February 25, 1964



- Rev. LEE STEELE
Southeast Oklahoma District
- Rev. E. C. STEGALL
Northeast Oklahoma District
- Rev. EUGENE STOWE
Central California District Superintendent
- Rev. JAMES TAYLOR
Virginia District
- Rev. PAUL VARCE
South Dakota District
- Rev. KENNETH VOGT
Sacramento District Superintendent
- Rev. THOMAS WHITE
Dallas District

MARCH CAMPAIGNS

- Rev. C. L. ARNOLD
New York District
- Rev. LEE BATES
Southwest Indiana District
- Mr. ARDEN DEGNER
Wisconsin District

- 34. Rev. MARION B. HOLLOWAY
Missouri District
- 35. Rev. BOB LEFFEL
Alabama District
- 36. Rev. BOB MADISON
Kentucky District
- 37. Rev. BURDETTE MASON
Albany District
- 38. Rev. W. F. MOORE
Tennessee District
- 39. Rev. RONALD MOSS
Eastern Michigan District
- 40. Rev. MAURICE PALMQUIST
Colorado District
- 41. Rev. KEITH POWELL
Chicago Central District
- 42. Rev. J. B. ROOT
Eastern Kentucky District
(March 1—April 15)
- 43. Rev. EARL ROUSTIO
Northwest Indiana District
- 44. Rev. R. E. TARTER
East Tennessee District

- 45. Rev. J. C. WHITENER
North Carolina District
- 46. Rev. ARDEN SICKENBERGER
Alaska District

APRIL CAMPAIGNS

- 47. Rev. HAROLD BLANKENSHIP
Northwest Oklahoma District
- 48. Rev. DON FOWLER
South Arkansas District
- 49. Rev. JOHN RANDOLPH
New Mexico District
- 50. Rev. ALECK ULMET
Iowa District

MAY CAMPAIGNS

- 51. Rev. FRANK SKILLERN
North Arkansas District
- 52. Rev. GWENDOLA WILSON
Nevada-Utah District

JUNE CAMPAIGN

- 53. Rev. ROSS HAYSLIP
Southern California District



1 The "usual" ten-man quartet sings during gospel music hour each evening. Congregational music, special solos, and groups—instrumental and vocal all blended to Sing Praises unto Our God.



2 Even the dinner table took second place to the book table. It had been a long time since they had seen such a complete "menu" of Christian literature. Here some eager browsers and buyers stock up with the very best provided by the Nazarene Publishing House.



3 Chaplain Shural Knippers shares a pleasant moment with two members of the retreat. Meeting new friends and in relaxed, unhurried conversations makes fellowship a valuable asset of the week.



4 The Retreat Steering Committee is pictured here. They are (left to right): Chaplain Curt Bowers, Rev. Jerry Johnson, Paul Skiles, Rev. Bob Cerrato, Chaplain Claude Chilton, and Chaplain Lyle Robinson. One member not present for the photograph was Chaplain Shural Knippers. The program was developed under the familiar theme "Christ Is the Answer."

5 Pictured here are most of 143 servicemen and dependents who attended the fifth annual all-Europe Servicemen's Retreat. The event was held in the General Walker Hotel, Berchtesgaden, Germany, during the week of November 19, 1962, and was sponsored by the Nazarene Servicemen's Commission.

10-D



THOSE "far off . . . made nigh"



By PAUL SKILES

Director, Nazarene Servicemen's Commission

See pictures on facing page

IN SOME WAYS it's a lot like a family reunion. Happy . . . exciting. So glad to be together, and lots to talk about. A Servicemen's Retreat, I mean. Like the one we had not too long ago in Berchtesgaden, Germany. It was the fifth for our church, and seemed to be just about the best yet. I guess it's natural to feel that way, though.

Our "family" is pretty well scattered now. They had to come in from England, France, Holland, Italy, and Germany. But it was surely worth it. I am quite certain any one of the 143 who made it would say the same.

The world was real tense right about then, too. Cuba mainly. Most military units were on some kind of alert status, so not everyone who was interested was able to come. If anything, all this only increased the impact of the Retreat, and we felt very grateful for a chance to be together.

Our good times were guided by good men. Chaplain Lyle Robinson was one of the main ones. He "sat at the head of the table" so to speak. I had the feeling that no father ever expressed more interest and understanding to his sons. He was a good leader. Of course he had a lot of help. Chaplain Claude Chilton (air force, England), Chaplain Shural Knippers (air force, Holland), and Chaplain Curt Bowers (army, Germany) were right in there with him all the way.

It is hard to explain, but a family gets pretty close together at a time like this. We surely did. We sang. We laughed. We talked about our problems—and our progress. We prayed. Together.

In some ways, it's a lot like a district assembly. Strange? Let me explain what I mean. We had two district superintendents and a bookstand from the Nazarene Publishing House. What more do you need? One district superintendent was Rev. Jerry Johnson, West Germany; and the other was Rev. Bob Cerrato, of Italy. Like all D.S.'s, they were practically indispensable.

In some ways it's a lot like a revival. A good

one. Singing . . . praising. Preaching . . . praying. Inviting . . . obeying. Confessing . . . committing. Believing . . . receiving. Our "evangelist," Bob Cerrato, did his part well. The Lord did the rest. A church had its prayers answered.

In some ways it's a lot like the church everywhere. We took an offering. Just one? Yes. But it was a good one, \$107; and for a good cause—world evangelism—on Thanksgiving Day.

So in many ways it's a lot like many things, but in some ways it's like nothing else. For whoever heard of strangers succeeding at a family reunion? Or a district assembly with two superintendents? A revival in the Bavarian Alps? Or a one-offering church? Nazarene Servicemen's Retreat . . . in a class by itself. Distinct. Vital. Blessed!

That Final POLISHING

By P. C. COLE

ACCORDING to an old song, we who are the Lord's are "diamonds in the rough." We are His gems, but still standing in need of much polishing that we might eventually be fit for His presence.

Undoubtedly there is much truth in the thought here expressed. After we are saved our most glaring defects are the first to go: the wild escapades, gambling, smoking, profanity, drinking, movies, and dancing. No one can be a successful Christian while sanctioning these things in his life.

We soon find, however, that God's refining process has not ended here. Even after sanctification, we discover that His polishing still continues, if we will permit. God would perfect us for His service, but we must be willing, and submissive, and above all, obedient to the leading of the Holy Spirit. If we would come forth as pure gold (Zechariah 13:9), that final dross must be consumed, that final polishing must be endured.

It has been well said that "heaven is a prepared place for prepared people." Until we have submitted to this final polishing of the Spirit, we cannot perfectly reflect His divine image, nor can we be at our best for Jesus Christ.

Those who would fly find that prop-driven airplanes have what is called a "service ceiling." This means that at a certain altitude the propeller and carburetor efficiency drops off very definitely and

the wing loses its lift because of the decreased air density; consequently they can climb no higher. Even so, we Christians reach a spiritual "service ceiling" beyond which we cannot go except by the power purchased through additional prayer and consecration.

Many forget that the Christian walk is a highway, and not a dead-end street. Always before us is another step, illuminated by the guiding light of the Spirit. He would lead us onward and upward one step at a time, and so long as we will follow, there is always that next step ahead of us.

But it is not inevitable that we keep moving up. We have salvation, we will make heaven, we are serving, and some of these next steps become very inconvenient to us. We get into a nice, respectable notch somewhere up the Christian ladder and we park. We still serve, but too often we do not continue to grow. The next step ahead may be costly. It may entail increased prayer, a deeper consecration, exercising more faith, or going into full-time service. Perhaps we are tired of being polished, so we won't bother to take this next step, thank you! It might cost us more than we are willing to pay!

Possibly that next step may mean only the elimination of some small thing in our daily living. How faithful and patient the Holy Spirit is! Time and again we feel slightly convicted to make some change in our living or in one of our everyday habits. But we are so clever in rationalizing our way around the tiny convicting voice of the Spirit! "Surely," we say, "this small thing cannot be obstructing my spiritual progress," and so we brush aside the quiet, persistent conviction and spend years perhaps milling around instead of taking that next step that would mean spiritual gain. Eventually the small things become the large things because they impede our progress spiritually.

What's one more drink to an alcoholic, or one more cigarette to a chain smoker, or one more curse to the profane? But to the one who has signed "the pledge," or has made a covenant with his God, and who professes holiness, just one digression can be spiritually disastrous. The "hidden manna" (Revelation 2:17) and the "true riches" (Luke 16:11) of which the Bible speaks are for those who are wholly obedient. These things and that strong daily manifestation of His Spirit in our lives are contingent upon our walking "in the light" (1 John 1:7); that is, being obedient to the leading of His Spirit and being willing to endure that final polishing under His divine hand.

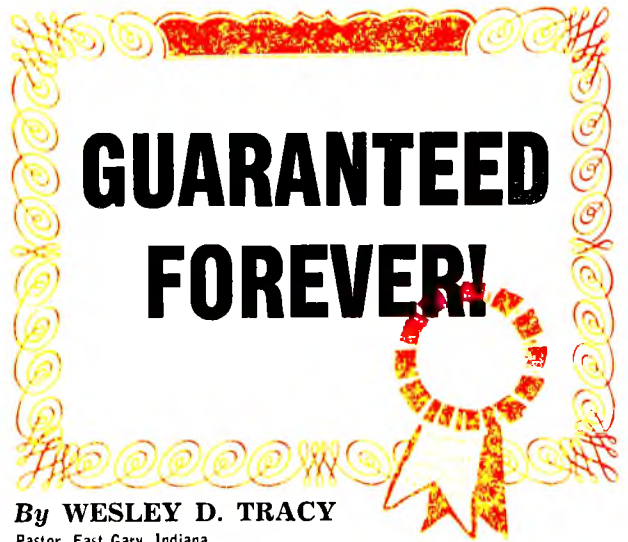
Until that polishing process was completed, our 200-inch telescope was just a huge chunk of clouded glass; but after that final polishing was finished, it became an instrument far excelling anything of its kind that ever has been built. There probably never will be another scope even remotely approxi-

mating it in its power to probe the universe.

The story is told of a jeweler who kept his best gems locked in a vault. When a buyer of real discrimination came into his store, he would post one of his clerks in an inconspicuous spot with a shotgun. With this man standing guard he would lock the doors of his shop, draw the blinds, and unlocking the vault would display his most precious jewels. But the cost of these was terrific; enough to discourage all but the most affluent. These were the beauties, but the buyer found that the price was exceedingly high.

Even so, many of God's people today find that the price for spiritual power also comes very high; that one must be willing to endure that final polishing of the Master Jeweler if he would ultimately become a gem of flawless beauty fit for His royal diadem (Malachi 3:17).

This process then concerns that perfection for which we are exhorted to strive. This represents self-negation. This is that crucifixion of the self-life that every thought, word, and deed might be brought under subjection. This signifies death to personal ambition and pertains to holiness. This is that final polishing which we must endure, for we are nothing without it!



By **WESLEY D. TRACY**
Pastor, East Gary, Indiana

"GUARANTEED—not for years, not for life, but guaranteed forever." This striking radio commercial is used to advertise a certain brand of fountain pens. It appeals to modern man, for permanence is a novelty, and because we have a natural desire for security and certainty. The story of human existence can be summed up as a "search for security." Therefore "guaranteed forever" is frightfully meaningful to us.

It reminds us of what the Scriptures say of our Lord: "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8). Yes, we have heard this claim about Christ; but we have, by the modern teachings, been liberated from "inherited doc-

Table of the Lord

*Where people meet and still break bread
In Jesus' precious name,
Where friendships warm the hungry heart
Like some blue lifted flame,*

By BERNICE AYERS HALL

*Where differences are understood
And enmities all cease—
Oh, here are people gathered 'round
A table of true peace!*

*Where people break and share a loaf
In love's own ministry,
As He broke bread for His dear friends
That day in Galilee,
Be it a rich or humble board—
It is the table of the Lord!*

trine," "traditional beliefs," and "hand-me-down religion." We are the "wise" beneficiaries of the "scientific method." Everything must be criticized, investigated, documented, and logically proved or it cannot be accepted. In these pragmatic times everyone must project his own search for truth and certainty.

And so you start your search for security from scratch. You look around and find your ideal among those who have tasted the temporal security of *possessions*. You are tempted and perhaps succumb to joining the frantic race with those who, greedy for gain, are grasping for gold and sacrificing every principle in order to surround themselves with "things."

But alas! You are left behind, and your hopes give way—until you notice those who have scaled the heights of *position*. They are exhibiting a brand of security that comes with power and influence. You, in your fears, clutch for this new straw of security. You reach, but if you possess you find only emptiness. Certainty has again escaped you.

But you try again. Surely security will come with the multiplicity of friends. So you compromise and trade away conscience and character for *popularity*. You must be accepted. You must have approval. You must "belong." However you soon find that popularity is passing, and in its wake come the same old uncertainty and fear.

At this desperate moment *pleasure* whispers, offering secret delights as a soothing opiate for your suffering heart. You turn to bury your troubles in the pleasures of life. You try to ignore the "immortal longings" of your soul and live life on a light level. But experience tells you that this too is hollow and fraudulent. You have been short-changed at man's bargain counter!

There is nothing to do but retrace your steps, slowly, for it is a long way home. The road is bruising and rough, but guided by the landmarks of your mistakes, you return to the foot of the Cross. There you kneel with fouled and tangled conscience. With invisible hands your soul reach-

es upward, clinging to the Cross, while from your heart pour rivers of remorse and repentance.

Then your eyes are opened and you cry out with David, "Lord, what wait I for? my hope is in thee" (Psalms 39:7). Then your heart leaps within you as amidst the "maddening maze of things" you discover *reality*. Now, before the Cross all hypocrisy is gone, with all self-reliance. The trappings of temporal security now disappear before the transparent stare of stark reality. You are shocked to the very quick of your being, and your soul quivers as it is bared to Eternal Truth. You eagerly abandon the now dissolved false lighthouses of man, for you have discovered something more potent than possessions, more powerful than position, more permanent than popularity, and more pleasing than pleasure. It is the Cross "towering o'er the wrecks of time," firm in its foundation, secure in its structure, and eternal in its existence.

And after this stormy, soul-shaking discovery—the calm. The tranquility of certainty breaks upon you as a golden dawn, hushed and still, yet gently melting the mists of doubts and fears that envelop human existence and whispering a soul-quieting melody of assurance and surging, wave-like reassurance. You hear the murmur of His still, small voice, quiet, yet as distinct as chimes on a clear morning:

"I am the way, the truth, and the life . . ." And again, "He that believeth in me, though he were dead, yet shall he live."

Your soul is quickened and overwhelmed with the dawn of salvation. You can stand no more. Then suddenly it is over, and you rest in the rapture of certainty. Your lingering ends and you rise—rise to walk in confidence and peace, for you realize again, or at last, that there is only One who is "guaranteed—not for years, not for life, but guaranteed forever." Yes, it is "Jesus Christ the same yesterday, and to day, and for ever"—the earth and the heavens "shall perish, . . . but thou art the same, and thy years shall have no end" (Psalms 102:25-27).

THE CHURCH AT WORK

LATE NEWS

Rev. J. L. Mayhall, retired Nazarene elder of the Dallas District, died January 16. His home address was 1134 Bloomfield Drive, Dallas 17, Texas.

THANKS: My daughter, Mrs. J. B. Biggers, and I wish to thank all who stood by us with cards, letters, telegrams, and flowers during the last illness and home-going of Mrs. Littrell. Hers was an "abundant entrance" into that "better country." Our loss is a great one, and we desire the prayers of the people as we rally to our task.—V. W. LITRELL, Superintendent of Virginia District.

Rev. and Mrs. J. A. Russell will be celebrating their sixtieth wedding anniversary on February 14. Hosting the service and reception will be their children—Mrs. Chester Pickens, Mrs. R. W. Haefs, Mrs. Cupal Stanfield, and Rev. J. Reyndal Russell. Write them at 1934 Houston Street, Grand Prairie, Texas.

The new president of the Hoopston Area Ministerial Association, following election on January 12, is Rev. P. P. Belew, pastor of Westside Church of the Nazarene, and the new secretary-treasurer is Rev. Robert Quanstrom, pastor of First Church of the Nazarene, Hoopston, Illinois.

Rev. Clive Williams, pastor of the Church of the Nazarene in Oceanside, California, for the past six years, resigned on January 1. He and Mrs. Williams have moved to Apache Junction, Arizona (Route 2, Box 231), hoping the change of climate will be more favorable for Mrs. Williams. Brother Williams, now seventy, has served the Church of the Nazarene for forty-six years.

On December 30 the daughters of Mr. and Mrs. D. F. Owen hosted an open house for their parents' fortieth wedding anniversary. They were united in marriage by Dr. E. P. Ellyson on December 28, 1922, at Hutchinson, Kansas. They have been active and devoted members of the Church of the Nazarene all these years. At present they are members of the Pittock Grove Church in Portland, Oregon. They have four

married daughters, three of whom were present—Mrs. John Gardner, Mrs. William Gosselin, and Mrs. James Gosselin. The fourth daughter, Mrs. Floyd J. Perkins, is a Nazarene missionary in Africa. More than one hundred guests were present at the reception, and the couple received many cards, telegrams, and gifts.

EVANGELISM

EDWARD LAWLOR, Secretary

Here is the special announcement we told you to watch for:

CONTACT TO WIN!

Tarry . . . Go!



Evangelistic Honor Roll

The districts shown report the following churches as having received the Evangelistic Honor Roll Certificate. This is presented on the basis of members received by profession of faith during the assembly year. The groups and qualification standards are shown as follows:

GROUP	MEMBERSHIP	GAIN REQUIRED
I	1-24	4
II	25-74	8
III	75-149	12
IV	150-299	18
V	300 and above	25

Church	Pastor	Membership at Last Assembly	Gain
AUSTRALIA			
Bundaberg	G. Thompson	0	7
Fitzroy	P. Mantas	0	12
Newtown	D. Moschides	0	18
Wynnum	S. Lavender	20	4
Eidsvold	E. Hill	24	8
Cooparoo	J. White	69	14
Tarry . . . Go!			
BRITISH ISLES SOUTH			
St. Helens	F. Grossmith	9	5
Middleton	L. Porter	17	6

Westhoughton	S. Shields	24	6
Woodside	W. Stranier	25	8

Contact to Win!

INDIANAPOLIS			
Willow Grove	L. Hughes	17	6
Indpls. Fountain Sq.	G. Fleming	17	4
Indpls. Ritter Ave.	E. Bryant	24	6
Bethel Chapel	J. Bailey	25	15
Andersonville	K. Greene	28	8
Greensburg	A. Arbuckle	28	9
Lawrence	J. Short	35	8
Mooreville	R. Hawn	41	8
Warrington	R. Roberts	43	9
Indpls. Sumner, Ave.	C. Dishon	49	11
Indpls. Broad Ripple	I. W. Laird	55	8
Clermont	B. Lewis	58	8
Mohawk	D. McGaslin	61	9
Indpls. North Side	C. Chapman	100	15
Shelbyville First	C. Gaddow	166	20
Martinsville First	E. Marvel	166	44

Tarry . . . Go!

SOUTH AFRICA			
Pietermaritzburg	R. Smith	12	4
Lourenco Marques	M. Dias	17	16
Parys	J. Jennings	18	4
Ventersdorp	R. Hurni	21	21
Pretoria	S. Theron	27	9
Rustenburg	G. Tredoux	27	13
Klerksdorp	P. Schoeman	27	16
Potchefstroom	L. Kriel	65	13
Johannesburg	J. Niaclachlan	80	12

Contact to Win!

SOUTH ARKANSAS			
Sutton	B. Stinson	6	8
Ashdown	J. Honey	22	6
DeWitt	W. Roberts	22	6
West Helena	H. Land	70	9
N.L.R. Rose City	M. Kirkpatrick	106	20
N.L.R. Grace	B. Jetton	107	13
L.R. Broadmoor	T. Tompkins	184	19
L.R. First	T. Hermon	515	26

Tarry . . . Go!

THE N.Y.P.S.

PAUL SKILES, Secretary

District N.Y.P.S. presidents on seventy-six strong districts . . . representatives of Nazarene youth! These men and selected members of the district councils are gathering on the seven educational zones for annual regional conferences with regional officers of the general N.Y.P.S. staff. Theme of the conferences is preparing local N.Y.P.S. leadership.

The conference schedule is:

- Feb. 11-12 Pasadena Zone—Oak Creek, Arizona
- Feb. 14-15 Bethany Zone—Lake Texoma, Oklahoma
- Mar. 14-15 Nampa Zone—Nampa, Idaho
- Mar. 18-19 Olivet Zone—Winona Lake, Indiana
- Mar. 21-22 E.N.C. Zone—Albany, New York
- Mar. 25-26 Trevecca Zone—Atlanta, Georgia

We recognize these district N.Y.P.S. presidents:

- Abilene—Rev. R. G. Womack
- Akron—Rev. Robert Inglard
- Alabama—Rev. John Banks
- Alaska—Rev. Charles Powers
- Albany—Rev. James Fox
- Arizona—Rev. Wil Spaite
- Australia—Mr. Colin Hearn

Br. Isles North—Rev. H. Gorman
 Br. Isles South—Mr. J. R. Rigby
 Canada Atlantic—
 Rev. Owen Underwood
 Canada Central—Rev. Ken Dodge
 Canada Pacific—Mr. Roy Hicks
 Canada West—Rev. Ron Borden
 Central California—
 Rev. Harold Stickney
 Central Ohio—Rev. Jay Keiser
 Chicago Central—Rev. Jay Foster
 Colorado—Rev. Bill Sullivan
 Dallas—Rev. Walter Little
 Eastern Kentucky—Rev. William Harsin
 Eastern Michigan—Rev. William Varian
 East Tennessee—Rev. Charles Patton
 Florida—Rev. Eugene Williams
 Georgia—Rev. Wayne Mills
 Hawaii—Rev. Solomon Kekoa
 Houston—Rev. Amos Hann
 Idaho-Oregon—Rev. Omar Barnhouse
 Illinois—Rev. Gerald Green
 Indianapolis—Rev. Kenneth Jewell
 Iowa—Rev. A. D. Foster
 Joplin—Rev. J. R. Smith
 Kansas—Rev. Dwight Neuenschwander
 Kansas City—Rev. Ken Meredith
 Kentucky—Rev. Coolidge Grant
 Los Angeles—Rev. Bill Prince
 Louisiana—Rev. Don Peal
 Maine—Rev. George Teague
 Michigan—Rev. C. F. Champion
 Minnesota—Rev. Raymond Buckley
 Mississippi—Rev. Charles Lambert
 Missouri—Rev. L. Lloyd Brown
 Nebraska—Rev. Stanley Gerboth
 Nevada-Utah—Rev. Wilfred Stukas
 New England—Rev. John Cramer
 New Mexico—Rev. Bob Lindley
 New York—Rev. George Whetstone
 North Arkansas—Rev. Frank Skillern
 Northern California—Rev. Bob Anderson
 North Carolina—Rev. Larry Smith
 North Dakota—Rev. Claire Kern
 N.E. Indiana—Rev. Walt Graefflin
 N.E. Oklahoma—Rev. Robert Griffin
 Northwest—Rev. Charles Wilkes
 N.W. Illinois—Rev. Jim Haselwood
 N.W. Indiana—Rev. Darrell Luther
 N.W. Ohio—Rev. Gene Anspach
 N.W. Oklahoma—Rev. Carl Powers
 Oregon Pacific—Rev. Roy Green
 Philadelphia—Rev. Paul Basham
 Pittsburgh—Rev. Paul Bowlby
 Rocky Mountain—Rev. James Bartz
 Sacramento—Rev. Don Moore
 San Antonio—Rev. Bud Garber
 South Arkansas—Rev. Tom Hermon
 Southern California—Mr. Bob Foster
 South Carolina—Rev. Moody Gunter
 South Dakota—Rev. James Ranum
 Southwest Indiana—Mr. Edward Mason
 Southeast Oklahoma—
 Rev. Clarence Parker
 Southwest Oklahoma—
 Rev. Marvin Powers
 Southwest Ohio—Rev. Ira East
 Tennessee—Rev. Harold Graves
 Virginia—Rev. David Radcliffe
 Washington—Rev. John Gardner
 Washington Pacific—Rev. Bob Denham
 West Virginia—Rev. Jack Archer
 Wisconsin—Rev. Gordon Wetmore

FOR CHRISTIAN ACTION

There's a new tract just off the press entitled *You Don't Have to Drink*. It was written by Glenn D. Everett, Washington news correspondent. In this tract Mr. Everett says, "I am a nondrinking member of a profession in which social drinking is demanded. I am a Washington newspaperman, covering a political and diplomatic beat.

"When I first came to the capital at twenty-three, a decade ago, I was told I'd have to learn to drink, at least enough to be sociable. The cocktail party is Washington's greatest social institution, and newsmen have to attend hundreds of these parties in the process of cultivating news contacts and making acquaintances among public officials.

"Back during the old saloon days and during prohibition, drinking had a social stigma attached to it. Today the situation is reversed. The drinking of whiskey and gin cocktails is not only socially acceptable; it's socially demanded. In some small towns the drinker may still be frowned on, but here in the capital city that is not true. Drinking is considered smart."

In the concluding paragraph Mr. Everett says, "Don't let anyone tell you that you have to drink to be sociable. You don't. You gain the right kind of friends and prestige and professional advancement lots faster drinking that ginger ale plain, and looking your host right in the eye as you order it."

The entire tract is well written and most helpful. Those interested may order *You Don't Have to Drink* (No. T-602) direct from the Nazarene Publishing House, Box 527, Kansas City 41, Missouri.

EARL C. WOLF, Secretary
 Committee on Public Morals

GENERAL INTERESTS

California Nazarenes Show the Way

California Nazarenes lead the denomination in the percentage of membership increase in the last twenty years. And the population flow toward the Golden State is only partly responsible.

While the denomination as a whole recorded a membership increase of 85 per cent during 1942-62, California Nazarenes increased by 158 per cent.

In the same double-decade California more than doubled in population, going from 8 million to 17,400,000, or a gain of 118 per cent.

In other words, this recent study by the Nazarene Information Service shows that the gain in California Nazarenes exceeded the gain in state population by 40 per cent.

Fast Overtaking Ohio

It requires no mathematical wizard to forecast that, if the Golden State continues its phenomenal rate of growth in church membership, in another year

or two it will surpass Ohio, the long-time leading state in Nazarene church members.

Ohio now has 34,140 members in 373 churches. It has had a 76 per cent gain in members in 20 years.

California has 33,483 members in 321 churches. It has been growing at the rate of 1,000 net gain in members a year.

Other leading states in order of Nazarene members: Indiana, 26,410—55 per cent gain in 20 years; Texas, 17,204—58 per cent gain; Illinois, 16,086—73 per cent gain; and Oklahoma, 15,719—a gain of 34 per cent.—N.I.S.

THE LOCAL CHURCHES

Evangelist W. L. French reports: "Since entering the evangelistic field last September, I have conducted revivals in Alabama City, Alabama, with Pastor Roy Fuller; at Florissant Church, St. Louis, Missouri, with Rev. M. H. Stocks; South Side Church, Tuscaloosa, Alabama, with Rev. H. C. Tubbs; Cottage Hill Church, Birmingham, with Pastor Norman Rickey; at Shawmut, with Rev. Herman King; at Fairfax, Alabama, with Pastor Paul Holt; and then to Texas for meetings at Orange with Rev. Kenneth Sparks, and at Belton with Pastor Doyle Wilson. At each of these places pastor and people were encouraged, and God gave us souls. We greatly enjoyed the fellowship of our wonderful pastors and laymen. Write me, route 1, Emmet, Arkansas."

Sunday School Evangelists Lyle and Lois Potter report: "Almost nine years ago we felt clearly that we should leave the pastorate and go into Sunday school promotion and evangelism. During this time we have traveled 300,000 miles, toured almost every district (some two and three times), spoken for conventions, and held local church Sunday school crusades. God has been good in giving us traveling mercies and health. The opportunity to work with our laymen, pastors, church school board chairmen, and district superintendents has proved a real blessing. We are indebted to the Department of Church Schools for giving us a place of service on their staff, and to Manager M. A. Lunn of our Publishing House for assisting us in so many ways. These have been some of the happiest and, we trust, most fruitful years of our entire thirty years of ministry. Just recently we concluded touring the Colorado, Southwest Indiana, and Joplin districts, and holding Sunday school crusades at Kansas City Central Church, Kansas; Albuquerque Montgomery Heights Church in New Mexico; Henryetta First and Edmond First, Oklahoma; Lincoln First, Nebraska; Grand Junction First, Colorado; and Corpus Christi First, Texas. During this spring we plan to go to the northwestern states, Canada, and Alaska."

Marienthal, Kansas—On December 9 the Sunnyside Church closed a revival with Evangelists Alva O. and Gladys Estep as the special workers. God blessed the services, and several people prayed through to victory for pardon and heart

purity. We appreciated the preaching of Brother Estep, and the special singing of Sister Estep.—RUSSEL R. McCOLLUM, *Pastor*.

Evangelist Mrs. Emma Irick reports: "The year of 1962 was a good one in the work of holiness evangelism, as I was kept busy in twenty-one camps, revivals, and conventions on eight districts. Because of surgery on May 30, I had to cancel meetings for June and July, but started again on August 4, and conducted ten meetings, closing at Denison, Texas, on December 2. These meetings were fruitful in souls praying through for pardon and heart purity, and a goodly number joined the church. We found our pastors, in both large and small churches, working hard to build the Kingdom. Pastor Homer Gilbert has finished a lovely church at Fredonia, and Brother Melvin Duncan is adding to the sanctuary and building Sunday school rooms at Buffalo, while Pastor McCollum is building an educational unit at West Side, Hutchinson, Kansas. In nearly all these meetings we held day services with splendid results, and many believers being sanctified. I appreciate our fine pastors and people who have treated me graciously, and I was given many calls to return. I am grateful to God and our church for the many open doors for the year of '63."

ing Sunday, by actual registration of those attending, there were 315 present for Sunday school; this broke a record of 254, set about ten years ago. The Corbin church, as well as the London church, which joined in this week of revival, are grateful to our district superintendent for his enthusiastic interest and leadership, and give God thanks for what was accomplished in this one week. Feeling it to be God's will, I have now resigned to accept a call to pastor our church in Glasgow, West Virginia."

Rev. V. W. Anglin writes: "After several years of retirement on account of ill health I am happy to report for Redway church on the Northern California District—a small church, and we have been going fifty-one miles one way each Sunday for two months to work with this loyal group. We joined the church in 1905, took our first pastorate in 1916, with no more to start with than in this church, and in our thirty-two years of activity we never once turned down anything to which we felt God was calling. We sought only one thing, to know His will, knowing that the responsibility of our success and the supplying of our need was His. In those pioneer days, what blessing and miracles of supply we were able to see! Now District Superintendent Zachary is trying to find an old-time pastor who is willing to come to a small place with big potentialities. We have enjoyed preaching and teaching God's Word to these good folks."

Evangelists W. W. and Wilma Geeding write: "We have an open date, June 6 to 16, and shall be glad to go as the Lord may direct. Write us at Fletcher, Missouri."

Pastor Dale R. Bissell writes: "After a wonderful ministry of three and one-half years with our church at Monaca, Pennsylvania, we resigned to accept a call to the church here in Stockdale, on the Pittsburgh District. Upon our arrival we found the parsonage completely redecorated, and plans being made to renovate the sanctuary. We have a group of dedicated folks here."

Rev. Albert Pemble writes: "After more than ten years in the pastorate, I have resigned my church in Sidney, Montana, to enter the field of evangelism. I can carry the full program, including music, and will go anywhere the Lord may lead. I am now making up my slate. Write me, Route 6, Menomonie, Wisconsin."

Evangelist Joe Norton writes: "Due to the shifting of a date, I have an open date, March 7 to 17. Write me, Box 143, Hamlin, Texas."

Rev. John W. Herrald, Jr., reports: "After spending seven and one-half years in Virginia, under the wonderful leadership of District Superintendent V. W. Littrell, and the past three and one-half years with the fine people of the Timberville church, I have accepted a call to pastor our church in Miami, West Virginia. God has wonderfully

blessed, the sanctuary has been made more attractive, harmony prevails, and I had two and one-half years to go on a four-year call, but felt it the Lord's will to accept the call to Miami. Also I feel honored to be called to the church where some sixteen years ago I united with the Church of the Nazarene and taught in the Sunday school. Having been gone about thirteen years, I am happy to return to promote the work of the Kingdom in that place."

Evangelist J. T. Drye writes: "I have an open date, March 20 to 31, which I would like to slate in the South or Midwest. Write me, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

"SHOWERS of BLESSING" Program Schedule

February 17—"Help for Your Home,"
by Dallas Baggett

February 24—"Our Refuge and Strength," by Dallas Baggett


March 3—"Time Is Tapping Her Foot," by R. T. Williams, Jr.

Wenatchee, Washington—Our recent revival, conducted under the ministry of Evangelist Tom Weatherby, was outstanding. Several new people found God in saving grace, believers were sanctified, and the church greatly edified. Brother Weatherby is a rugged preacher, yet courteous and kind, and preaches God's message with unction and power. Surely he preached the gospel of salvation with the anointing of the Holy Spirit.—RAYMOND F. GRIFFITH, *Pastor*.


Rev. Arthur P. Fisher of Hammond, Indiana, writes that he has returned to pastoral work with the church in Temple, Michigan. He reports, "The Lord is blessing the work with increased attendance in every department, and the General Budget already overpaid. Also, paid in full are the district budget, the home missions budget, and the Sunday school apportionment. We appreciate the good work done by our predecessor, Rev. Charles Pugh."

Evangelists A. E. and Pauline Miller report: "The past year was one of our best in the evangelistic field. There is a spirit of revival in our churches. During 1962 we held eighteen revivals including the camp at Hudson, Louisiana. We carry the whole program, including preaching, singing, music, chalk artistry, and children's work. We have two open dates, March 6 to 16 and April 17 to 28, and will go anywhere the Lord leads. Write us, 307 S. Delaware Street, Mt. Gilead, Ohio."

Williamston, Michigan—Our church enjoyed a good winter revival with Rev. and Mrs. Willis Weaver as the evangelists. Their ministry in song and Brother Weaver's wonderful expository messages were deeply appreciated by



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Pastor Paul E. Hess reports: "Closing on December 2, the church in Corbin, Kentucky, had a very unusual week with our district superintendent, Dr. D. S. Somerville. He led us in a Sunday school revival, following the 'Munger' plan. Last year Corbin reported an average attendance of 97; for the first half of the present church year, the average attendance was 90; and the Sunday before the revival began, only 60 were present—the lowest of the entire year. Dr. Somerville's messages were inspirational and instructional, and he led us in going out and finding at least 50 'star' families himself. On the clos-

the church. God blessed and gave several good altar services with some new people born into the kingdom of God.—**WILLIAM M. MACK, Reporter.**

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for February 17: Is Your Religion Real?

SCRIPTURE: Mark 7:1—8:26 (Printed: Mark 7:1-13)

GOLDEN TEXT: *This people honour-eth me with their lips, but their heart is far from me. . . . in vain do they worship me, teaching for doctrines the commandments of men* (Mark 7:6-7).

For ease of treatment, let us divide today's lesson into two topics: traditional religion and real religion. Contrary to what some people may think, these are not always the same. A man is not of necessity right just because he claims to preach "the old-time religion." The Pharisees held to what they claimed was "the old-time religion," yet Jesus condemned them forthrightly. He said that they were rejecting the commandments of God in order to keep the traditions of their fathers. Traditional religion as demonstrated by the Pharisees was not acceptable to Jesus. "Ye have heard that it was said by them of old time. . . . But I say unto you" (Matthew 5:21-22), was the way He put it.

Now no people of Jesus' day had more holy and glorious traditions than the Jews, and He shared in those traditions, for He was a Jew by natural birth, the outstanding Jew of all time. And yet He condemned the Pharisees, saying they honored God only with their lips, teaching the commandments of men rather than of God. What had happened to make this accusation both possible and valid? And is it possible that we may fall into the same category in our zeal for the faith of our fathers?

First of all, it is possible to misinterpret the past. Memory sometimes plays us strange tricks—the part is remembered for the whole, moments of high significance tending to color the entire past. This is good when it helps us forget the unlovely, but not so good when it causes us to make the exceptional of the past the standard for the present.

We tend to idealize the past, especially in terms of people, and this may lead to misinformation. Misconceptions grow up around great names and events, and recourse to the history books is always enlightening.

Perhaps the greatest difficulty lies in the application of ancient practices to new and changing circumstances. Jesus spoke of it as using old and weak containers for the storing of new wine. This is holding on to the past because it is familiar and beloved when it really does not meet the present need. The unconscious motive may be essentially selfish, seeking for security while protecting oneself against the risks involved in finding fresh truths for new situations.

No religious traditions, however

sacred and however valuable, can lay claim to divine inspiration on a level with the Scriptures. And so the traditions of men are contrasted with the commandments of God. But this does not give us a complete contrast because the first is founded upon the second. The difference comes in the meaning of the term "commandments." The Bible thinks of God's commandments as teachings to be taught and learned and applied, instructions for the godly life, principles of thought and life which must be wisely applied under circumstances as varied as hot and cold, north and south, black and white, life and death. This is why the Holy Spirit was given to guide us into all truth and to make the things of Christ real to His followers.

Traditional religion may be real religion, but only when it is made alive and relevant in the present by the power of God's Spirit working in the hearts and minds of God's people; only as it helps us to see the real and the true running through the past, through the present, and on into the never-ending future of the kingdom of God.

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.

Deaths

MRS. EMMA W. OJE-ARMSTRONG, age eighty-seven, died in a hospital in Los Angeles, California, on October 30, 1962. She was a member of the Church of the Nazarene for many years, and held a license to preach. She gave some twenty-five years to child evangelism in Iowa and California, leading hundreds of boys and girls to the altar of prayer, where they found God. She was blessed with radiant health most of her life and found many opportunities of service, as a minister's wife, writing tracts, and was a real prayer warrior. She triumphantly endured a physical affliction for the last ten years of her life. She is survived by her husband, Andrew; two sons: Colonel Clifford V. Oje, of Hawaii; and Master Sargeant Lyle F. Oje, of Covina, California; and one sister, Mrs. Ella Held. Mr. Armstrong, a retired minister, lives in the family home in Glendale, California. Funeral service was conducted in First Church, by the pastor, Rev. Neil C. Dirkse, with interment in the Inglewood Cemetery.

MRS. MILDA BAUER ("Mother Bauer"), a member of the Church of the Nazarene in Malden, Massachusetts, for fifty years, died on October 30, 1962. She is survived by two daughters: Miss Louise Bauer, of Everett, Massachusetts; and Mrs. Henrietta Mills.

EARL E. WORDSWORTH of Seattle, Washington, died suddenly, at the age of thirty-eight, on November 15, 1962. He was born October 9, 1924, in Minneapolis, Minnesota, the fifth child in the pioneer holiness pastor's home of Rev. and Mrs. E. E. Wordsworth. He married Chrystell Seals on March 27, 1945. For the past sixteen years Earl has been a sales executive for a national sales organization, and traveled all over the United States. He was one of the best-known and best-loved laymen in the Church of the Nazarene. He was remarkably faithful in attendance to all church services, wholehearted in his support, liberal in his giving, unstinting in praise, exuberant in testimony, fervent in his praying, and consistent in his living. He had been a Nazarene all his life, a devout, lovable Christian, and his home was a Good Samaritan inn for preachers. He served on the Northwest Nazarene College board of regents, a member of the advisory board of Northwest District, and Sunday school superintendent at Seattle Central Church. He is survived by his wife, Chrystell; three children, two adopted children; his parents, Rev. and Mrs. F. E. Wordsworth; a brother, John; two sisters, Mrs. Ruth Davis and Mrs. Miriam Reed; and father- and mother-in-law, Dr. and Mrs. B. V. Seals. Funeral service was conducted in Seattle Central Church with Dr. Hardy C. Powers bringing the message and Pastor Mark F. Smith in charge. Six former pastors served as honorary pallbearers. Interment was in Floral Hills Cemetery.

MRS. EDITH RICHARDS was born in Sauk Centre, Minnesota, November 13, 1879, and died in Everett, Washington, October 30, 1962. She had lived in

Everett for fifteen years, and was a faithful member of First Church of the Nazarene. She will be remembered for her radiant spirit, victorious testimonies, and fervent prayers. She served as Sunday school teacher, steward, and was active in the N.F.M.S. She is survived by five sons: Cyril, Kenneth, William, and Ford, of Everett; and Eugene, of St. Paul, Minnesota; three daughters: Mrs. Ruth McIntyre, of Billings, Montana; Mrs. Mary Hodge, of Lockport, Illinois; and Adelaide Richards, of Detroit Lakes, Minnesota; and a sister, Mrs. Edna White, of Livingston, Montana. Funeral service was conducted by her pastor, Rev. Wm. E. Anderson, assisted by Dr. B. V. Seals and Rev. E. L. Bohannon, with burial in Evergreen Cemetery.

MRS. ETHEL STURTEVANT, age sixty-one, died December 13, 1962, in a hospital in Weiser, Idaho. She and her husband were engaged in a revival meeting when she became ill. They had resided at Connell, Washington, since June of 1962. She was born November 10, 1901, in Marne, Iowa. She was converted in 1918 and sanctified in 1924. She taught school in Mitchell, South Dakota, and there was married to Leon R. Sturtevant on June 11, 1924. Mr. and Mrs. Sturtevant served as missionaries in South Africa from 1928 to 1934; also served churches in Freeman and Mitchell, South Dakota; Ritzville, Washington; Buhl, Meridian, and Nampa, Idaho; Ontario and Montavilla, Oregon. Mrs. Sturtevant was a member of the Mountain View Church of the Nazarene in Portland. She served as N.F.M.S. Council member of the Idaho-Oregon District. She was preceded in death by her father, mother, and a brother. She is survived by her husband; a son, Robert, of Weiser; a daughter, Mrs. Lucy Loeber, of Connell; three brothers, Ralph, Harold, and Allison Walker; and two sisters, Mrs. Lucy Constable and Mrs. Alice Scofield.

Announcements

WEDDING BELLS

Jerrold R. Lake of Nazarene Theological Seminary and Esther Lois Quigley of Kansas City, Missouri, were united in marriage on December 22 at First Church of the Nazarene, Muskogee, Oklahoma, with Rev. George M. Lake, father of the groom, officiating.

Jack Barnell and Mrs. Emmor (Holstein) Rogers were united in marriage on December 26 at Faith Church of the Nazarene, Urbana, Illinois, with Rev. James Holstein, brother of the bride, officiating.

BORN

—to Rev. and Mrs. Lee Hubbard of Temple, Texas, a daughter, Kimberly Elaine, on January 11.

—to Gale and Prebble (Whitley) Dudley of Pasadena, California, a son, Gary Eugene, on December 31.

—to Thomas and Dorothy (Tripp) Peters of Orlando, Florida, a son, Randall James, on December 27.

—to Carlos and Mary Morgan of Kansas City, Missouri, a son, Gregg Arthur, on December 20.

—to Mr. and Mrs. Curtis Hartzell of Vacaville, California, a son, Rodney Scott, on December 13.

—to Mr. and Mrs. Froble Ham of Vacaville, California, a son, Kenneth David, on November 29.

—to Mr. and Mrs. Gerald Ackey of Vacaville, California, a daughter, Marietta Fae, on November 16.

ADOPTED

—by Mr. and Mrs. Kenneth M. Somerville of Gresham, Oregon, Faye Anne, infant daughter of Rev. M. A. and the late Mrs. Weigelt (formerly Patricia L. Somerville). Mr. Somerville is the brother of Mrs. Weigelt, who died June 4, 1962.

SPECIAL PRAYER IS REQUESTED

—by Nazarene friends in Colorado who, because of an accident through no fault of theirs, are being taken advantage of—they need God's help and guidance in a special way:

—by a Christian mother in Ohio for a backslidden son and his wife—the need is great, that God may undertake and the enemy be defeated in their lives;

—by a friend in Texas for a young mother of three little girls, very nervous and having serious difficulty which doctors do not seem able to help—danger of home being broken up—that God may undertake for her physical and spiritual condition.

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Christian Lawyers Organize

CHICAGO, ILL. (EP)—Attorney Gerrit P. Groen has announced here the formation of the Christian Legal Society, a new lay religious group for Christian lawyers of the Protestant faith.

Mr. Groen, who is serving as first president of the group, said the purpose of this society is to provide an opportunity for fellowship among Christian lawyers and to provide a forum for the discussion of problems in relating Christianity to the law. The group will also help promote high standards of legal ethics, he said, and will encourage and aid deserving young students preparing for the legal profession.

Named vice-president of the group was Paul Barnard, professor of law at Stetson University, St. Petersburg, Florida.

Named to the original board of directors, in addition to these officers, were Henry L. Brinks, Elmer W. Johnson, and Glenn R. Winters of Chicago; William Ellis, Seattle, Washington; Henry Nuss, Dallas, Texas; Royce Lewellen, Solvang, California; and Jacob Stam, Jr., Paterson, New Jersey.

Members of the Christian Legal Society must be licensed to practice law in the United States or Canada, be members in good standing of a Protestant church, acknowledge the Bible as the inspired Word of God, and accept the basic formulation of Christian doctrine as represented in the Apostles' Creed and similar historic declarations.

A.B.S. Names First Secretary for Africa

NEW YORK (EP)—The American Bible Society has named its first secretary for Africa: Paul A. Hopkins, of Philadelphia, executive secretary of the Evangelical Foundation.

The appointment follows the Society's recent decision to expand its work in Scripture distribution into twenty-five additional African countries, bringing to thirty-six the number of nations served.

In 1961 the A.B.S. distributed more than 384,000 copies of Scriptures in Africa. At present at least one book of the Bible has been translated into 401 African tongues.

Mr. Hopkins has been in charge of the Evangelical Foundation's production of religious films, television programs, and Christian literature. He is a former business manager of the Inter-Varsity Christian Fellowship. Working with the North African Mission in Britain, he traveled throughout North Africa.

An elder at Philadelphia's Tenth Presbyterian Church, Mr. Hopkins is

the Answer corner

Conducted by W. T. PURKISER, Editor

What effect does abstinence from food have on prayer? Or what is accomplished by fasting and prayer that is not accomplished by prayer alone?

I'm not sure that I know exactly what the relationship is, but I do know there is one. Neither fasting nor prayer is a matter of merit. That is, we do not earn God's favor or deserve the answers more by what we do. But both are His appointed ways of releasing spiritual power in our lives.

Perhaps we could say that the fact that God has expressed His will for us in regard to fasting and prayer is suf-

ficient reason for the practice of both. Jesus said in Matthew 6:16, "When ye fast." just as He said in 6:6, "When thou prayest." He said of His disciples that, after He had left them, "then shall they fast in those days" (Mark 2:20). Fasting and prayer was common in the Early Church, as is seen in Acts 13:2; 14:23; I Corinthians 7:5; II Corinthians 6:5 and 11:27.

In view of our church's disapproval of marriages between our young people and Catholics, is it consistent for a pastor to officiate at these marriages? When he does officiate, would this not give unmarried young people of his congregation the impression that a mixed union is not such a bad thing after all, particularly when the ceremony is held in the Nazarene church building itself? Would not a pastor's refusal to have a part in it help to awaken the Protestant young people to a realization of the fearful mistake that is being made?

First, let it be said that mixed marriages (Protestant-Catholic) are, from the standpoint of both Protestant and Catholic, risky and thoroughly inadvisable. Everything should be done to discourage them. On the other hand, any young person of Catholic background who would consent to be married by a Protestant minister in a Protestant church is certainly not a very strong Catholic.

There is very good prospect that such a young person could be won to a real experience of Christ. Unless this is done, the Protestant young person should be urged not to go through with the marriage. But if they are

thoroughly set, a pastor's judgment might indicate that he could influence the unconverted party more by performing the ceremony than he could by washing his hands of the whole matter and in effect alienating permanently his own young person as well as the other.

Such questions as this are almost impossible to answer in the abstract, and whatever is said is bound to seem to be wrong to some. One would have to know the young people personally and know their respective backgrounds and attitudes thoroughly in order to know what was the judicious and right thing to do in such a case.

When an elder or licensed preacher is present at the district assembly and gives his report and it is received and his character passed, does this make him eligible to pastor or preach anywhere on this district without the approval or disapproval of the district superintendent in charge? If not, why not?

It does not. All pastoral arrangements on any district are subject to the approval of the district superintendent. And no minister of the Church of the Nazarene may "regularly conduct independent church activities which are not under the direction of the Church of the Nazarene, or be connected with the operating staff of an independent church or other religious group" "without the written approval of the district advisory board of the Assembly District in which he holds his ministerial membership or the written approval of the Board of General Superintendents" (*Manual*, par.

273).

The reason, of course, is that license to preach or ordination to the ministry by any denomination is always subject to the guidance and rules of order of the church which grants the ministerial recognition. For the Church of the Nazarene, these are set forth in the *Manual* of the church. If this question indicates a problem in which the decision of a district superintendent is challenged, the matter may always be referred to the general superintendent having jurisdiction.

chairman of the Philadelphia Presbytery's public relations committee and

board member of the Greater Philadelphia Council of Churches.



The Ship of Life



We inlanders do not know much about the sea. The sea has but little attraction for us. Beyond an occasional summer vacation at the beach, we prefer the hill country, where we feel safe and secure.

Our limited knowledge of the sea, however, does not keep us from understanding the truth that there are ships that never arrive. Many a ship sets sail for some distant port never to arrive. Every detail of the journey was well planned; every material necessity was provided; but somewhere between the port of embarkation and the port of destination something happened, and the ship never arrived.

There was a case of this when Jehoshaphat was king of Judah. The fourth king to succeed Solomon on the throne, he came at a time when the business of the nation was in a recession and he wanted to regain some of the prosperity that had existed during the reign of Solomon. To accomplish this end, Jehoshaphat tried to re-establish trade with the eastern ports of the Red Sea at the head of the Gulf of Aqabah. Trade with these ports had brought great profit and luxury to Solomon, and Jehoshaphat wanted to tap the same resources. We read about this in the last chapter of I Kings. The king's efforts are summed up in these brief but clear words: "Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber" (22:48).

The ships never arrived. There isn't much more that could be said. The ships were well built, the plans carefully laid, and the course thoughtfully charted. But there were factors they could not control, and somewhere between the port of embarkation and the port of destination the ships were wrecked and the carefully laid plans of King Jehoshaphat came to an unsuccessful end. The ships of the king never arrived.

When we were children growing up and sometimes wanting things that the family budget would not allow, my grandmother would say, "Just wait until our ship comes in." I used to imagine what

that ship was like, bearing its cargo of goods that appealed to the heart of a youngster. We waited for that ship to arrive, carrying merchandise that would delight any boy; but it never came. Somewhere between the dream and the realization our ship was lost.

Perhaps you too have had ships that never arrived. In spite of the careful plans you made, your ship was lost at sea and with it the unfulfilled dreams of your life. Disappointments come when ships are wrecked and never arrive.

There is a sense in which each individual life is like a ship.

First, consider the *ship itself*. Only the best of materials and the finest workmanship should go into the construction of a ship. Ships are not made for fair weather and smooth sailing alone; they must be built to face the storms that come, and endure the pounding of the sea. Your body (the physical house in which you live) is the ship that must carry you on the voyage of life. It is the only one that you will ever have to house your soul; therefore you should take the best care to see that it is kept strong and healthy, and thus able to face the storms that inevitably confront us as we cross the sea of life.

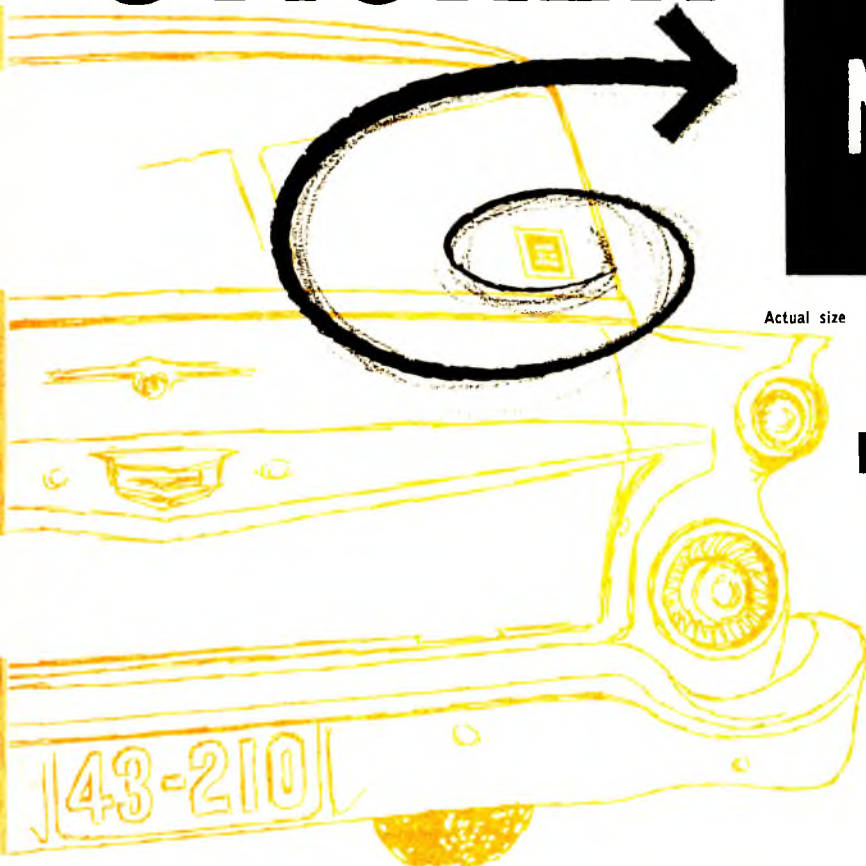
Next, consider the *chart* by which you sail. Not only must a ship have the best of materials and the finest construction; it must also have a chart by which to sail, and a compass to keep it on the chart. No matter how strong the ship may be, if it has no chart to sail by, it will ultimately be lost. The ship may have a port in mind, but without a chart and a compass, the possibility of arriving there is very slight. The chart provided us for the ship of life is the Holy Bible. In this sacred Book are found the rules by which one must live if he wants his life to count for something worthwhile. This Book contains all the knowledge necessary to bring your ship of life to the port of destination.

But a chart is of no value unless you have a *pilot* who can read and keep your ship on the right course. It is our good fortune to have the Lord Jesus Christ to serve as Pilot on our ship of life. Here is One who is thoroughly familiar with the Bible, and His very life interprets it for us. He knows where the dangerous shoals are upon which ships are frequently wrecked; He can keep us steadfast on our course through any storm that may confront us.

Our bodies are the ships in which we sail; the Bible is our Chart and Compass; Jesus Christ is our Pilot; the Holy Spirit, our Power; and these will safely bring us through. "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil" (Hebrews 6:19).—JOHNNIE ELLIOTT, *Pastor, McPherson Church, Mansfield, Ohio.*

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