

JUNE 23, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



He Leadeth Me
See Page 6

Oregon Lumber Mill
Oregon Pacific District
Church of the Nazarene



The Better Bible

THE TESTIMONY of the Psalmist was that God's Word is better than silver and gold (Psalms 119:72). It is a testimony this materialistic age should hear and heed.

Silver and gold do have power, but silver and gold have their limitations also. Money can purchase the finest of exotic foods, skillfully prepared, but the Bible is better because it offers Jesus Christ, who said, "I am the bread of life: he that cometh to me shall never hunger" (John 6:35).

Money can secure the finest raiment, exquisitely fashioned from imported materials, but the Bible is better because it offers the "robe of

righteousness," which is never out-of-date and will be appropriate in this world and the world yet to come.

Money attracts friends after a sort. Such friends are seldom, if ever, true. But the Bible is better because it offers fellowship with God's just men made perfect and a glorious relationship with Christ, who is a Friend that sticketh closer than a brother.

Silver and gold can purchase luxury houses, but God's Word is su-

perior because it offers a home, "a building of God, an house not made with hands, eternal in the heavens."

When men choose and pursue materialism and neglect Bible reading, prayer meeting, the house of God,

*General
Superintendent
Powers*



personal devotions, their vows to God and the church, their families, and the Christian standard of morals, then they have chosen the inferior in preference to the superior. The Bible is better than silver and gold. In the battles of life the wise always seek first its counsel.

THINGS UNSHAKABLE

By C. WILLIAM ELLWANGER, Pastor, First Church, Kansas City, Missouri

This word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain (Hebrews 12:27).

WHAT a majestic utterance, these words which no man alone could presume to utter! Their original setting is even more magnificent as we find them in Haggai 2:6-7. This divine message was first spoken to encourage Jewish exiles on their return from Babylon to their ruined Temple and city.

The older men wept as they thought of the departed glories of former days, and God comforted them, as He delights to comfort those who are cast down. "Be comforted," said He in effect; "there is a crisis coming, which will test and overthrow all material structures." In that convulsion, the outer form will pass away, however costly and elaborate it may be, while the inner, hidden glory will become more apparent than ever. Out of this upheaval of things there will come "the desire of all nations," the ushering in of the eternal kingdom of Christ.

From our point of vantage in history our eyes behold "shakings" that must be the forerunner of completion of the divine purpose for man. It seems that everything in our time is being tested and shaken. The Word of God implies that all that is impermanent will be removed in this final shaking.

Theological systems of our time are being shaken. The air is filled with questionings. The highest themes, such as the nature of the atonement, the doctrine of holiness, and eternal punishment, are being shaken. Is it not time for those of us in the mainstream of conservative biblical theology to sound a clear and distinct trumpet of truth? Let us not be alarmists in the face of the present ferment in religion, but rather take the opportunity to walk through many open doors with the gospel and make Christ known to inquiring minds.

Ecclesiastical systems are being shaken. The spirit of the age is utilitarian, and is reluctant to consider any plea which is not based on clear evidence of service rendered. Teachers and preachers of the gospel must produce "works in Jesus' name" if they are to be respected and the message of the Church is to be relevant to the needs of men.

Methods of Kingdom building are being weighed

in the balances. Change is threatening the most time-honored customs. The world is waiting to see the outcome of drastic changes in the Roman Catholic church in worship, liturgy, and general policies.

Our characters are being shaken. The Church is faced with responsibilities in the area of social reform. Our attitudes of "the gospel for all" in world evangelism call us to be Christian at home in the face of critical race problems.

We are also challenged to protest moral and social evils of our time, or surrender the heritage held high in our free nations. The long shadows of rising empires dedicated to the destruction of Christianity and the ways of freedom are being cast by Russian and Chinese Communism.

These multiple shadows of gloom in our world "signifieth the removing of those things . . . that are made." Now let us open the windows of our hearts to the light of our Christian hope: "that those things which cannot be shaken may remain." The light of the gospel shines brightest when the world of man's hope is darkened by fear and frustration.

God's Word remains. Heaven and earth may pass away, but God's Word will never pass away. God's words are immutable, and His plans for His kingdom are sure. Modern criticism cannot rob the Word of "one jot or tittle" of its meaning and power. God's Word shakes off its adversaries without harm, as St. Paul shook off the viper which fastened on his hand.

God's love is unshaken and remains. A friend's love may be shaken by a rumor, a moment's neglect, a change in our estate; but God's love, like himself, is unchanging. No storm can reach high enough to touch the height of His love. God's love in Christ is unassailable by change or shock.

God's kingdom remains unshaken. "Wherefore we receiving a kingdom which cannot be moved" (Hebrews 12:28) speaks of the coming of Christ's eternal kingdom amidst the revolutions of our time. It is assuming body, shape, and power. It is now a mystery to the minds of men, but it shall soon be revealed. Our God will set up a Kingdom which

Kingdom Business Is Big Business

Your Board of General Superintendents has agreed unanimously to appeal to the entire church for a special offering to be given on Sunday, September 12, for the launching of our new Bible college. All of this was authorized by the 1964 General Assembly.

Let every Nazarene accept the program of the church as his program too. Our individual stewardship must be related to the church's total task. Let each one give generously and with faith. Let us not shrink into small per capita apportionments. Let us give as God has prospered us. Our \$200,000 goal is a minimal need. May we please Him who is the true Head of the church.

—SAMUEL YOUNG, General Superintendent



shall never be destroyed.

This world of change is not God's final plan for His people. The eternal city which the saints of God seek has foundations that are permanent, a climate without cloud or storm, where the sea of glass lies peacefully at the foot of the throne of God.

The faith offered by Christ and His coming kingdom gives men surety amidst shakings. When we learn the secret of trust in the eternal, our hands become steady, our hearts quiet as we receive God's abundant grace.

We do not agonize for this faith; we claim and use it, and we know God in satisfying experience and acceptable service. "Since then we have been given a kingdom that is 'unshakable,' let us serve God with thankfulness in the ways which please him, but always with reverence and holy fear" (Hebrews 12:28, Phillips*).

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

The Cover . . .

This view of Georgia-Pacific's Toledo, Oregon, complex illustrates a modern lumbering mill from which come plywood, dimension lumber, paper, and hardboard. The Oregon Pacific Church of the Nazarene includes the western part of the state of Oregon. The district has 74 churches with a total membership of 7,128. Sunday school average attendance last year was 8,227. A total of 14,266 are enrolled in Sunday school. District giving totalled \$1,123,608, of which \$147,234 went to general interests. Dr. W. D. McGraw is the district superintendent.

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The Meaning of SIN

By LAWRENCE B. HICKS

Pastor, First Church, Ashland, Kentucky

PERHAPS NOTHING is more basic to real salvation than a correct view of sin. If sin is ignored or made a light something, we will never see the need of being rid of it or of a mighty Saviour to get us out of it. If we do not see what it will do to the human heart and subsequent life, we will soon fall a prey to its evil grip.

To get the wrong definition of sin is a basic error that will send folk to hell. If they think of sin as being something different than it is, they will soon convince themselves that they have sinned or that they are sinning when they have made innocent mistakes.

To try to translate the Greek terms for sin while we do not take into consideration the contexts out of which they come is an impossibility. We mean to say by this, to make sin mean exactly the same thing in every place it is used in the King James Version of the Bible cannot be done. To try to do this is to make the Bible a meaningless book. To try to do this is to make the Bible seem to contradict itself, which it positively does not do in any place. To illustrate more fully, to make the word "sin" in the Lord's Prayer as inspired by the Holy Ghost in Luke 11:4, "Forgive us our sins," mean the same thing as in I John 3:8-9 is a grave error.

The fact is that the Holy Spirit told John to write the first general Epistle that bears his name in order "that ye sin not" (I John 2:1). Now if it is not possible to live without thus sinning, the Lord caused John to waste his words.

The basic need here then is to define "sin." What is it that we are "cleansed" from in I John 1:7? What is it that we "cannot commit" if we are "born of God" (I John 3:9)? What is it that we do not commit if we are born of God (I John 3:9)?

I am sure that John Wesley was correct in his definition of this "sin" as a willful violation of a known law of God. The more I study the Greek New Testament as well as the Septuagint Old Testament, the more I am convinced that the inspired definition of sin as "lawlessness" in I John 3:4 is God's intended definition of that one thing that sends men to hell by separating them from the Lord. This sinning may be either omission or commission. But in either case the will and knowledge are involved. If we *know* to do right and do it not, we sin. That is what the Bible says. Yet it is to be noticed that knowledge of what God willed for me to do is involved. If I refuse to do what I know in my heart is right, this makes me a rebel against God and brings me immediately back to the definition of I John 3:4.

On the other hand, if I know that some act is morally wrong and I deliberately and willfully do this, knowing as I do that it is wrong, this likewise will make me a rebel in the sight of God and will bring me back to the definition of sin in I John 3:4. I am convinced that Paul was inspired to write this way in Romans 7:7: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." He wrote about the same thing in Romans 3:20: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

All the wrong which needs to be repented of and corrected is not sin. All the oversight and forgetfulness and shortcomings and missing the perfect mark of idealism is not sin. All the speedy actions and contrary moves in the saints' lives may not be intended for evil by them. Sin is a willful thing, done over Holy Ghost light, be it omission or commission.

That Light Which Never Fails

By KATHERINE BEVIS, Houston, Texas

IT WAS the noontime, and in our big city the people bustled and hurried on their way to get a quick lunch or do a bit of shopping. Everywhere there was hurry and flurry as God's noontime sun beamed down brightly on all.

Thinking of the "hundred and one" things I needed to do, I was not aware of the warm sun, and not too much of the crowd, until, having to stop for a red light, I saw a man standing close to the corner of the building. He held out a cup in his hand; his faithful dog was standing beside him; and across his chest was a sign: "*My day is darker than your night! Please help me!*"

Reaching into my purse, I drew out a coin and dropped it in his cup, the seeing-eye dog wagging his tail as though to join in with his master as the poor man muttered, "God bless you."

Crossing the street and going into the cafeteria to get my lunch, I could not help but say to myself, O God, You have blessed me. Never again will I fail to see Your sunshine and appreciate this blessing—eyesight!

But as I stood in the long line, waiting with the other working and business people, I suddenly realized that I was the possessor of a greater blessing than physical eyesight. And though I had been blessed from birth with physical sight, I remembered now that one time back there years ago my day was dark as the darkest night with sin. And

looking at the mass of people in that cafeteria that noontime, I was made to think, I wonder how many of these souls here have been blessed with that greatest of "sight," *spiritual sight!*

How I thanked God that day for saving my soul, for sanctifying me, and giving my soul *eyes to see!* I remembered the words of the Psalmist of old: "For thou wilt light my candle: the Lord my God will enlighten my darkness" (18:28).

Now no longer is my day dark, and even my darkest nights are filled with God's illuminating love.

Jesus said, "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6:23) But He also said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" (v. 22).

If God's light fills us, then though we may not have physical eyesight, we have Light that never fails us no matter how dark the night—the *Light of the Son of God!*

All about us today are people who have eyes to see, yet see not; people whose days are darker than the darkest night. May Jesus be able to say to us as we mingle and mix with these spiritually blind, "But blessed are your eyes, for they see" (Matthew 13:16).

A Herald

Personal Experience Feature:

He Leadeth Me

By ROY E. WILSON



“HE LEADETH ME” is not only the title of a favorite hymn; it is also a way of life to be chosen or rejected by the individual. It does not matter what area of secular endeavor a man chooses; if he has turned to Christ he must always seek and follow the leading of God’s Holy Spirit.

As a police officer sworn to uphold and enforce man’s law and at the same time determined to live a Christian life and keep that life on God’s altar, it is imperative for me to follow him who “leadeth me.”

Many times in my work when I am confronted with people and their problems and am faced with making a decision, I am torn within myself as to what to do. The law says to do one thing and my heart says to do another. Shall I forget my oath and my duty to the people in the community in which I serve? I can’t do that.

Shall I disregard the feeling within myself and the look of despair on the faces of the people who will be affected by my decision to apply the law? My conscience will not let me do that.

What shall I do then? The difficult questions then arise. How can the law be enforced? How can these people be best served? How can my obligation to the city and my relationship to God not be impaired?

Many trials do not take place in the courtroom. A police officer must often make decisions under stress and at times when panic and raw emotion threaten to rule, but such decisions must be fair and just, as they are important to the people involved. There are times when trials take place in the heart and mind of one policeman.

“He leadeth me” is what I must know at these pressing moments in order to maintain a balanced life.

Sometimes I do not arrest a man; sometimes something else can be done. However, this the exception and not the rule. But when these exceptions do occur and there is a possibility that a solution exists other than by the pure letter of the law, how am I going to know? I won’t unless first I know that “He leadeth me.”

I spend several hours a week in court and everything I say while on the witness stand has some effect on the lives of others. The words I say may cost someone a few or many dollars or my words can, and sometimes do, cause a man to spend months in jail or prison. So, in relating to the court what I saw or found out, I must be careful not only to tell the truth, but to tell it so that only the truth can be seen.

It is possible to state a series of facts and lead a person to a false conclusion. This happened to me once in court. It was not my intention to mislead, but after I had testified, I realized that I had done so. Before the judge pronounced sentence, I jumped up and asked the judge if I could explain so as to erase the false conclusion that could have been formed by my testimony. He allowed me to explain and then let the man go. This taught me to be more careful with my words.

When taking the oath to testify, the last words that one repeats are “So help me God.” To me this means more than the fact that I will someday give an accounting to God for what I say; it also means that I will seek His help in giving my testimony. The words said in court can change lives and can change families. This is another area of my work in which I need Him who “leadeth me.”

As a church board member and a Sunday school teacher, I find myself still confronted with other people’s problems. As a teacher, the problem is getting individuals to see their need of putting Christ first in their lives.

As a board member, the problem is conducting the business of the local church in a manner that meets the approval of God and of the members of the church.

This all seems difficult, and it would be if I did not truly know that “He leadeth me.”

How am I going to have this leading in my professional, church, and home life? The answer is simple: It is by giving myself to Him who does lead; by seeking His guidance in His Word, the Bible; and by going to Him daily in prayer and letting Him know that His will is my will.

So long as I do this, and only when I do this, am I able to keep everything in its proper place. I find that I can discipline my child with love; I can disagree with other church board members with Christian understanding; and I can also take a man off the street, put him in jail, and testify to him of God’s saving grace in my life. All of this is possible so long as I follow Him who “leadeth me.”

DOES HE CRY TODAY?

By ARTHUR BROWN, Jr., Pastor, First Church, New Castle, Pennsylvania

JESUS WEPT over the city of Jerusalem. Luke gives us a brief but graphic picture of Jesus' expression of concern in these words, "He beheld the city, and wept over it." As Christ viewed the city the compassion of His heart overflowed until tears flowed freely.

Why did He cry? Look into Matthew's account (23:37) of this event and see the recorded reasons for His broken heart. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Strip this verse of any words except the simple statement of the reason for His broken heart—"O Jerusalem . . . how often would I have gathered thy children together . . . and ye would not!" He earnestly wanted to gather them together to teach them the way of life and salvation. His heart was broken because they "would not."

Could it be that Christ cries as He views the Church today? He would often gather us together in the midweek prayer service, but in many churches very few respond to His invitation. The week-night attendance in many of our revival campaigns is so small that pastors and evangelists are deeply concerned.

In most instances special calls to prayer are ignored by the majority. When concerned pastors look into the reasons for this absenteeism they are often amazed and astonished at the inconsistencies they find. Many folks are too ill to attend church services who never miss one hour at their jobs.

Others are busy with enterprises which could be

easily set aside during revival efforts. There are people who apparently schedule unnecessary appointments during the time of evangelistic effort. This writer's inquiry of several busy evangelists indicates that, in more places than we care to admit, the indifference and unconcern regarding revivals and evening services has reached an alarming state.

God has sent us, in our evangelists, faithful prophets who preach the truth without fear or favor. He has called with love and with holy dynamic. We are not guilty of attacking the evangelists with stones as the people did in Jerusalem. However, by our indulgent indifference we increase the burden of those who are sent to us. Sincere pastors and evangelists are suffering severe anxiety and concern over the lack of interest in soul-saving efforts in many churches.

By our actions we must make Him cry out as He did over Jerusalem, "I would have gathered . . . and ye would not!" Paul speaks of Christ, "who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34). If He cried over the refusal of His people in Jerusalem to "gather . . . together," how much more must His intercession for us today be punctuated with heartbreaking tears!

Perhaps we should read further in this account of the crying of Christ and see the result of Jerusalem's refusal to respond to His call. After His broken heart had expressed its sorrow, He quickly expressed the final result of refusal to respond to His invitation, "Behold, your house is left unto you desolate."

We are quick to claim the comfort that comes to us through the knowledge that Christ is the same "yesterday, and to day, and for ever." Perhaps we should also consider the possibility of this sameness in this area of our refusal to respond to His call and its ultimate result.

Does Christ cry today? His present position as Chief of the intercessors indicates that He must weep. Knowing what His reaction to the refusal of Jerusalem was, and comparing it with our refusal to be gathered together in many areas, He must cry.

This weeping over our indifference can be changed to rejoicing in heaven if we will have a revival of gathering together in our soul-saving efforts. Jesus declared, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 17:10).

Let our weekly contributions to the church bring a glow of satisfaction such as comes from regular deposits in a savings account—for that is what we are doing, building a spiritual savings account in God's bank. Let us take care that our giving is not a tax exacted from us but rather a joyful love gift to Christ. Let us give, "not grudgingly, or of necessity: for God loveth a cheerful giver" (II Corinthians 9:7).—A. F. Harper.

For the one whose child has died,
by one whose children died

The BROKEN HEART

By DOROTHY S. HAMPTON

WE HAD HOPED AND PRAYED four years for a child when our son was born and died. It seemed unbearable for me to go home from the hospital without our baby. I visualized the long years of waiting, our plans, the baby clothes—and suddenly, nothing but a broken heart.

I blamed my doctor. What was wrong with him? I thought he was capable. He knew our child was in a footing position. Why hadn't he taken steps to prevent his suffocation?

And then I blamed myself. Why hadn't I gone to a specialist?

At home I looked at our baby's clothes almost daily. Sometimes I powdered a garment, closed my eyes, and held it to my nose and pretended Randall had worn it. I wept into his blankets until they were damp and circled.

At night I sobbed myself to sleep and suffered horrible headaches and nightmares where someone always stole my baby away. When I saw my friends with their babies, it tore me apart. Why, why did mine have to die? Was God unjust? I asked those questions hundreds of times.

I withdrew into my lonely shell and chose to bear my grief alone. I talked little and quit visiting much—the worst possible things I could have done. And I kept hoping for “a child of my own.” “I could never love an adopted child as my own,” I said repeatedly. How small of heart, how selfish I had grown! But as the months stretched into years I found God's forgiveness for my wrong attitudes.

Finally, after five years and seventeen days, our

daughter was born. For nine hours she fought to breathe in a machine that furnishes moisture and oxygen. Then she died. When she had been dead a little while, a nurse brought her to me. Patty was beautiful to us—damp, brown curls; smooth skin; soft, pink lips; and a tiny, pointed chin. I looked at her a long moment (a moment I will cherish forever), caressed her, clutched her to my heart, and promised her I'd meet her again someday.

Then the nurse tiptoed in and slowly took my Patty Jane away, never to return.

Stabbing pains pierced my heart and I wept uncontrollably. But this time I did not question God. This time, Romans 8:28 burst upon my soul and warmed it like summer sunshine warms the earth after rain and days of darkness: “And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.” My previous grief, and five years of praying, reading my Bible, and thinking, taught me something, I believe, about sorrow.

I could have blamed the doctors again. But, no! Why do that? I might have blamed myself, because before Patty arrived I'd had to take sleeping pills and they could have damaged her lungs. But I faced the truth: I had Asian flu months before her birth and the doctor said those germs caused her lung deformity. The flu was unavoidable and so I refused to blame myself.

To avoid self-pity I visited every cemetery nearby and took note of all the little graves. In some lots there were three or four, sometimes more. Countless people had suffered a like sorrow. As much as I could I thought about *them* instead of myself. (“Poor Mrs. Jones! She lost, not two children, but three.” “Mrs. Brown lost not only two children but her husband also.”) Somehow, in grief, one *feels* alone. But even as you read this, ten million people are grieving because of death.

I did not look at Patty's clothes often. Why stab an already broken heart? After a while I gave her things to a needy woman and felt God's blessings as I did so.

This time I did not withdraw from people. I reached out for their help and found it. And I deliberately went places where there were children. I feared I might not want to play with them, but I did.

Dale Carnegie said, in essence, that if we do what we fear we overcome it, and I have found that is generally true.

I developed a healthier concept of death. I reasoned that the here and hereafter are one—that death is not leaving one's loved ones forever, but rather is a temporary separation, a journey to one's permanent home. And heaven is a lovely place with many, many children. I cried tears of joy at that thought.

Norman Vincent Peale said, “To restrain grief, to inhibit it, to bottle it up, is to fail to use one of

God's means for eliminating the pressure of sorrow."

Something else: I found a few good listeners and talked at length about my loss. It was healing!

I also derived comfort from this: Jesus desired the company of children. How did He express His desire? In many ways He made other people's children *His* children. He played with them, talked with them, and lifted them onto His lap and loved them. I followed His example and soon my empty, aching arms found a measure of relief.

But I kept praying for a child. In less than a year we adopted our son, Barry. Four years later we adopted SuAnn. These two, whom I once said I could not love as my own, I love with all my heart. Even as I write, two-and-one-half-year-old SuAnn snatches at my skirt and says, "I wuv you, Mommy."

One can love and lose and love again—not exactly in the same way, but equally as well.

Now when I visit Randall's and Patty Jane's graves I go with little grief. Often, when I go alone, I kneel between their graves and rest my hands on

the small, cold slabs and look heavenward, where they are. And each time I go to this lonely spot where I played as a child, I renew my promises to meet them. It seems they are always listening.

Grief will destroy you if you retaliate, pity yourself, and withdraw from friends who want to help. But there is victory for you if you blame no one for your sorrow, refuse self-pity, think of others who share like sorrows, realize death is only a journey, and lean heavily upon Jesus. Certainly, "The Lord is nigh unto them that are of a broken heart" (Psalms 34:18). He is *very* nigh.

In *Message from the Sea*, Arthur Gordon describes how a delicate angel-wing shell survived, unharmed, the lashings of an angry sea. He said: "It had yielded itself to the awful forces crashing around it. It had accepted the storm just as it had accepted the stillness of the depths where it had its beginnings."

Though it is not easy, God will help us accept the storms.



SPIRITUAL MULTIPLE SCLEROSIS

By Evangelist DANIEL STAFFORD

IN THIS DAY of great knowledge, many new diseases have been named, and remedies have been found. However, in the face of all this knowledge there are still those diseases for which there is no cure. One of these diseases is multiple sclerosis.

Multiple sclerosis is probably third or fourth in frequency among all the disorders that affect the nervous system. The mental symptoms may include gradual deterioration with depression, or serious disturbances of the emotions and the ability to think.

The disease occurs most commonly in the damp, cold climate of the temperate zone, and patients who can manage to live where the climatic conditions are warmer do better. Ultimately, the important organs of the body involved in seeing, hearing, and memory become affected.

Sad to say, spiritual multiple sclerosis has been known since the fall of man and seems to be far worse today. Each one should check three vital organs.

How is your spiritual seeing? Do you see the Word of God as absolute Authority? Do you see all of the Word of God as important? Do you see sin as exceeding sinful, or has it lost its shock because it so abounds? Do you see the need of re-

pentance for all? Do you see the need of entire sanctification for all? Do you see the need of a godly walk?

How is your spiritual hearing? Do you hear the Spirit calling you to daily devotions? Do you hear the Spirit calling you to service? Do you hear the Spirit calling you to some needed grace? Do you hear His voice over all the other voices that are clamoring to be heard today?

How is your spiritual memory? Do you remember the pit from which you were dugged? Do you remember the vows you made? Do you remember the promises your lips made when you were in trouble? Do you remember to keep your consecration active?

Usually one with multiple sclerosis is optimistic about his condition. Only an honest checkup will show one his true condition.

Unfortunately, specific methods of treatment that will definitely halt the disease or cure multiple sclerosis are not known. Fortunately, there is a definite cure for spiritual multiple sclerosis. If one will move into the warmth of God's presence he will find that all of his vital organs will function well.

EDITORIALS

By W. T. PURKISER

Open to the Spirit

One of the challenging sidelights in the Phillips translation of the New Testament is found in I Corinthians 8:3. Paul had been contrasting the superiority in knowledge claimed by some of the members of the Corinthian church with the genuine humility and openness of love.

The apostle pointed out the dangers of the "know-it-all" attitude. The pride of opinion which some of the people wrongly called "knowledge" only made them more conceited. "Knowledge puffeth up," he said pointedly, "but charity edifieth." That is, "knowledge" puffs up, but love builds up.

Paul then goes on, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." This, Phillips puts in terms that are also memorable: "Whatever a man may know, he still has a lot to learn."

"But if any man love God," the apostle continues, "the same is known of him." The meaning of this verse, Mr. Phillips brings out with new clarity in the words, "But if he loves God, he is opening his whole life to the Spirit of God."*

Opening the whole of life to the Spirit of God! This comes very close to summing up the secret of the spiritual life in a single phrase.

So often we have closed off areas of our lives from the Spirit of God. This has not been intentional, but the effect has been limitation and staleness where the new, fresh winds of the Spirit should blow.

Sheer habit may close doors to the Spirit of God. We could not live without good habits, yet habitual ways of doing things may prove to be a snare as well as an advantage.

It is so much easier to do things the way we have always done them, even when those ways of doing lose their meaning and effectiveness. The danger the church faces most frequently is not ritualism but "rutualism." Even our aversion to ritualism may become a "rut"; and informality may become as formal as the stuffiest ceremony.

THE HOLINESS MOVEMENT seems almost to have forgotten the tremendous truth expressed in the title of one of Dr. J. B. Chapman's memorable addresses, "Changing Methods and an Unchanging Message." We have forgotten the meaning behind one of our Lord's last conversations with His disciples. "When I sent you without purse, and scrip,

and shoes, lacked ye any thing?" "Nothing," they replied.

"BUT NOW," Jesus said, "he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one" (Luke 22:35-36).

The words "But now" say it all. The mission and the message were the same, but the method was to change with the changing times.

This is certainly no plea for a reckless abandonment of the tried and true in the work of the Lord. Let us hold the old methods, the old ways of doing things, as long as they bring the old results. But let us not confuse the changelessness of the message and the mission with a sacredness of method.

The Church tends to be a conservative institution, for which fact we may fervently thank God in a day when change is praised for change's sake. But conservatism must not degenerate into reaction. The church that is true to Christ will not only be true to its past; it will also be open to the Spirit.

What is true of us collectively may be true of us individually. Our opinions and attitudes tend to become set and hard. We find it hard to admit the truth of Pastor Robinson's words, "God hath yet more light to break forth from his holy Word."

Prejudice is the name we sometimes give to this hardening of the mental arteries. We make up our minds, and then resent anyone who would try to "confuse us with the facts." Some have actually been willing to sacrifice the precious fellowship of the saints for the sake of what were really nothing but notions.

Now this line of truth can be very dangerous if the openness which is sought is an openness to individual vagary and subjective fancy. Even the stereotype is better than the offbeat variation which is nothing more than a symptom of carnal revolt.

Paul not only prized openness to the Spirit; he made it clear that it is only divine love which opens the whole of life to God. Love is the key that unlocks the doors and opens the windows to the Spirit's refreshing breeze.

SOME PERIODS in the history of the world have been times of stability. Change has been at a minimum, and the past shaped the present and future. Such is no longer the case. The pace of life has increased a hundredfold, and the end is not yet.

This means, for one thing, that if we are to serve

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our present age and fulfill our calling under God, we must cultivate a new openness to the Spirit. We must be sensitive to His leadings. We must be receptive of the light He gives. We must follow His guidance into the untried ways ahead.

Only as we are open to the Spirit can we be saved from compromising the essential on the one hand or clinging to the incidental on the other hand. Only in the clear light He sheds upon us can we see the difference between the central and the marginal.

Openness to the Spirit will save us from "fiddling while Rome burns," from fussing and feuding among ourselves while men are dying in the dark. We shall be willing to look at ourselves unafraid, and admit it when we don't always like what we see.

Openness to the Spirit will infuse us with courage and optimism for coming crises because it will bring us in touch with resources greater than any possible need. We are fearful only when we depend on the arm of flesh. We can be restful when we lean on everlasting arms.

Let us listen again to the Apostle Paul, and live it out in our trying times: "Whatever a man may know, he still has a lot to learn; but if he loves God, he is opening his whole life to the Spirit of God."

"All the Good You Can"

John Wesley once wrote some noteworthy advice to Christians. It is concise yet comprehensive:

*Do all the good you can
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
As long as ever you can.*

One of the sparkling summaries of the life of Jesus in the New Testament is given by Peter, "Who went about doing good" (Acts 10:38). No finer example could be held before His followers than is

Lily

*I never see a lily white
And golden in the morning light,
Fragrant beneath the warming sun,
Without remembering the One
Who on a hillside, long ago,
Spoke of lilies and how they grow.
O Lord, what wonder that in me,
As in a lily, growth can be—
A glory and a psalm to Thee!*

By GRACE V. WATKINS

expressed in these words.

The sad fact is that so many who call themselves by the name Christian have so little about them that reflects this aspect of their Lord's life. They are sentimental but not sacrificial. Their interests are ingrown. They lack a genuine spirit of sharing, a real compassion and concern for others.

It is one of the unexplained wonders of the world that anyone could profess to be a partaker of the divine nature of the God of love and still be cold and harsh and cynical in his reactions. Yet so many appear unmoved by the aching needs all about.

The Christian's good is not to be limited to one single area of life. It is to be expressed by all the means and in all the ways possible. We tend far too much to limit the conception of the good works to service within the confines of the church. But it is not the church which is to be served. The church is to be the servant of its Lord in doing good to all mankind.

This can mean service in the area of physical needs. Jesus said that no man has a right to two coats if his brother has none. John said, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17) There really is no answer to this question.

Now this is not a plea to substitute philanthropy for spirituality. Service itself can become a form of idolatry unless it is first offered to God. A social "gospel" which ignores the vital spiritual needs of men and women is no gospel at all.

Yet there is much wisdom in General Booth's general order to the men and women of the Salvation Army, "Never preach to a man with an empty stomach." James probes the point even farther when he asks, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit?" (James 2:15-16)

And to do good is a duty that never ends. It is to go on in all the places, at all the times, to all the people, and as long as ever it is possible. Rarely if ever does anyone outlive his usefulness in the area of "doing good to the bodies and souls of men."

Although it can never rightly be the chief motive, there is great personal blessing to the one who gives of time and effort in the service of human need. Giving always has a reflex action. It is still more blessed to give than to receive.

Frances Ridley Havergal said it well:

*Seldom can the heart be lonely
If it seek a lonelier still;
Self-forgetting, seeking only
Emptier cups of love to fill.*

THE CHURCH AT WORK

WORLD MISSIONS

E. S. PHILLIPS, Secretary

New Missionary

Miss Cheryl Denise Andrus, daughter of Rev. and Mrs. Paul Andrus, missionaries now in language study in Mexico, born April 21, 1965.

Moving Missionaries

Rev. and Mrs. Eric Courtney-Smith are on their way to Africa to take up a new assignment in Zululand. Their address will be Church of the Nazarene, P.O. Box 200, Eshowe, Zululand, Natal, Republic of South Africa. They will appreciate the prayers of God's people as they begin this work in a new and hitherto untouched area for the Church of the Nazarene.

Easter Echoes

By **BERGE NAJARIAN, Jordan**

On Easter Sunday at 8:30 a.m., Dr. Mendell Taylor spoke at the first Nazarene service ever to be held at the Garden Tomb on Easter. The service was advertised in the local paper and gathered a large congregation. The presence of the risen Lord permeated the entire service from the very beginning.

In this service an outstanding businessman came face-to-face with Christ and decided to follow the risen Lord. He will need the prayers of Nazarenes everywhere as he takes his stand for Christ and the Church.

Following the special service at the Garden Tomb, Dr. Taylor spoke in our Arab church in Jerusalem. Then in the afternoon he preached again at the Arab church at Jebel Amman, and at 7:00 p.m. at the English service at Jebel Ashrafiyeh in Amman.

On Friday morning, Dr. Taylor spoke at our regular monthly pastors' meeting in Amman. It was a time of great challenge, spiritual blessing, and glory. One man who has worked with our church in the Middle East for twenty years said that he had not experienced such a meeting as this in all his years with the church. To God be the glory! We feel that this is only the beginning.

Dr. Taylor also preached in Karak, Zerka, and to the Armenian congregation in the old city of Jerusalem.

All our churches in Jordan shared in the Easter Offering for world evangelism. The total given was \$148.22. A new record was set in Sunday school attendance in Jordan with a total of 539 present on Easter Sunday. Our previous record was 503. We praise God for this too!

We are looking forward to greater victories to the glory of God in this land of new challenges and opportunities. We have no doubt that the prayers

of Nazarenes back home have had much to do with the victories which we have witnessed thus far here in Jordan. Continue to pray for God to move among us.

Easter Echoes from Panama

Our Easter attendance during Holy Week in our 5 preaching places was 1,926. The Sunday school attendance on Easter Sunday was 461. More than 2,500 tracts and gospel portions were distributed during the week. Our total Easter offering was \$150.22, most of which came in pennies, nickels, and dimes. The congregation in Juan Diaz, where we plan to build a church this year, gave \$88.22 of this total. Land has been purchased for the Juan Diaz church and the architect is now drawing the plans for the new building.

We have now concluded our five vacation Bible schools, and public schools are in full swing for another school year. We feel the vacation Bible schools were a tremendous success, giving us many new contacts for our churches. We praise God for the two hundred or more who accepted Christ as their personal Saviour. The total enrollment was around eight hundred, and the average attendance was about five hundred seventy-two.—ELMER O. NELSON.

News from the

Earthquake Area: El Salvador

By **EUNICE BRYANT**

Monday morning at four o'clock the earthquake tremors registered seven and one-half degrees' intensity on the instruments. It was so violent that the instruments broke. We awakened from sleep feeling that everything was going to splinters. Bottles and vases fell to the floor and smashed. The whole city electric system was cut off immediately, averting many possibilities of fire or death.

We looked out the windows to check neighbors' homes for fire, but saw none. We thought of our new believers. Larry set out to see how dona Tina was. We didn't know how long it would be before he would be able to get back. He arrived shortly after breakfast time with dona Tina and one of our new couples, Amparo and Rafael. Their homes had been damaged and they had come home with Larry for safety. They had already visited several families of our new believers. Nearly everyone had lost his home, but as far as we know, no believer or member of his family was seriously hurt.

There were some miraculous deliverances. Santos' home was in total ruins, yet he and his five small children were all unharmed. The Navas family were asleep. Their beds were against the wall, with the heads both against a small bookcase. The wall toppled in but rested on the bookcase and they were not hurt.

Thousands of people are sleeping out under the stars, and in some instances out in the pouring rain, for we had a hard shower one night.

Our chapel suffered damage. The pulpit was face down and so was the organ. Even the benches were toppled over. Walls were strained and twisted by the quake.

Rafael and Amparo and Tina are staying with us when they can get here from services before ten o'clock. It is dangerous to be on the street after that. They feel safer here than in Tina's damaged home. Rafael has no home now.

Pray for the thousands who have lost so much, and now face the danger of epidemic and a possible new volcanic eruption.

DISTRICT ACTIVITIES

Northwest District Assembly

The sixty-first assembly of the Northwest District was held in the new First Church, Walla Walla, Washington, May 5 and 6. Dr. Hugh C. Benner, general superintendent, preached with unction and presided with efficiency. Several times during the assembly God's Spirit moved graciously over the people in waves of blessing and glory.

The report of Rev. Raymond C. Kratzer, district superintendent, indicated: The 77 churches represent a total Sunday school constituency of over 12,000; total giving amounted to \$1,042,120, an increase of \$54,263 over last year, with \$101,259 for building and improvements, \$110,211 for general missionary interests, \$22,786 for educational institutions, and \$93,238 for district interests, including \$49,919 for home missionary work. Per capita giving on the district amounted to \$178; and "10 percent" of the churches' income went for worldwide evangelism during the past year.

Following the report, members and friends expressed their affection for the Kratzers by underwriting \$1,800 for a round trip to British Guiana and neighboring mission fields next year.

The assembly climaxed on Thursday evening with an impressive ordination service conducted by Dr. Benner, with the following receiving elder's orders: Ronald K. Kratzer, Ralph Neil, Emmanuel Eter, Willis Walker, and Henry Jacobs.—DONALD R. PETERMAN, Reporter.

San Antonio District Assembly

The fifty-second annual district assembly convened at San Antonio First Church, May 10 to 13. Dr. G. B. Williamson, presiding general superintendent, was at his best, and our hearts were thrilled and challenged by his Spirit-anointed ministry.

The seventh report of District Superintendent James C. Hester revealed that 243 were received into church membership on profession of faith; 15 churches gave "10 percent" or more to

world evangelism; 7 churches qualified for Evangelistic Honor Roll; and \$42,000, an all-time high, was given to general interests.

Appreciation to Rev. and Mrs. Hester was expressed by a generous love offering as they begin the third year of an extended call.

The assembly accepted a 9-percent General Budget, and a 4.3 percent Bethany Nazarene College budget.

In the pre-assembly conventions, Rev. B. J. Garber was unanimously elected district N.Y.P.S. president, and Mrs. Avis Lynch received an almost unanimous vote as N.W.M.S. president. Missionary D. H. Spencer from Africa and Rev. James Snow were the special speakers.

In the ordination service conducted by Dr. Williamson, the following received elder's orders: J. Wallace Cantrell, Tommy Davis, and Floyd Hawkins, while Anatole Forlet's credentials from another denomination were recognized. —PEARL KEETON, *Reporter*.

Washington Pacific District Assembly

The twenty-second annual assembly of the Washington Pacific District, held May 19 and 20 at Seattle First Church, showed good gains in all departments, with 699 members received; 405 new Nazarenes.

For the first time the district went over the million-dollar mark in monies raised; over "10 percent" to world missions.

Mrs. Gene Hoskinson unanimously reelected N.W.M.S. district president.

Rev. Raymond Kratzer, superintendent of Northwest District, used of God in great evangelistic service.

District Superintendent Bert Daniels giving outstanding leadership on extended call.

General Superintendent Hardy C. Powers rang the changes on holy hearts and holy living, and gave inspiring leadership.

Rev. Pearl Dixon of Castle Rock received "Small Church Achievement" program award; and Ethel Robinson of Seattle First received the "Teacher of the Year" award. Twenty-eight churches were "10 percent" for world missions; fifteen made the Evangelistic Honor Roll.

Walter E. Russell and Jerry C. Wilson ordained as elders.—P. J. BARTRAM, *Reporter (telegram)*.

THE LOCAL CHURCHES

Evangelist George H. Talbert writes: "I will be closing a revival meeting in Crestline Church, Spokane, Washington, on October 10, and have open time I would be glad to slate with any churches in that general area. Write me, 409 N.E. 13th Street, Abilene, Kansas."

Roachdale, Indiana—In May we had a victorious twelve-day revival meeting with Evangelist Grant M. Barton. Many souls bowed at the altar of prayer seeking God for both regeneration and entire sanctification. God helped the church to receive a new vision, and the revival fires continue to burn.—CARLTON D. HANSEN, *Pastor*.



The Port Alberni, British Columbia, church recently erected a new bell tower. The historic one-ton bell was cast in Britain in 1915, and hung in the old post office until it was demolished in 1961. William Beckingham, local lawyer, was donor of the bell, and James Varro, Regina architect, designed the tower. The city and local business concerns assisted in the project. Rev. Bruce M. Fleming is the pastor.

SAULT STE MARIE, MICHIGAN—Recently our church had a good revival with Evangelist Earl Sprowls preaching with the anointing of the Holy Spirit. We greatly appreciated his ministry with us, and a number of seekers found help in God, for which we give the Lord thanks.—JOHN COLE, *Pastor*.

Evangelists Leo and Pauline Darnell write, "We are now pastoring our First Church in Shreveport, Louisiana, and will not be slating any more meetings. If you have friends at the Barksdale Air Force Base, write us (1027 Jordan Street), and we shall be glad to contact them."

WEST LAFAYETTE, OHIO—This church had one of its best revivals last March. Rev. Loran Straham was the evangelist. The presence of God was very real in the services, and souls prayed through to victory at the altar.—LOYD D. GRIMM, *Pastor*.

ULYSSES, KANSAS—First Church had a revival meeting in May with Rev. Charles Millhuff as special worker. The results were most outstanding: thirteen "brand-new" converts with two entire families saved, and others reclaimed and promising God to start paying their tithes and living for Him. Brother Millhuff preached every night with the anointing of the Holy Spirit upon him; he is an outstanding evangelist. One individual was received into church membership, and others are planning for a course of study in church membership. We give God the praise.—ORLANDO R. JANTZ, *Pastor*.

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6401 The Paseo, Kansas City, Mo. 64131*

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8th Annual All-Europe Servicemen's Retreat

November 15-18, 1965

General Walker Hotel, Berchtesgaden, Germany

Special speaker and civilian representative will be Dr. Norman R. Oke, pastor, First Church of the Nazarene, Washington, D.C.

Chaplain (Major) Calvin G. Causey will be the retreat coordinator, and he will be assisted by Chaplain (Lt Col) John T. Donnelly and Chaplain (LCDR) Leonard W. Dodson, Jr.

Minimum attendance this year must be 200, and this will require the help and encouragement of all pastors, parents, and friends of all military personnel who are in this area. Wives and children will be welcome. They do not have to be members of the church to participate in this time of spiritual refreshing.

We are requesting cooperation from the leaders of other holiness groups to make this the *biggest* and the *best* in the history of Servicemen's Retreats!

Further information will be sent to all those on our mailing list with an APO or FPO New York address. Are your young people receiving *Conquest* and the other church periodicals which are supplied through the Nazarene Servicemen's Commission and the Publishing House?

CONTACT THESE SERVICEMEN if you have anyone in their areas who might be able to attend the Servicemen's Retreat, November 15-18, Berchtesgaden, Germany:

A/2C Taylor Gann, AF19748090, 7520 USAF Hosp, APO New York 09125 (England)
A/1C J. H. Roberts AF14753080, Hq. SAC Zebra Shape, APO New York 09055 (Paris, France)

S/Sgt. Robert W. Maurice, Jr. AF18425759, Det 22 Mobile Comm Gp, APO New York 09084 (Dreux, France)

A/1C Jerry L. Hathaway, AF19638876, 7350th Sup Gp, Box 631, APO New York 09611 (Berlin, Germany)

SP5 Benjamin D. Jones RA17230984, 2nd Plat. 421st Med Co. Air A.M.B., APO New York 09177 (Nuremberg, Germany)

Capt. Wayne L. Personette 0229866, HHC 1st Bde 3d Armd Div, APO New York 09039 (Butzbach, Germany)

SFC G. W. Brown RA38371963, 415 Medical Co., APO New York 09164 (Mannheim, Heidelberg, Karlsruhe, Germany)

PFC William R. Tomes, RA19754703, Hq A 126th Maint Bn, APO New York 09751 (Schbissal, Stuttgart, Germany)

M/Sgt. Ira Stults RA15252686, Hq Sq 50th Combat Supp Gp, APO New York 09109 (Hahn Air Force Base, Germany)

A/1C Robert L. Scott AF16735419, Box 562, Det. 2, 38th Msl Maint Sq, APO New York 09109 (Hahn AFB, Germany)

SP4 John E. Henderson RA14570570, HHC 1st Bde 24th Inf Div, APO New York 09112 (Augsburg, Germany)

SP4 George Fabian, Jr. RA18569157, 98th Med Hospital, APO New York 09034 (Baumholder, Germany)

Sgt. Jerry D. Deatherage RA19391255, HH Co 3d Bde 24th Inf Div, APO New York 09029 (Berlin, Munich, Germany)

Also, these NAZARENE CHAPLAINS:

Chaplain (Major) Calvin G. Causey, Hq 1st Brigade, 8th Inf Div, APO New York 09185 (Mainz, Germany)

Chaplain (Lt Col) John T. Donnelly, Hq 81st Tact. Fighter Wing (WGCH), APO New York 09755 (Bentwaters, England)

LCDR L. W. Dodson, Jr., CHC USN, USNAF, FPO New York 09520 (Naples, and all of Italy)

OTHERS:

Steve Gladding, Hugel Strasse 143, Frankfurt, Germany (until July)

Rev. Rudolf Quiram, Bremer Strasse 35, Kaiserlautern, Germany

Rev. Arnold Finkbeiner, Scheidemann-Haus, Holländische Strasse 74, Jugendraum 11, Kassel, Germany

If you have servicemen in the European area, and do not see anyone listed near them, please send the name and complete military address to this office, and we will endeavor to make the contact:

NAZARENE SERVICEMEN'S COMMISSION

6401 The Paseo, Kansas City, Mo. 64131

After serving four and one-half years as pastor of Lowell Church in Denver, Colorado, Rev. Robert T. Ulrich has resigned to accept the pastorate of First Church in Reno, Nevada.

After pastoring First Church in Chandler, Arizona, for nearly four years, Rev. Richard ("Dick") Littrell has accepted the call to pastor the South Whittier, California, Church.

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for June 27: Headed for Trouble (Temperance)

SCRIPTURE: I Kings 9:15-11:13 (Printed: I Kings 9:15, 20-21; 10:21-22; 11:3-4)

GOLDEN TEXT: *His heart was not perfect with the Lord his God, as was the heart of David his father* (I Kings 11:4).

Just as surely as the right attitudes towards his advantages led to Solomon's upbuilding, so the giving way to wrong attitudes led to his downfall. It is easy, in the scripture reading for today, to note the pernicious progress of the moral rot in Solomon's heart.

Solomon showed little respect for the rights of men—especially small men, poor men, men of minority groups which could be easily crushed beneath his imperial heel. Note the nauseating display of wealth and luxury. How vainly men of imperfect heart of all ages have sought to demonstrate kingly worth by a display of wealth and power!

Then came Solomon's acquiescence in false religion and his encouragement of others in the same sin. Well, why not? If you have lost touch in your heart with the true God, why not pay deference to a false god, particularly if it pleases a pouting wife!

One wonders how the decline began. The golden text states: "His heart was not perfect with the Lord his God." Somewhere along the line he had forsaken God on some issue privately. It was no doubt some time before the fact became obvious to the public.

The pearls of this world such as wealth, luxury, prestige, power, illicit and inordinate sex have little appeal to the custodian of the *pearl of great price*; but when this is lost, they do loom large and look important.

But there is a more tragic side to all this than any personal loss to Solomon, any depth of personal hell to which he might descend: the disarray he caused among the people of God.

Christ prayed that His people might be one.

Can I now learn from Solomon's mistakes? Can I resolve to respect the rights of all people? Can I spurn the quest for abundance and be satisfied with enough? Can I be temperate in a sex life according to God's holy ordinance?

Indeed, I can and I must; I must be temperate in all things, for if not, I will go down. But worse, others will go down because of me.

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

REV. MAUD F. WIDMEYER



Mrs. Maud Florine Widmeyer was born November 29, 1884, and died April 15, 1965, in Pasadena, California. She was converted at the age of thirteen, sanctified at eighteen, and called to preach. She was united in marriage to C. B. Widmeyer on June 5, 1907. Two children were born to this union: Helen, and C. B., Jr. She was ordained to the ministry in 1907, and united with the Church of the

Nazarene in 1909. She served one year as pastor of First Church, Colorado Springs, Colorado, and two years as pastor at Downey, California. She taught English in our holiness colleges for forty years and in the mission schools and seminaries for seven years. She served as district treasurer in western Oklahoma and as Sunday school superintendent of Christ Church of the Nazarene (for six years) in Pasadena; was active in district Sunday school work and the women's missionary society. For twenty-one years she wrote Sunday school lesson material for the Nazarene Publishing House, and was editor of the Intermediate-Senior Quarterly. For over nine years she was in the mission field, serving in Taiwan, Japan, Korea, Hawaii, New Zealand, Australia, and the Philippines. She travelled extensively, worked hard, enjoyed life, was a happy Christian, and a wonderful wife and mother. Funeral service was held in Breezee Church of the Nazarene, Pasadena, California.

KEVIN LAWRENCE, the only child of Larry and Cathy Attaway, was born May 5, 1963. The dread disease of leukemia was discovered in November of 1964. God sustained, helped, and blessed in numerous ways through the succeeding months and, on March 30, 1965, God released Kevin from his suffering and pain. Funeral service was held in the Lodi (California) Church of the Nazarene on April 2, with the pastor, Rev. Merlin E. Hunter, bringing the message. He was assisted in the service by Rev. Wm. McMahon and Rev. Walter H. Lowry. Interment was in Cherokee Memorial Park, Lodi.

MRS. L. C. (Ethel) BROWN, wife of Rev. L. C. Brown, age seventy-two, died at Olney, Illinois, on February 25, 1965. Converted early in life, she labored together with her husband for over fifty-three years, serving in thirteen different pastorates. Mrs. Brown was very interested in music, and helped hundreds of young people in their music lessons. She is survived by her husband, Rev. L. C. Brown, retired elder of Olney, Ill.; and three sons, Raymond of Meirose Park, Lyle of Olney, and Dale of Columbus, Ohio. Funeral service was held in the Olney church with the pastor, Rev. Gilbert Hughes, officiating, assisted by Rev. Joseph White and Rev. Arthur Nutt. Burial was in Crest Haven Memorial Park, Olney.

CHARLES W. LUCKY, age eighty, died January 31, 1965, at Texarkana, Texas. He was born in Alabama and moved to Texas at an early age. Converted in the Methodist church, sanctified under a Nazarene minister, he and his wife united with First Church of the Nazarene upon moving to Texarkana. He was one of the finest and most faithful members of the church, and lived a good sanctified life that influenced many people. He is survived by his wife. Their two sons, Harold and Ustis, died some years prior to their father's death. Funeral service was conducted by his pastor, Rev. R. B. Kelly.

CLARE E. LINDLEY was born July 3, 1891, and died April 16, 1965, in a hospital in Winfield, Kansas. He was a faithful and loyal member of the Winfield Church of the Nazarene. In spite of much suffering, his faith in God did not waver nor fail. He served as Sunday school superintendent for ten years, taught a Sunday school class for many years, and served as trustee on the board. Funeral service was held in the Winfield First Church, by the pastor, Rev. O. A. McGuire, and a former pastor, Rev. Richard McBrien, with interment in the Clearwater cemetery.

MRS. LETHA MAE REEVES was born December 8, 1879, in Crawford County, Missouri, and died January 2, 1965, in the hospital in Watonga, Oklahoma. She was married to Jesse W. Reeves in 1907. She was a charter member of the Church of the Nazarene in Watonga, which was organized in 1916. She became a licensed deaconess in 1929, and served God faithfully so long as her health permitted. She is survived by a son, John Summers; and a daughter, Ruth Wallace. Funeral service was conducted in the Watonga church by her pastor, Rev. Roy L. Bickford.

CHARLES WESTFALL was born April 2, 1914, at Rockford, Illinois, and died December 21, 1964, at Fort Wayne, Indiana. He had been a member of



The one hundredth new member received on profession of faith during the seven-year pastorate of Rev. W. M. Dorough in the Big Spring, Texas, church was Mr. John A. Billings, who with his family recently united with the church. Membership has increased by 70 percent during the Dorough pastorate, with 130 members received, of which 101 were by profession of faith. Mr. Dorough is moving to Wichita Falls, Texas, First Church.



The Coal Grove, Ohio, church was dedicated by District Superintendent Harvey S. Galloway. During the building project, which began in 1963, each department of the church has grown. Church membership has increased by 50 percent, and total giving has doubled. The property is valued at \$67,000, with an indebtedness of \$15,000. Rev. Harley Duncan is the pastor.

the Church of the Nazarene for thirty-two years. He was a faithful churchman, and a member of the church board for over twenty years. He is survived by his wife, Martha (Sibrel) Westfall; a son, Paul; and a daughter, Mrs. Sharon Fosnaugh. Funeral service was held in the Fairfield Avenue Church of the Nazarene, Fort Wayne, with the pastor, Rev. L. E. Tucker, officiating. Burial was in Fort Wayne.

MRS. E. VIOLETTE FIELD, wife of Rev. Wm. Addison Field, of Tomahawk, Wisconsin, died at a hospital in Tomahawk on March 29, after an illness of ten weeks. Mr. and Mrs. Field united with the Church of the Nazarene in Gary, Indiana, in 1923, and had been in the active ministry since 1930. After pastoring churches in northern Indiana, they came to Wisconsin in 1948, served at Merrill for two years, and for the past ten years had served at Woodruff. Sister Field was converted as a child; her dedication and devotion through the years have given ample evidence of her faith in God. She was a woman of prayer. Besides her husband, she is survived by a son, Robert E.; and a daughter, Mrs. Patrick (Roberta) Reynolds; also two brothers and one sister. Her parents preceded her in death. Funeral service was in charge of Rev. R. J. Clack, district superintendent, assisted by pastors of the district. Burial was in the Prairie Rapids Cemetery near her home.

MRS. MARY WHITAKER REFFNER, age seventy-one, died April 5, 1965, at Warrensburg, Missouri. She was a member of the Church of the Nazarene in Billings, Montana. She had been a teacher in Billings, also in Basin, Wyoming, and at Warrensburg. She retired from teaching in 1962, but never retired from the work of the Lord. She had the heart of a missionary, working for the Lord wherever she went. Funeral service was in charge of Rev. Frank Myers of the Baptist church, assisted by Rev. Gene Chambers of the Church of the Nazarene.

WILLIAM THOMAS McLAUGHLIN was born January 21, 1907, in Marlette, and died unexpectedly on March 26, 1965, in Southfield, Michigan. He was converted in the Ferndale Church of the Nazarene in 1940, and lived a victorious Christian life. He joined the church almost immediately and served on the church board almost continually. He had a strong influence for God and the church. He was married to Lillian Middleth in 1926; she survives. He is also survived by four children, Mrs. Harold (Betty) Chambers, Mrs. Ernest (Joyce) Bunner, William T., Jr., and David J.; four brothers, Grant, Neil, Alfred, and Harold; and two sisters, Mrs. Lyle Jones and Mrs. Harold Padgett. Funeral service was conducted by Rev. H. Leslie MacKay, Nazarene pastor of Ferndale church, with burial in Oakview Cemetery.

GROVER CLEVELAND KELLY was born March 8, 1885, in Ada, Oklahoma, and died March 8, 1965, in Odessa, Texas. Converted in 1903, he was a faithful and working member of the Church of the Nazarene for the remainder of his life. He helped to organize the church at Denver City, Texas; and upon moving to Odessa in 1940, he began to search for people of like precious faith. God used his efforts to bring about the organizing of a church, and now there are three Nazarene churches in Odessa. He is survived by his wife, Wilhelmina; a son, Elam; two stepsons, Marvin and Elmer Wade; and three stepdaughters, Mrs. Luella Haynes, Mrs. Ruthelle Hodges, and Mrs. Reba Wakefield. Funeral service was conducted by his pastor, Rev. Mrs. Pearl Keeton.

MRS. HOY HUNTER of the Church of the Nazarene in Wheeler, Texas, died March 23 in a hospital at Pampa, Texas. She was a devout and outstanding Christian, and served the church as Sunday school superintendent and youth teacher. She is survived by her husband, Hoy Hunter; four sons, Larry, Troyce, Mendell, and Villard; and her mother, Mrs. Annetta Pursis, of Wheeler. Funeral service was in charge of Rev. Billy Ferguson, assisted by Rev. Dan Hoover of the Shamrock church.

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"SHOWERS OF BLESSING" Program Schedule

- June 27**—"The Call Supreme and Sublime," by **Russell V. DeLong**
July 4—"Ghosts What Ain't," by **Russell V. DeLong**
July 11—"These Things Interest Me," by **Russell V. DeLong**

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District Superintendents

- ABILENE**—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas
AKRON—C. D. Taylor, 7970 Ruble Ave., Louisville, Ohio
ALABAMA—Reford L. Chaney, 5401 Tenth Ave., South, Birmingham 6, Alabama
ALASKA—Roy Yeider, 7441 Granville St., Vancouver 14, B.C., Canada
ALBANY—Kenneth Pearsall, 400 Long Meadow Drive, Syracuse 5, New York
ARIZONA—M. L. Mann, 6801 East Coronado, Scottsdale, Arizona
AUSTRALIA—A. A. E. Berg, 89 Grenfell St., Mt. Gravaat, Brisbane, Queensland, Australia
BRITISH ISLES NORTH—George Frame, 126 Glasgow, Garrowhill, Ballieston, Glasgow, Scotland
BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England
CANADA ATLANTIC—Robert F. Woods, 14 Hollywood Drive, Moncton, N.B., Canada
CANADA CENTRAL—Bruce Taylor, 31 Prospect Ave. South, Newmarket, Ontario, Canada
CANADA PACIFIC—Roy Yeider, 7441 Granville St., Vancouver 14, B.C., Canada
CANADA WEST—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada
CENTRAL CALIFORNIA—Eugene Stowe, 1512 West Dovewood Lane, Fresno, California
CENTRAL LATIN-AMERICAN—Everette Howard, 1007 Alamos Street, San Antonio 1, Texas
CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Road, Columbus 24, Ohio
CHICAGO CENTRAL—Mark R. Moore, 471 W. Broadway, Bradley, Illinois
COLORADO—E. L. Cornelison, 8470 W. 4th Ave., Lakewood, Colorado 80215
DALLAS—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas 35, Texas
EAST TENNESSEE—Victor E. Gray, P.O. Box 8067, Chattanooga, Tennessee 37411
EASTERN KENTUCKY—D. S. Somerville, 2421 Division St., Ashland, Kentucky
EASTERN MICHIGAN—E. W. Martin, 1000 W. Highland Rd., Box 56, Howell, Mich.
FLORIDA—John L. Knight, 10900 E. Sand Lake Road, Orlando, Florida 32809
GEORGIA—Mack Anderson, 927 S. McDonough St., Decatur, Georgia
GULF CENTRAL—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan
HAWAII—W. Lee Gann, 1671 Kaleilani Street, Pearl City, Hawaii 96782
HOUSTON—W. Raymond McClung, 8418 Hunters Creek, Houston 18, Texas
IDAHO-OREGON—I. F. Younger, Box 31, Nampa, Idaho

- ILLINOIS**—L. S. Oliver, Box 1705, Springfield, Illinois
INDIANAPOLIS—Remiss Rehfeldt, P.O. Box 649, Indianapolis, Indiana
IOWA—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Iowa
JOPLIN—Dean Baldwin, 911 S. Garrison, Carthage, Missouri
KANSAS—Ray Hance, 457 Lexington Road, Wichita 18, Kansas
KANSAS CITY—Wilson R. Lanpher, 1700 Meyer Blvd., Kansas City, Missouri
KENTUCKY—Dallas Baggett, 2230 Alta Ave., Louisville, Kentucky
LOS ANGELES—L. Guy Nees, 1601 East Howard St., Pasadena 7, California
LOUISIANA—T. T. McCord, Box 446, Pineville, Louisiana
MAINE—Joshua C. Wagner, Riverside Drive, Augusta, Maine 04331
MICHIGAN—Fred J. Hawk, 734 Griswold, S.E., Grand Rapids, Michigan
MIDDLE EUROPEAN—Jerald D. Johnson, Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany
MINNESOTA—Norman W. Bloom, 6224 Concord Ave., South, Minneapolis 24, Minnesota
MISSISSIPPI—W. Charles Oliver, P.O. Box 8426, Jackson, Mississippi 39204
MISSOURI—E. D. Simpson, 12 Ridge Line Drive, St. Louis 22, Missouri
NEBRASKA—Whitcomb Harding, 803 North Briggs (Box 195), Hastings, Nebraska
NEVADA-UTAH—Murray J. Pallett, 2231 East 21st South, Apt. 25, Salt Lake City, Utah
NEW ENGLAND—Fletcher C. Spruce, 180 Adams St., Quincy, Massachusetts
NEW MEXICO—R. C. Gunstream, 215 57th Street, N.W., Albuquerque, New Mexico
NEW YORK—J. H. White, P.O. Box 179, Yorktown Heights, New York
NEW ZEALAND—H. S. Palmquist, 41 Cormack Street, Mount Roskill, Auckland, New Zealand
NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona
NORTH ARKANSAS—Boyd C. Hancock, 1922 Jefferson, Box 907, Conway, Arkansas
NORTH CAROLINA—Lloyd B. Byron, 1108 Manchester Lane, Charlotte, North Carolina 28212
NORTH DAKOTA—Harry F. Taplin, 302 W. Thayer Avenue, Bismarck, North Dakota
NORTHEAST OKLAHOMA—I. C. Mathis, 6502 West 51st, Rt. 9, Box 656-C, Tulsa, Okla.
NORTHEASTERN INDIANA—Paul Updike, 840 Kem Road, Box 987, Marion, Indiana
NORTHERN CALIFORNIA—E. E. Zachary, 205 Loyola Drive, Millbrae, California 94030

- NORTHWEST**—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Washington
NORTHWEST INDIANA—George Scutt, 60 Northview Drive, Valparaiso, Indiana
NORTHWEST OKLAHOMA—Jerald R. Locke, Box 887, Bethany, Oklahoma
NORTHWESTERN ILLINOIS—Lyle E. Eckley, 116 W. Beverly Court, Peoria, Illinois
NORTHWESTERN OHIO—Carl B. Clendener, Jr., Box 286, St. Marys, Ohio
OREGON PACIFIC—W. D. McGraw, P.O. Box 5205, Portland, Oregon 97216
PHILADELPHIA—James E. Hunton, Box 513, West Chester, Pennsylvania
PITTSBURGH—Robert Goslaw, 126 Merritt Dr., Castle Heights, Butler, Pennsylvania
ROCKY MOUNTAIN—Alvin L. McQuay, 1112 Parkhill Drive, Billings, Montana
SACRAMENTO—Kenneth Vogt, 4320 Winding Way, Sacramento 41, California
SAN ANTONIO—James Hester, 200 Gardenview, San Antonio 13, Texas
SOUTH AFRICA (European)—C. H. Strickland, Box 48, Florida, Transvaal, Republic of South Africa
SOUTH ARKANSAS—A. Milton Smith, 6902 Briarwood Drive, Little Rock, Arkansas
SOUTH CAROLINA—Otto Stucki, 635 Glenthorn Road, Columbia, South Carolina
SOUTH DAKOTA—Albert O. Loeber, P.O. Box 606, Mitchell, South Dakota
SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma 74820
SOUTHERN CALIFORNIA—Nicholas A. Hull, 1233 East Madison, Orange, California
SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana
SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma
SOUTHWESTERN OHIO—M. E. Clay, 3295 Glendale Milford Road, Cincinnati 41, Ohio
SPANISH EAST, U.S.A.—Harold Hampton, 16-05 Georgia Street, Fairlawn, New Jersey
TENNESSEE—C. E. Shumake, 1342 Stratford Ave., Nashville 6, Tennessee
VIRGINIA—V. W. Littrell, 710 Prosperity Avenue, Fairfax, Virginia
WASHINGTON—E. E. Grosse, 144 Clearview Road, Hanover, Pennsylvania
WASHINGTON PACIFIC—Bert Daniels, 12515 Marine View Drive, Seattle 66, Washington
WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave. S.E., Charleston, West Virginia
WESTERN LATIN-AMERICAN—Juan Madrid, 149 N. Wesley Ave., Pasadena 7, California
WISCONSIN—R. J. Clack, 5709 Pheasant Hill Rd., Madison, Wisconsin

Announcements

- MARRIAGES**
- Rev. Nellie Mae Emrick and Rev. Hollis Grubt at Marysville, Washington, on March 25.
- BORN**
- to Jeriel and Ruth (Preston) Beard of Grand Rapids, Michigan, a son, Stephen Arthur, on May 18.
- to Ray and Florence (Jenkins) Canfield, Jr., of Pasadena, California, a son, Randal Hull, on May 5.
- to James and Joyce Gay of Van Buren, Arkansas, a daughter, Linda Carol, on April 18.
- SPECIAL PRAYER IS REQUESTED**
- by a reader in Oklahoma for "two young men too far gone to help themselves; only God can help them now";
- by a Christian friend in Kansas for an unspoken request;
- by a Christian reader in Idaho for a young couple having serious difficulty—he is preparing to preach, but will have to give it up unless the home can remain intact;
- by a reader in Ohio, having serious mental difficulty which has affected her spiritual condition, and she feels she is lost;
- by a reader in Indiana that God will have His way and that she may know what He would have her do; for her mother also that she may regain her sight.

Directories

- GENERAL SUPERINTENDENTS**
Office: 6401 The Paseo
Kansas City, Missouri 64131
- HARDY C. POWERS:**
District Assembly Schedule
- | | |
|--------------------------|-------------------|
| North Dakota | July 1 and 2 |
| Michigan | July 14 to 16 |
| Pittsburgh | July 22 and 23 |
| Southwest Indiana | July 29 and 30 |
| Kentucky | August 12 and 13 |
| Indianapolis | August 18 and 19 |
| Northwest Indiana | August 26 and 27 |
| Southwest Oklahoma | September 8 and 9 |
- G. B. WILLIAMSON:**
District Assembly Schedule
- | | |
|-------------------------|----------------|
| Southwestern Ohio | July 7 and 8 |
| Northwestern Ohio | July 14 and 15 |



First Church, Houston, Texas, was dedicated recently by General Superintendent Samuel Young and District Superintendent W. Raymond McClung. The sanctuary, of contemporary architecture, seats 320, and is so arranged that overflow seating for an additional 300 can be arranged. The educational wing is planned to accommodate 375 in Sunday school. The total value of the building, furnishings, and land is set at \$265,000. Rev. H. B. Dean has been pastor since 1958.

Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

SAMUEL YOUNG:

District Assembly Schedule

Canada Atlantic	July 1 and 2
Central Ohio	July 14 to 16
Eastern Kentucky	July 22 and 23
Akron	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

HUGH C. BENNER:

District Assembly Schedule

West Virginia	July 1 to 3
Chicago Central	July 8 and 9
Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
South Carolina	August 19 and 20
Kansas City	August 25 and 26

V. H. LEWIS:

District Assembly Schedule

Eastern Michigan	July 14 and 15
Colorado	July 21 to 23
Iowa	August 4 to 6
Missouri	August 12 and 13
Minnesota	August 19 and 20
Southeast Oklahoma	September 8 and 9

GEORGE COULTER:

District Assembly Schedule

Northeastern Indiana	June 30 and July 1
Oregon Pacific	July 7 to 9
Gulf Central	July 22 and 23
Wisconsin	August 5 and 6
Tennessee	August 11 and 12
Houston	August 18 and 19
North Carolina	September 15 and 16
New York	September 24 and 25

District Assembly Information

NORTHEASTERN INDIANA, June 30 and July 1, at the District Campgrounds, E. 38th Street Ext., Marion, Indiana. Pastor D. K. Ault. General Superintendent Coulter. (N.W.M.S. convention, June 29.)

CANADA ATLANTIC, July 1 and 2, at the church, Lower Main Street, Oxford, Nova Scotia, Canada. Pastor D. R. Morrison. General Superintendent Young. (N.W.M.S. convention, June 29-30; S.S. convention, July 3.)

NORTH DAKOTA, July 1 and 2, at the campgrounds, Sawyer, North Dakota. Pastor W. R. Cannon. General Superintendent Powers. (N.Y.P.S. convention, June 28-29; S.S. convention, June 29; N.W.M.S. convention, June 30.)

WEST VIRGINIA, July 1 to 3, at the campground tabernacle, Summersville, West Virginia. General Superintendent Benner. (N.W.M.S. convention, June 28-29; N.Y.P.S. convention, June 29-30; S.S. convention, June 30.)

SOUTHWESTERN OHIO, July 7 and 8, at the church, 1204 W. Second Street, Xenia, Ohio. Pastor R. V. Clay. General Superintendent Williamson. (N.W.M.S. convention, July 5-6.)

OREGON PACIFIC, July 7 to 9, at the District Center, 7811 S.E. Lake Road, Clackamas, Oregon. General Superintendent Coulter. (N.W.M.S. convention, July 9-10.)

EASTERN MICHIGAN, July 14 and 15, at First Church, 310 W. Wood, Flint, Michigan. Pastor Donald Freese. General Superintendent Lewis. (N.W.M.S. convention, July 13.)

NORTHWESTERN OHIO, July 14 and 15, at the District Center, Route 29; 2½ miles west of St. Marys, Ohio. Pastor O. V. Mewburn. General Superintendent Williamson. (N.W.M.S. convention, July 12-13; S.S. convention, July 13.)

CENTRAL OHIO, July 14 to 16, at the Nazarene campgrounds, 2708 Morse Road, Columbus, Ohio. Delbert Quillen, campground manager. General Superintendent Young. (N.W.M.S. convention, July 12-13.)

MICHIGAN, July 14 to 16, at Indian Lake Campground, Route 2, Vicksburg, Michigan. Clyde Grubb, campground manager. General Superintendent Powers. (N.W.M.S. convention, July 12-13.)

Nazarene Camps

June 25 to July 4, Louisiana District, at the District Center, Route 71, Pineville, Louisiana. Work-



Interior of the recently dedicated Osseo, Minnesota, church. The sanctuary seats 360 with an additional 40 in the choir. The addition and remodeling provided a new and enlarged study, church office, fellowship hall, and additional Sunday school facilities. Members and friends donated 5,000 hours of labor. Pastor and Mrs. Edward J. Johnson have served the congregation since 1939. District Superintendent and Mrs. Norman Bloom and Mayor Victoria Joyner of Osseo joined the local congregation in an open house honoring the Johnsons and their work in Osseo.

ers: Dr. W. T. Purkiser, Rev. J. C. Crabtree, Professor James T. Bohi. Rev. T. T. McCord, district superintendent.

June 26 to July 4, Albany District, at the District Center, Brooktondale, New York (eight miles north of Ithaca, Rt. 79, then 330 to White Church Road). Workers: Dr. Samuel Young, Rev. Paul Orjala, Rev. Charles Hastings Smith, Dr. Wm. Greathouse, Rev. Danny Steele. Rev. Kenneth Pearsall, district superintendent.

June 27 to July 4, Alabama District, at the District Campgrounds, State Hi-way 96 West, Millport, Alabama. Workers: Dr. Mendell Taylor, Professor Ron Lush, Barbara Chaney, and Renda Brumbelee. Rev. Reeford Chaney, district superintendent.

June 28 to July 4, South Carolina District, at Nazarene Campgrounds, near Batesburg, South Carolina, on Route 391. Workers: Dr. T. W. Willingham, Dr. Edward Lawlor, and the Dee Rushings. Dr. Otto Stucki, district superintendent.

July 1 to 11, Hendersonville Nazarene Camp, Upward and Orchard Road, Hendersonville, North Carolina. Workers: Rev. Ralph Sexton, Dr. Lloyd B. Byron, Wally and Ginger Laxson, Rev. W. H. Gentry.

July 2 to 11, New England District, at Nazarene Campgrounds, Francis Street on Route 28 (fifteen miles north of Boston), North Reading, Massachusetts. Workers: Rev. Charles Hastings Smith, Dr. James McGraw, Professor DeVerne H. Mullen, Mrs. Mildred Maybury, Rev. James E. Baker. Rev. Fletcher Spruce, district superintendent.

July 9 to 19, Canada Central District, at Clarksburg Camp, Clarksburg, Ontario, Canada. Workers: Rev. Herman L. G. Smith, Rev. Warren Rogers and family, Rev. J. H. MacGregor, Miss Mary Wallace. Rev. Bruce T. Taylor, district superintendent.

July 11 to 18, Oregon Pacific District, at the District Center, twelve miles southeast of Portland, Oregon (follow S.E. 82nd Avenue to Lake Road). Workers: Dr. George Coulter, Dr. W. T. Purkiser, Rev. J. C. Crabtree, Rev. James E. Kratz and family, Singer Paul W. McNutt, Mr. and Mrs. Joe Hughes. Dr. W. D. McGraw, district superintendent.

July 12 to 18, Maine District, Campgrounds, Route 24, Richmond, Maine. Workers: Rev. Charles Hastings Smith, Professor and Mrs. Kenneth Masterman, Rev. and Mrs. R. Fletcher Tink. Rev. Joshua C. Wagner, district superintendent.

July 16 to 25, Central Ohio, at Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Work-

ers: Dr. Orville Jenkins, Rev. H. G. Purkiser, Rev. Gene Clark, Singer James Cook, The Melody Aires, Rev. W. E. Zimmerman, Mrs. H. C. Little. Dr. H. S. Galloway, district superintendent.

July 16 to 25, Michigan District, District Campgrounds, Indian Lake, Route 2, Vicksburg, Michigan. Workers: Rev. Morris Wilson, Dr. T. W. Willingham, Rev. Paul Hetrick, Rev. Leon Chambers, James and Rosemary Green, singers, Rev. James R. Leonard, Mrs. Emily Moore. Dr. Fred J. Hawk, district superintendent.

July 19 to 23, North Arkansas District, at Arkansas Baptist Assembly Camp, Highway 59 South, Siloam Springs, Arkansas. Workers: Rev. John Hancock, Rev. Jack Dell, Rev. George Bloodworth. Rev. Boyd C. Hancock, district superintendent.

July 20 to August 1, Pittsburgh District, at Alameda Park Nazarene Camp, West Penn Street Extension, Butler, Pennsylvania. Workers: Dr. Edward Lawlor, Rev. Charles Hastings Smith, Dwight and Norma Jean Meredith, singers. Rev. Robert I. Goslaw, district superintendent.

July 23 to August 2, Canada Central District, Cedardale Camp, Pefferlaw, Ontario, Canada. Workers: Dr. Mendell Taylor, Rev. C. T. Corbett, Miss Isobel Armstrong, Rev. A. E. Stanford, Miss Mary Wallace, Singer Karl Ward. Rev. Bruce T. Taylor, district superintendent.

July 26 to August 1, Florida District, Suwannee Campgrounds, U.S. Highway 41, three miles north of White Springs, Florida. Workers: Dr. Lawrence B. Hicks, Dr. W. T. Purkiser, Professor James T. Bohi, Warren Whiting, Mrs. Mary Trissel. Dr. John L. Knight, district superintendent.

July 26 to August 1, Georgia District, one mile east of Adrian, Georgia, between Dublin and Swainsboro, on Highway 80. Workers: Dr. Ted Martin, Rev. Paul Martin, Boyce and Catherine Pierce, singers. Dr. Mack Anderson, district superintendent.

July 29 to August 8, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Rev. Harold Daniels, Rev. Bert Daniels, Rev. Reuben Welch, Rev. Danny Steele. District superintendents: E. E. Zachary, Northern California; Eugene Stowe, Central California; and Kenneth Vogt, Sacramento.

July 31 to August 8, Akron District, Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Rev. D. K. Wachtel, Rev. M. Kimber Moulton, James and Rosemary Green, music directors. Rev. C. D. Taylor, district superintendent.

Statement of Appreciation for Easter Offering

Your general superintendents are greatly heartened by another demonstration of love for Christ and a lost world as evidenced by the generous support of Nazarenes in the Easter Offering of 1965.

While we realize that the giving of money of itself gains us no merit with God, we do believe that such giving, as an expression of devoted hearts in Christian stewardship, is a valid basis for the blessing of God upon us.

So we express our gratitude to all who have contributed toward this, another major achievement in our missionary program. Unified, spiritual, generous, and evangelistic, we as Nazarenes can meet our full responsibility under God.

Board of
General Superintendents

Easter Receipts Continue

Continuing receipts in the General Treasurer's office have brought the Easter Offering for world evangelism to a total of \$1,505,781.

Dr. John Stockton, general treasurer, expresses the confidence that amounts still coming in will bring the total to between \$1,600,000 and the goal of \$1,700,000. Last year's final total for the Easter Offering was \$1,466,000.

Home-going of Mrs. Paul Updike

Mrs. Mary Updike, sixty-seven, wife of Dr. Paul C. Updike, superintendent of Northeastern Indiana District and a member of the General Board, died June 1 at the home in Marion, Indiana. She was able to have prayer with their pastor, Rev. Donald K. Ault, earlier in the morning. The end came suddenly. She had undergone surgery in July of 1963.

Mrs. Updike had been district missionary president twenty years, and a member of the General Missionary Council for the last nine years.

In addition to her husband, she is survived by a daughter, Mrs. Eloise Shalley, wife of a Nazarene pastor in Fort Wayne, Indiana; a son, Wallace C. Updike, Huntington, Indiana; two sisters; one brother; and five grandchildren.

Funeral services were held Friday, June 4, in First Church of the Nazarene

in Huntington with burial at Lancaster, Indiana.—N.I.S.



Finch Returns from Fact-finding Tour

Dr. O. J. Finch, past president of Pasadena College, returned Monday, June 7, from a fact-finding mission in Europe and the Middle East for the Board of General Superintendents to determine the feasibility of a Nazarene Bible college in Europe.

He also visited the American University in Beirut, Lebanon, to study how the Middle Eastern student is taught in an English-speaking college. His conclusions on the needs for a European college have been presented to the Board of General Superintendents for analysis.

Pasadena Student Fatally Injured

Rickard Stiff, eighteen, a freshman at Pasadena College, died recently in a traffic accident in Pasadena, California, as he was returning to college from his home in Paramount, California.

He had been visiting with his parents, Mr. and Mrs. Ellis Stiff, who were celebrating their twenty-fifth wedding anniversary.

From the Field

Dr. Kenneth Armstrong, a vice-president at Pasadena College, will assume the pastorate at Detroit First Church on Sunday, June 27, succeeding Rev. H. Dale Mitchell, new director of the Nazarene Radio League.

Rev. Don Coonrod, pastor of Vancouver Central Church, will become pastor of San Francisco First Church, succeeding Rev. Glenn A. Chaffee, who is completing work on a graduate degree.

Miss Jeanine Van Beek will be finishing her master's thesis in the Netherlands this summer, and has accepted a call to a Church of the Nazarene in Germany in the early fall. Miss Van Beek emigrated to New Zealand from

the Netherlands, where she came in contact with the Church of the Nazarene. She attended the Nazarene Bible College in Sydney, Australia, before coming to the United States to complete her educational work.

Home-going of Brother Millikan

Rev. M. K. Millikan, pastor of the Goodwin Memorial Church of the Nazarene in Anderson, Indiana, and treasurer of the Northeastern Indiana District, died Sunday night, May 30, in a hospital at Anderson.

Survivors include his wife, and a son, Rev. Dwight Millikan, pastor at First Church, Decatur, Illinois, who is a member of the General N.Y.P.S. Council.

Funeral services were held on Thursday, June 3, at the church in Anderson.—N.I.S.

Northern California in Two New Firsts

District Secretary William McMahon of the Northern California District reports that under the leadership of District Superintendent E. E. Zachary the district has reached two new "firsts." For the first time last year the district was a "10 percent" district; and the *Herald of Holiness* quota for the district was also reached for the first time.



of the
Religious World

Proposed Federation of Holiness Churches

DETROIT, MICH.—The National Holiness Association recommended at its annual convention here the federation of holiness churches of the Wesleyan-Arminian persuasion.

The recommendation read: "Inasmuch as it is apparent that there is an evident desire among churchmen of the Wesleyan-Arminian persuasion to increase the tempo of cooperation in fellowship, formal denominational enterprises, and church federation consultations . . . we therefore recommend: that the leadership of the churches and interdenominational movements now in the NHA be invited as soon as circumstances warrant in a conference to explore the possibilities of church federation."

According to the recommendation, exploratory conversations have been initiated by denominational leaders—bishops and general superintendents of the Free Methodist, Pilgrim Holiness, Wesleyan Methodist, and United Missionary churches—in a meeting held in December, 1964.

Several denominations which are members of the association, the report said, are "contemplating, encouraging and in some cases exploring the possibility of actual organic union."

Pen



"He Walks So Straight"
(A Father's Prayer)



FROM MY WINDOW I watched him walk across the lawn clutching in his hand the little treasure from Daddy. He walks so straight! God has blessed him with strong legs and a strong back. O God, help me to keep him walking straight! Teach me to guide those tiny tripping feet to the cross of Christ. May he be so accustomed to seeing Dad look up that he will look up too. May he, seeing Dad firmly clasp Thy hand and walk without hesitation the marked-out path, also reach up that hand that still clutches the toys of childhood and sense the thrill of knowing the Christ.

Soon, too soon, those legs will hold him up so that he will look the world in the eye. O God, keep those legs walking straight! May he by then have found that following Christ is the "great adventure." No longer grasping the toy, but now the tool of productive manhood, may he still look up and with strengthening hand grasp the hand of Christ.

As others watch that form stride across the ways of life may they always have occasion to say, "He walks so straight!" Then, within my heart, the earnest of that eternal joy will echo the words of the beloved disciple: "I have no greater joy than to hear that my children walk in truth" (III John 4).—Gordon Wetmore, Wollaston, Massachusetts.

What Kind of Wells Are We?

SOME PEOPLE remind me of a well we had at the parsonage where we served as pastor several years ago. At least there was external evidence—there was a pump. But that pump needed priming almost every time we wanted to drink.

That well depended largely on surface water. The people called it a "seep" well, and I believe it was rightly named, for it had no source or life-giving vein of water flowing through it. The times when we most needed water, there was none to be had.

In one sense of the word we are all wells; but Christ is the only

Source of life-giving water. The question that should concern each of us is, Has our well reached that source of water? Are we channels through which the Holy Spirit can flow, or are we "seep" wells? We need not be a disappointment to this dry, thirsty world. For Jesus has said, "But the water that I shall give him shall be in him a well of water springing up into everlasting life"

(John 4:14).

Some people quit digging when they feel better. They become satisfied with what little seeps in or runs off someone else, when just a little more digging would open up the artesian well of Christ in their souls.

Let us each one pay the price to be a real well for Christ, so the water will be springing up into everlasting life.—Fred W. Parsons.



Conducted by W. T. PURKISER, Editor

If there be a "second salvation from sin" to make us eligible for entrance into heaven, many passages of Scripture seem to contain false statements (namely, John 5:24; John 3:36; I John 5:12; and Titus 3:7). As I see it, "full" salvation is final salvation (from wrath, at death). I have not been able to comprehend a partial salvation from sin. It seems to me that justification (salvation from sin and not from wrath) should be termed partial salvation—in that final salvation is not accomplished simultaneously.

First of all, no scripture contains a false statement. The verses you cite are all completely true.

I think your difficulty is that you have not understood that the sin problem in human life is a twofold problem. There is a sinful nature with which we are born, the result of Adam's sin in the garden (Romans 5:12-18; Psalms 51:5; Ephesians 2:3; Genesis 8:21—"imagination" in the Hebrew is *yetzer*, "form, frame, mold, purpose, impulse"). Then there are the sins—individual acts of disobedience and rebellion—of which we are personally guilty.

Some theologians to the contrary, I believe that *guilt* (liability to the judgment and wrath of God) relates only to sins committed. All are born sinful by nature as a result of Adam's sin. But one becomes guilty and is lost only because he personally chooses to go contrary to the law of God.

When we are justified, we are saved from wrath through Christ (Romans 5:8-9) and we become heirs of eternal life (Titus 3:7). We have become believers (John 3:36; 5:24) and continuing as believers shall not come into condemnation, but have passed from death to life. We have life in and through the Son of God (I John 5:12).

But this is not yet full salvation—not because it is not final, but because the

problem of racial sin, the sinful propensities, has not yet been dealt with. A person may be a babe in Christ, and yet carnal (I Corinthians 3:1-3). But as we walk in the light, we are led to a place of full consecration and cleansing (Romans 6:13; 12:1-2; II Corinthians 7:1; Ephesians 4:20-24; 5:25-27; I Thessalonians 4:7-8; 5:23; I Peter 1:14-16; I John 1:7).

So it isn't a matter of a "second salvation from sin." It is a matter of salvation from all sin, of which "sanctification of the Spirit and belief of the truth" are both part (II Thessalonians 2:13).

Nor is there a "partial salvation from sin." Justification is not partial salvation—it is initial salvation. It is complete forgiveness that delivers from the wrath of God, not only hereafter, but right here and now.

Behind all the complicated ways we try to argue around or explain it, the truth is really rather basic and simple: Free salvation is deliverance from the guilt and power of sins committed; full salvation is deliverance from the stain and struggle of sin inherited; final salvation is deliverance from a sinful world in which we are pilgrims and strangers, and the redemption of our bodies in the glory that is to be revealed in us (Romans 8:18-25).

Just how is the carnal nature eradicated and removed from our human nature? What scripture is there for this?

The carnal nature is eradicated and removed from our human nature by the cleansing and abiding fullness of the Holy Spirit (Romans 8:3-4).

This cleansing is symbolized in Scripture by fire (Malachi 3:2-3; Matthew 3:11-12; Acts 2:3) refining and purifying the soul. Other references affirming such cleansing are Matthew 5:8; Acts

15:8-9; Romans 6:6; II Corinthians 7:1; Ephesians 4:20-24; 5:25-27; I Thessalonians 4:7-8; 5:23-24; I Peter 1:14-16; I John 1:7; 3:3.

It should be said that by "eradication" of the carnal nature we mean nothing more and nothing less than the Bible means by a pure heart.

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