GODLINESS AND WORLDLINESS will not blend. Like holiness and sin, they are mutually exclusive. They may be near each other but they do not mix. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (I John 2:15). “For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?” (II Corinthians 6:14-16)

It is therefore necessary for the Christian to be in the world and not of it. For the sake of the world God gave His Son to redeem—He will not remove the Christian to save him. Instead God in answer to the prayer of Jesus sanctifies believers and keeps them in the world to illuminate and redeem it.

Finally, the Church must experience a threefold separation: from the world, from the worldly minded within the Church, and the ultimate separation at the judgment.

Deliverance from the world must be both outward and inward. If by exacting rule of thumb it is harsh, critical Phariseeism. It is inward separation by the “expulsive power of a new affection,” maintained by constant love of God and all He loves. To such a person questionable and contaminating pleasures are not alluring. The passion to possess worldly treasure does not enslave him. By the power of faith he is liberated and lifted to a heavenly life on earth.

There is also a separation within the Church. The visible never perfectly coincides with the invisible Church. There will always be the worldly minded who say, “Lord, have we not spoken for Thee, served Thee, and given to Thee?” They are reformed without being transformed by the renewing of the mind. They do not bear the image of the heavenly and they are not hid with Christ in God. When He appears, they will not appear with Him in glory.

The last separation will take place at God’s great judgment seat. The Judge will say, “Inasmuch as ye did it not to one of the least of these, ye did it not to me,” and, “These shall go away into everlasting punishment: but the righteous into life eternal.”

Christian separation is from the world and unto Christ. It is by emancipation, transformation, and elevation. It is freedom from the law of sin and death, the demands of social pressure, and the conformities that well-meaning people may expect. It is an inward deliverance so that the Christian is free to follow Christ according to His Word through the guidance of His Spirit.
Be ye stedfast, unmoveable (I Corinthians 15:58).

CHRISTIANS THE WORLD OVER seem to heed the above advice of the Apostle Paul. But they do it in various ways. Some obey the letter and spirit of it by standing firm on certain religious ground, while others are merely religiously stubborn! Their faith and dogmas are not rooted firmly in genuine, solid, biblical truths, yet they firmly adhere to them.

They are doing themselves and others about as much good as two mules which a farmer had hitched to his wagon. The mules balked, and the farmer connived a way to get them to move—he built a fire under them. The fire moved the mules all right, but only far enough to pull the wagon directly over the fire. Then they balked again, burning up the wagon!

God has always wanted His people to be certain about their salvation. He thundered His law from Mount Sinai so that the people could hear it with their ears. He then had Moses bring two tables of stone up into the mount, where He wrote the same commandments upon them so that the people could see them with their eyes. Thus the nation had two indubitable testimonies to the fact that the law was certain and sure.

Likewise today, God’s Holy Spirit always bears testimony to the Word of God—the Bible. The Spirit and the Word are never at variance with one another. The leadings of the Holy Spirit never seek to annul the written Word. Neither does the written Word ever contradict the directions of the Holy Spirit. They are in complete accord, and these two witnesses combine their testimonies to assure the Christian of the validity of his faith.

The world abounds today with those philosophers of religion who teach and preach nothing but uncertainties. They profess to have probed to the very bottom of every Christian tenet, and to have found nothing but confusion and uncertainty. “Ever learning, and never able to come to the knowledge of the truth” (II Timothy 3:7), these people remind one of the story about the eastern traveler lost in the hills of the Ozarks. He accosted a farm boy plowing in the fields. Calling the boy over to the fence, he said, “Son, I’m lost. Can you tell me which road leads to Joplin?”

“No, Sir,” the lad replied.

“Can you tell me how far it is to Fayetteville?” queried the confused traveler.

“Sorry, Sir,” said the boy, “I cannot.”

“Well, then,” continued the easterner (and now becoming a bit irritated), “could you direct me to Springfield?”

“No, Sir,” replied the boy with evident regret, “I just don’t know where any of these places are.”

“Humph!” fumed the stranger. “You’re kinda’ ignorant, aren’t you?”

“That’s right, Sir,” retorted the lad, “but I’m not lost!”

The Apostle Paul was no egoist, yet he uses the phrases of certainty, such as “I know,” “we know,” “knowing this,” “I am persuaded,” and the like, more than one hundred times. The Bible itself is literally pervaded with thousands of expressions which denote the certainty of experiential spiritual knowledge.

And here is a paradox: The problem of spiritual uncertainty many Christians find is not from their minds, though it seems to emanate from there. James said, “A double minded man is unstable in all his ways” (James 1:8). But he clarifies the source of this instability in 4:8, “Cleanse your hands, ye sinners, and purify your hearts, ye double minded.” The trouble stems from deeper down than the cranium. It can be found in that region just below the fifth rib!

It takes the blessed baptism with the Holy Spirit to purify the human heart (Acts 2:1-4; 15:8-9). But once purged of innate depravity, the mind is no longer torn with doubts relative to divine truths. The soul is not blown about with every wind of doctrine. In short, turmoil and strife caused by the “old man” of sin have ceased to exist, because the “rabble-rouser” has been done away with. Paul speaks of this in Romans 6:6, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

People like to be sure about important things. We want to know that property titles are clear. Is the car insurance paid up? Nearly everyone deems it important to have a physical checkup every year to be certain about his health. We call such people...
Prayer

When hours are long and paths are rough,
And night descends on me,
Help me, dear Lord, to put my trust
More faithfully in Thee.

And help me, Lord, when bright days come
With sunlight filigree,
To voice my thanks, to offer praise,
And give my love to Thee.

By ENOLA CHAMBERLIN

wise, for they make certain about important matters.

Are spiritual matters less important? Should the eternal issues of religion and the soul demand less attention? Should we not, above all else, make sure about these things? The only effective cure for spiritual instability and uncertainty is the Pentecostal experience of entire sanctification. Paul prayed for the Thessalonians that their hearts might be established "unblameable in holiness before God" (1 Thessalonians 3:13).

Once a man said to me, "Wilbanks, holiness people are fine folk, but they go to seed on sanctification!" That's right. And why not? The experience of entire sanctification is the best "stabilizer" for faith that the Christian Church has discovered within the past two millenniums!

By JEAN LEATHERS PHILLIPS

THE RANCHER SAID, "It’s a Meleagris."
I said, "It’s a pearl guinea."

The pertinent fact is that no matter what name we used, the bird was precisely the same. It was the size of a small domestic hen with the compact closely feathered body of a prairie chicken or sage grouse. Its color was a grayish blue, neatly polka-dotted with white, the neck plain. It wore a pointed hard-hat and conspicuous white wattles. The eye had a baleful stare, and the beak was strong and downturned. The call was raucous, a "kak-kak-kak-kak," well calculated to make a flock of them an excellent "watchdog" on any ranch.

But these birds are by no means the only things that are unchanged by the application of new or different names. Almost every journal one picks up has something to say about the "new morality." But take a hard look at it. It isn’t either new or moral, or even amoral. It is the same old immorality that undoubtedly began just outside the gates of Eden. No new name is going to whitewash it or ameliorate its tragic by-products.

Consider the phase of this so-called "new morality" that violates the seventh commandment, where the new name is most often applied. It is sometimes tailied "biologic need," sometimes "free love," or "companionate marriage," or "nobody’s business but ours."

But the ever-increasing tragedies of guilt and remorse and suffering—often to a third party, parents, or friends—plainly indicate that the new name may be a thin layer of whitewash but it doesn’t, by any stretch of imagination, wash white. The plain name God used in the seventh commandment is still His law, both in the Book and written into the framework of man’s being, not to mention our culture.

"Well, you see, I lose so much there that I have to make up for it here," explains the new approach.
in business. But is it new, and is it honest? Does it look the same in the darkness of night or are certain individuals being penalized for the sharp deals of others? Is this leveling up being done at the expense of conscience and can one say, “Thou God seest me,” across the table of double-dealing?

“Well, the conversation is always so full of other things I never get a chance to say anything about the Lord.” Or is it? Do you have something to say? Our translation into life may be the only Bible a host of people will ever read. Is it just modesty? Or fear of the face of clay? Or are you letting Him down, afraid of being thought naive in this so-called enlightened age? It is worth some long, hard thoughts. Could be a deathtrap.

“All the rest of the girls go there, so I allow her to go too.” But is it a place where Christ would be welcome and at home? Permissive child guidance or just following the herd? God gave parents and charged them seriously. Permissive? Or lying down on the God-given responsibility?

We all three work. We are so tired. Sometimes we just cannot go to prayer meeting or a whole week of revival effort. It takes so much to live nowadays.” The present-day materialistic outlook isn’t new or less dangerous than it was when Deuteronomy 7 was given to Moses as a warning to the people of that day. Material bread still doesn’t feed the soul and never will, regardless of how much of this world’s goods, its ease and comfort, one can draw to himself.

It is worth some long hard thoughts. Could be a deathtrap.

There are a lot of names that had better be let alone, unless more serious ones (than lie devised. I

MOSES AND THE SNAKE

By MILO L. ARNOLD, Richland, Washington

Imagine Moses, a dignified man of eighty years, on the run and being chased by a deadly snake! The whole thing started in an argument with the Lord.

God told Moses to go and lead the Hebrews out of Egypt, and Moses was afraid of the job. He was afraid he would start something he could not handle and would be hurt rather than accomplish his purpose. He wanted assurance, authority, and plain evidence. The Lord was trying to help him see that when God was on his side things were different.

When Moses complained that he had neither equipment nor ability for the project, the Lord asked what it was he was holding in his hand. It was a plain wooden staff which he had cut and shaped for his use in herding sheep. The Lord asked him to throw it on the ground, and when he did, it immediately became a snake.

This was not a harmless garter snake, for Moses knew snakes after spending forty years in that area. He recognized this as a deadly, dangerous one. Not only so, but the snake took out after him and he ran from it. Doubtless he thought of the fool he had been to create such a monster and then have to run from it. That snake had been only his staff until he obeyed God and made something else of it.

The Lord watched him cavort over the rock piles and around the brush a bit and told him to pick it up by the tail. Imagine, picking up a deadly snake by the tail! That is not the way smart people handle deadly snakes! A man would be a fool to grasp him that way. The way to handle a deadly snake is to kill him or to fork him just behind the head and pick him up as close to the head as possible.

Moses daringly, gingerly, and cautiously maneuvered into a position where eventually he could grab the reptile’s slithering tail and—presto! the snake was his staff again and was something he could handle.

Did you ever mind God, only to find that you had created something too big to handle? Did you ever do what God led you to do, only to have the thing begin to chase you? Did you ever set out to do something really good for the Kingdom, only to find shortly that you were about to be bitten by it? The simple staff we carry may often be God’s way of showing us that when He commands us to do something He will see us through.

If Moses had refused to command his fears and pick up the snake by the tail, he would have been running the rest of the day. He would never have learned his lesson. The lesson is not just that God can turn the rod into a snake, but that He can
make it possible for us to take command of it. He'll help us grab it by the tail.

Most of us have at one time or another done what we believed to be the will of God, only to find it slithering back at us, showing its fangs. It would be easy to run, but it would be better to obey and grab hold of it again. When we do take hold of it, however, we'd better grab it hard, take a good grip, and hang on; for the thing may wiggle and squirm awhile before it stiffens into a staff we can lean on.

Most people who lead the way in great adventures find themselves creating a snake now and then. The men who discovered and harnessed electricity were accused of creating something that would kill people as mousetraps kill mice. However they grabbed hold of it and made it work for them. The men who developed atomic energy discovered they had a deadly snake on their hands, but now we must learn to make it work for us. The men who invented airplanes were accused of being murderers, but they made the planes safe for daily use.

The people of God will never do anything very worthwhile without creating potential dangers. We can’t lead churches forward without creating fear. We can’t build buildings without incurring debts. We can’t develop new leadership without risking the ill will of the old. We can’t operate a contemporary program without unsettling some traditions and running the risk of disturbing a hornet’s nest.

The most reassuring thing for the people of God is that, if God guides us in casting down our staff, He will help us pick up the snake. If He calls us to deliver His people, He will help us meet the problems which arise in the performance of our duty.

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**BIBLE QUIZ ON TREES**

*By OVELLA SATRE SHAFER*

THAT TREES WERE USED for various activities and in varied ways is evidenced by these questions based on the Bible. As a family, see how many of the trees you can name—then check the reference to see how correct you are.

1. What tree is spoken of as the king of trees? (Judges 9:8-9)
2. To what tree does the Psalmist compare a wicked person? (Psalms 37:35).
3. On what kind of trees did the Israelites hang their harps while in Babylon? (Psalms 137:1-2).
4. Nathanael was under what tree when Jesus first called him? (John 1:48).
5. David was to attack the Philistines on one occasion when he heard a “sound of a going” in the tops of what trees? (II Samuel 5:24).
7. From what kind of tree did Aaron’s rod come? (Numbers 17:8).
8. A lover was compared to what kind of a tree by Solomon in his writings? (Song of Solomon 2:3).
9. Absalom lost his life when his head was caught in what tree? (II Samuel 8:9).
10. After fleeing from the wicked Queen Jezebel, under what tree did Elijah rest? (I Kings 19:4).
12. Ship boards were made from what tree? (Ezekiel 27:5).
13. The city of Jericho was named for and famous for what trees? (I Chronicles 28:15).
15. What wild tree was to be grafted? (Romans 11:24).
17. What three kinds of trees were used to burn incense under because they cast such good shadow? (Hosea 4:13).
18. The branches of what trees were cut and waved as the people went forth to meet Jesus? (John 12:13).

(If you could answer fifteen of these without help, your general Bible knowledge about trees is very satisfactory.)
"OH NO! The tire is flat!"

The grim look on my father's face as he gave us this news was magnified into one of horrified dismay by the dramatic expressiveness of his youngest daughter. It was so hot! And now a flat tire! It was an annoying misfortune and I was disgusted! Most ungracefully, I flounced out of the car as my father set himself to work. My mother stepped from the car and looked about her.

"Oh, isn't it beautiful?" she breathed.

Amazed at her reaction, I followed her gaze and saw a hill at the side of the road covered with yellow flowers.

"What are they?" I asked.

"Dandelions," Mother answered. "Come on. We'll have time to gather a bouquet."

We jumped across the ditch and were soon in the midst of a sea of gold—loving, pulsing gold. The softness of the flowers provided pillow cradles for little birds passing by. Their quivering, moving rhythm was enchanting to the heart of a little girl. I filled my arms with their windswept satin and covered my face with their color.

All too soon, the tire was replaced and we were called to the car. On the way, my mother paused to show me a birds' nest in a roadside tree. My father lifted me high so I could see the tiny creatures lying peacefully asleep within the round circle of their home.

And then we clambered into the car with our arms full of beauty and our spirits refreshed. Mother looked at me and smiled. "Use your misfortunes as stepping-stones to happy things!"

She lay on a bed of pain. She could not move her body without assistance.

In the kitchen I was learning the art of making corn bread, for since her active hands had been stilled I, at age fifteen, was becoming head chef.

When Mother called me, I ran into her room to help her change positions. But instead of asking for relief, she said triumphantly: "I've done it! Now I want you to listen!"

And so I stood at the foot of the bed and listened while she quoted the entire fourth chapter of Philippians. When she finished, her eyes shone with the pride of accomplishment: "All twenty-three verses," she said, "without a bobble! How about that?"

My eyes misted as I looked from her pain-lined face to the pages of paper tacked on the wall at her side. There were neatly typed portions of Scripture and poems of inspiration which she memorized during the long, lonely hours of suffering.

She followed my glance: "I never had time to memorize all of these wonderful things before. And how I have longed to do so! But with such busy hands I could not fill my heart to its fullest—and now—" she ruefully looked at her stiffened hands and smiled, "I have plenty of time to fill my heart."

"Use your misfortunes as stepping-stones to happy things!" I echoed her oft-repeated phrase.

She was delighted. "That's it, Darling! Life can always be filled with joy when we are in His presence. Even though we don't like our misfortunes, they can be turned to gladness when we know that He is near!"

She motioned for my help, and as I eased her over on her side, her smile triumphed over the human agony and she said: "I guess Paul phrased it best, 'I have learned, in whatsoever state I am, therewith to be content' (Philippians 4:11)."

Because I Prayed

Because I prayed, somehow I knew
That God had come to help me through.

Because I prayed a simple prayer,
God heard my cry and eased my care.

Because I prayed, I felt God's aid;
I suddenly was unafraid.

Because I prayed, God paused to hear
And filled my heart with hope and cheer.

Life's pressures pass and tensions fade
And there is peace when I have prayed.

By JACK M. SCHARN
IT MAKES A DIFFERENCE!

By W. M. DOROUGH
Pastor, Big Spring, Texas

THE TROY MARTINS were a young family. He was twenty-three; she was eighteen; and there were two small children.

Sin had already taken its toll on this small brood. The home was threatened. Neither husband nor wife possessed a real faith. Both had tried to reform their lives on several different occasions, but it always failed. They seemed to have no willpower and no character to assume spiritual and moral responsibility. They attended church when they were visited often, but that was about as far as it went.

Then in a summer revival at the Big Spring Church of the Nazarene—it happened! They were both genuinely converted. They were made new creatures. "Old things" had truly passed away; "behold, all things are become new."

Then soon, very soon (during the same revival), Mr. Martin had a conference with the pastor and evangelist. With his permission I quote you what he said: "I've tried to live right before, but this time it is different. The Holy Spirit has changed me. He has also shown me that, if I am to live a truly victorious life, I must make a complete consecration of my redeemed all and allow the Holy Spirit to cleanse and fill and empower my heart and life. I want to be sanctified today, and I have already made up my mind to tarry in prayer until the work is done."

So very calmly and with cool calculation Troy made an entire consecration. By faith he trusted the Holy Spirit to sanctify his soul. Just as calmly as he had knelt he arose and testified that he was sanctified wholly.

What a change! Homelife was different. Both pulled in the same direction now. There was evidence of real happiness and joy. Mr. Martin witnessed on the job and off the job wherever he could make an opportunity. He attended every function of the church—even the special prayer and fasting meetings. It seemed he could not do enough for his wonderful Christ. He began to tithe his income and give offerings. He would bring people with him to church each week and pray for them until they too would find his Christ.

In a few weeks Troy was called to preach and today is enrolled in college preparing for the ministry.

"PRESCRIPTION FOR PEACE"

By SYLVAN F. STARKS
Nazarene Layman, Independence, Kansas

JESUS used the phrases "Fear not," "Let not your heart be troubled," and "Peace be unto you" interchangeably. They all speak of the divine purpose for the soul of man—the total absence of fear, and the abiding presence of peace.

Fear and peace cannot exist together in the heart of man. The basic root of all fear, in the broad sense, is the feeling of insecurity. The basic source of peace is the awareness of security. It's as simple as that!

But the Bible teaches that there is a difference between the peace that the world affords and the peace that Jesus gives. Likewise there is a difference between the fear of physical harm and the fear of judgment or the wrath of God. Then, too, the Bible speaks of a reverential "fear," which is an element of love, and irrelevant to the fear we are considering here.

Our nation has never achieved a higher plane of prosperity, scientific progress, education, and military power. Yet never has it suffered more from fear in the hearts of its people—fear born of insecurity. Insecurity in the home; in occupation and income; in health; in local, national, and international human relations. The toll of fear is reflected in the number of its victims found in doctors' offices, and in hospitals, mental institu-
tions, and prisons. Multitudes are outside these institutions only because of the temporary symptomatic relief provided by hundreds of varieties of drugs and sedatives.

While the medical profession works overtime and the drug industry pours out its pills, the Great Physician still offers the best prescription of all: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27). “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33).

What a revolution there would be in the physical, social, and political realms of the world today if more people began taking this divine prescription! Jesus not only wrote the prescription, but He compounds it himself from His great storehouse of such ingredients as “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance”—and labels it, “Grace.”

This peace that Jesus gives is more than a philosophy or an attitude. This divine “eternal security” is not wishful thinking tethered to an initial experience or ritual. It is the vibrant, conscious reality of grace provided by the indwelling presence of the Holy Spirit through obedience and faith.

The power of positive thinking is not in the “thinking,” but in believing what we think, and putting that faith into practice and action. This is the essence of true peace—the essence of security—the essence of the “victory that overcometh the world.” Jesus told His disciples, “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you” (John 16:7).

Never Underestimate Your Influence

By DAVID L. FLETCHER, Bethany, Oklahoma

A MAN NEVER KNOWS what effect his life has on others. Although he may feel that his actions are totally insignificant, yet we are certain that this is untrue. We would surely be astonished if we only knew how many pairs of eyes are focused on us from day to day. And we would tremble, too, for this places on our shoulders a tremendous responsibility not to fail those who look to us for the answer.

Some individuals have exerted such powerful influence that literally millions of lives have been touched and changed—whether for good or evil. To possess such a dynamic personality is a rare gift. Yet each of us, during the course of a lifetime, will cross paths with hundreds, perhaps thousands, of common people engaged in the complex process called living. And we hold in our hearts the answers to many of the problems they face.

Whether we speak a kind word or remain silent, whether we lend a helping hand or walk by with apparent unconcern, whether we present a warm heart or a cold shoulder to our neighbor in need—our actions are still making impressions that may be revealed only by eternity.

Our influence is not measured by what we say or how loudly we say it. Some of the most effective sermons have not been preached from pulpits. They have been presented eloquently through the lives of men and women who have felt that doing is really more important than saying. One of the most stalwart Christian gentlemen I know is a man who says little, but what great messages his life gives! This is the kind of witness that makes a worldly crowd cease its scoffing for a moment and admit that perhaps there is something in this religion after all.

God does not expect the impossible from us. He does not expect all to be singers or preachers or teachers; He expects every man just to be himself. But He has given to each of us a job that only we can do, and He expects us to do it. It is a great plan in which each of us plays a vital role. If we are successful in accomplishing our part of this great plan, our lives will be fruitful and truly satisfying, and, most important, the testimony we leave behind will live on.

So never allow yourself to imagine that your life is unimportant; that your actions will be unnoticed, your words unheeded. For so long as you live among men, your life must count for something, and it is up to you to make it count for eternity.
By DELBERT T. MORSE
Pastor, First Chinese Church, Los Angeles, California

THE FATHER’S HEART

HIS SUMMER SLACKS and sport shirt were heavy with dripping water; it oozed from his shoes. But in his strong arms was his son, a four-year-old boy, wet, pale, occasionally shivering with a gasping breath, but alive.

Little Danny had been playing in the warm water of a desert lake. As he stepped backwards, a sudden slope caused him to stumble and lose his balance. The weight of his own struggle forced him farther back and into water too deep, and it closed in over his head. A four-year-old boy, scared and struggling, but unable to save himself!

The young father and mother were sitting on a nearby rock, enjoying the warmth of the late afternoon sun and watching their four young children in happy play. They saw their young son stumble, also his struggle for solid footing; and in that moment of peril the most important thing in their world was the life of a four-year-old boy. A little boy was struggling against forces which he could not overcome without help. But a father and mother who loved him were watching, and moments later that father was carrying a scared but living boy out of the water to the safety of love and family.

The struggles of life continue with the passing of the years. They are just as real and as powerful as those that little Danny faced that evening in the desert lake. We splash along in the shallow waters of life enjoying the careless contentment of material happiness; life is good and our worries are few. Then suddenly disaster strikes. We struggle, but each effort seems to force us deeper into the waters of despair. They close over us and no one is there to help.

But wait! Father is watching, a Father who loves us. “For God so loved the world [you and me], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). And along the shores of the struggles of life we see Jesus. In His strong arms are hope and love and life and victory. The dark waters of despair give way to new heights of joy and true happiness.

That night a happy father and mother with four children drove back home over a desert road with

With these thoughts in mind, we ought to lay aside our whips as we go out to win a lost world for Him. Some may need the whip, but they are few. The multitudes today need love and to know that One with power to transform their lives has already died for them because He loved them. He not only died, but through divine power was resurrected and today stands on the portals of heaven with outstretched arms, like a loving Father bidding all who will to come home!
a new understanding of the value of life. Also a
new depth of love and praise filled their hearts.

Danny is my boy. I saw him as the water closed
over his little form. I will never forget a four-year-
old boy, wet, pale, shivering with an occasional
gasping breath as I carried him out of the water
and back to life. He is my son.

For a few short, wonderful years we know this
joy of an earthly home. As parents, we work and
struggle to provide a safe and happy home for our
children. But the journey of life is short, the boys
and girls become men and women, and they go
away to travel their pathways of life and to build
their own homes.

The passing years not only separate the family
group, but also carry each one of us ever closer to
the inevitable waters of death. There will be a
vacant chair and there will be an empty bed. We
struggle and reach out, but each effort carries us
deeper into the dark water.

But wait! Father is watching, an eternal Father
whose heart is love. His strong hands reach down
into the water and suddenly we find life, love, and
home. “And God shall wipe away all tears from
their eyes; and there shall be no more death, neither
sorrow, nor crying, neither shall there be any more
pain: for the former things are passed away”
(Revelation 21:4).

ONE of Charles Wesley’s
greatest contributions to the
music of the Church is the hymn
“A Charge to Keep I Have.” The
words are personal, penetrating, and
challenging. We cannot sing them without
feeling an awakening of conscience, a stirring of
feeling, and a quickening of pulse.

The first two verses beautifully present the chal­
lenge that all sincere Christians should accept to­
day as they endeavor to do God’s will:

A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

“To serve the present age”—here is our summons
to service!

In the third chapter of Acts we read of the visit
of Peter and John to the Temple at the hour of
prayer. Here were two Christian men who realized
the need for spiritual growth and communion. At
the gate of the Temple they were confronted by
a man with yet another need. Peter and John,
with true spiritual discernment, recognized that,
more than physical healing or financial assistance,
the man needed Christ.

So it is today! We, as servants of this present
age, have a responsibility to point men to the only
adequate answer to man’s basic need—not greater
bombs, not larger missiles, not negotiation, not
material security—but Christ.

Our responsibility is more than living as Chris­
tians in isolation. It is more than monastic medi­
tation. It is rather the radiant life, the willing
service. We are His witnesses, His means to turn
men from darkness to light, from sin to glorious
freedom. God help us to do more than just talk
about winning men to Christ.

The story is told concerning four angels who
came to God when He was creating the world,
each with a question. The question of the first
angel was a good one, “How are you creating the
world?” It is this question of “how” that has
prompted scientists to work untiringly in many
areas of investigation.

The second angel’s question, “Why?” is likewise
admirable. Who of us has never entered the specu­
lative realm of the philosopher with the baffling
query, “Why did God create us and our world?”

We condemn the question of the third angel,
“May I have it when you finish?” Yet how charac­
teristic it is of our “age of accumulation.” Individ­
uals and nations are redoubling their efforts to
acquire material possessions and to achieve greater
power.

The fourth question is that of the Christian,
“Can I help?” It is beautifully portrayed by the
mission and ministry of Jesus, who “emptied him­
self, taking the form of a servant.” It is echoed in
Paul’s words of conviction and consecration, “Lord,
what wilt thou have me to do?” (Acts 9:6)

Here is our summons to service! Let us give
ourselves willingly, gladly, to Him—and ask, “Lord,
what wilt thou have me to do?”
The Church and the Crisis

Christianity is a religion of crisis. It was born in times of crisis. It has weathered the collapse of civilizations. It will not fail in the many-sided crisis of the present.

In fact, times of crisis are made to order for the preaching of the gospel. When men are lulled to sleep in false security, when they are smug and complacent in the course of events, they lose their sense of need and their ears become deaf to the voice of the Spirit.

There is little sense of security in today's world. However our age may be described, it cannot rightly be called an age of smugness and complacency. Few people are sure of themselves now.

The factors which have conspired to bring the present sense of crisis are many, and may be variously described.

There is the unremitting pressure of Communism around the world, incarnating the demonic powers which may well ultimately produce the Antichrist.

There is the population explosion with the result that Christianity is fast becoming a minority religion.

There is the collapse of moral standards, the so-called “new” morality which turns out to be nothing more than the old immorality dressed up and sent to college.

There is the shifting culture, away from Western and white toward Eastern and colored.

Religiously, there is the ecumenical tide, one tragic facet of which is the conclusion—conscious or otherwise—that the towering heights of Christian conviction can be levelled down to the plane of amiability and human agreement.

Permeating all our modern life is a general sense of aimlessness and lack of direction. This may reveal itself either as a planless, day-to-day drift or a fatalistic surrender to circumstances.

It all adds up to the conclusion that the needs of this age cannot be met on the plane of the human. The disease is too deep, the sickness too far gone, for the shallow salves of man’s wisdom.

One of England’s great statesmen, William E. Gladstone, expressed in his day the arena of contest so evident in ours. “I am convinced,” he wrote, “that the welfare of mankind does not depend on the State and the world of politics; the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose and over a wide field upon the greatest treasure of mankind, the belief in God and the Gospel of Christ.”

IN THIS SETTING stands the Church of the living God. Its strength and influence do not depend upon its numbers, although numbers are important since statistics are really souls. Its effectiveness is not measured by its wealth, its property, its education, or its culture.

God’s kingdom in this world, like the second Temple of Zechariah’s day, is built “not by might, nor by power, but by my spirit, saith the Lord of hosts” (Zechariah 4:6). The power of the Spirit is not always spectacular. It is always effective.

One of the great challenges facing the Church in the crisis of these times is to move with the Holy Spirit in an all-out offensive against entrenched evil. When Jesus spoke of the Church He was building, He said a remarkable thing about it. “The gates of hell shall not prevail against it” (Matthew 16:18).

There are those who have read into these words a last-ditch, back-to-the-wall defense of outnumbered and almost overwhelmed saints against the offensive thrust of the enemy. The opposite is their intention.

The gates of the ancient city were the most carefully defended and strongly fortified points along its walls. Christ did not intend His Church to be on the defensive. He was speaking of an attack on evil against which hell itself would be powerless.

Someone has told of a missionary who returned to his homeland during the Moody-Sankey era when the song “Hold the Fort” was popular among evangelical Christians. He listened to its “dig in and die” determination to hold on, and stood it as long as he could. Finally he protested, “Hold the fort—nothing! Our business is to storm forts!” And he was so right!

We must never forget that, while our battle is grim and sometimes desperate, it is a battle with a defeated foe. It is, so to speak, a “Battle of the Bulge,” that bitter and bloody campaign that came just before V Day and the collapse of the Third Reich. As Oscar Cullmann put it so strikingly, the Allied victory in World War II was not won at V Day. It was actually won at D Day, the breaching of the continental defenses on the beaches of Normandy.

For the Church, D Day is already past. It happened at Calvary and in the Garden of the Empty...
THAT CRISIS IS UPON US none can deny. As Roger Hazeldon summed it up, “It is a shaken and a shaking time, when props are gone and guards are down, leaving no place on which to stand or stay. How indeed can anyone take the true measure of our age without reckoning with this vacuum of conviction, this homelessness and rootlessness, this windswept barrenness of soul? A late-autumnal mood is upon us, and the leaves of old and new faith are falling fast.”

This is a great time to preach the Christian message. In the Bible we have “the charter of liberty, the foundation of civilization, the chart and compass of moral and spiritual life.”

A watered-down, halfhearted, permissive liberalism will not do. But the rugged, clear certitudes of the gospel of Jesus Christ are still the miracle-working power of God for salvation to every one who believes. The Church lives in a world of crisis, not to be cowed, but to be conqueror “through him that loved us” (Romans 8:37).

**“The High Cost of Loving”**

“The High Cost of Loving” is the title of an article by Laton Holmgren in connection with the work of the American Bible Society. It lays before us an important fact of the spiritual life.

From one point of view, nothing seems cheaper than “love” in our loose and sex-crazed age. The word has been so debased as to stand for the grossest sort of selfishness and indulgence. It is tossed out lightly in popular speech and song with scarcely a shade of its real meaning.

Yet love is a term with great depth and meaning. It makes great demands. It involves giving without calculation or measure. It means total involvement in the welfare of its object.

The best possible example we have of the high cost of loving is seen in the love of God. That “God so loved...” he gave” measures not only the quality of the love, but its extent. For it is harder for a father to give his son than it would be to give himself.

God’s love cost Him His Son, given not to be kept saved. Many lose communion with God by compromising with sin—many more by losing their love and becoming harsh and uncharitable.

But we should not consider the high cost of loving without also weighing the great satisfactions that come from a Godlike caring. Love is not only strong in its working. He said, “I wouldn’t do that for a thousand dollars a month.”

A tourist observed the difficult and unpleasant circumstances under which a missionary friend was working. He said, “I wouldn’t do that for a thousand dollars a month.”

The high cost of loving is matched only by the high values it yields. Love alone is “stronger than death.” Faith will give way to sight. Hope will become realization. Love alone “endureth for ever.”

**LOVE IS COSTLY** to us as it is to God and to Christ. True, we may express the sentiment without the substance and do it without cost. But we know as we do this that we are deceiving no one. One cannot love without caring. One cannot care without being involved, without pouring out his very life.

God’s kind of love does not come naturally to the human heart. It is caught only by contagion. John said, “We love him, because he first loved us” (I John 4:19).

It is said that Tigranes, king of Armenia, was taken captive by the Romans under Pompey and with his wife and children was led before the conqueror to receive the sentence of death or, for the family, what would be worse than death. In Pompey’s presence, Tigranes pleaded that he alone might suffer, and that his dear ones might go free. So moving was this spirit of self-sacrificing love that the Roman ruler ordered the release of the entire family. As they returned home, Tigranes said to his wife,

“What did you think of the Emperor?”

“Indeed,” she said, “I never saw him!”

“You never saw Pompey? Where were your eyes?”

“They were fixed,” the wife said softly, “upon the one who offered to die for me!”

**LOVE MUST BE NOURISHED** if it is to live and grow. The flame must be rekindled and fed when it flickers low. The Ephesian church lacked nothing in activity and zeal for the truth. Yet Jesus said, “Nevertheless I have somewhat against thee, because thou hast left thy first love” (Revelation 2:4).

B. T. Roberts, holiness pioneer and early leader of the Free Methodist church, used to say, “It is a great thing to get saved; it is much greater to keep saved. Many lose communion with God by compromising with sin—many more by losing their love and becoming harsh and uncharitable.”

But we should not consider the high cost of loving without also weighing the great satisfactions that come from a Godlike caring. Love is not only rewarding; it is also rewarding.

A tourist observed the difficult and unpleasant circumstances under which a missionary friend was working. He said, “I wouldn’t do that for a thousand dollars a month.”

The missionary quietly replied, “Neither would I. But for the love of Christ, that’s different.”

The high cost of loving is matched only by the high values it yields. Love alone is “stronger than death.” Faith will give way to sight. Hope will become realization. Love alone “endureth for ever.”
HOME MISSIONS
ORVILLE W. JENKINS, Secretary

Changes in Alaska Pastorates
Rev. and Mrs. Charles Powers and family have returned to “the lower forty-nine” after pastoring in Alaska for eleven years. Brother Powers led the Totem Park congregation in Fairbanks from its beginning and through several building programs as the congregation grew. For the past three years he has been the pastor at Sitka. The Powerses have been forced to return because of Mrs. Powers’ health. The climate seems to be a principal factor, but your prayers in her behalf will be appreciated.

Rev. and Mrs. Arden Sickenberger and family have also concluded their ministry of over nine years in Alaska, as pastors of the Minnesota Avenue Church in Anchorage. Brother Sickenberger is the new pastor for the Lakewood Church in Tacoma, Washington. These men have been among our finest pastors on the Alaska District and their loss will be felt greatly. Rev. Aubrey Ponce, who has served on the Alaska District previously, is returning to pastor the Sitka church. Rev. Al Miller is the new pastor at Anchorage Minnesota Avenue.

WORLD MISSIONS
E. S. PHILLIPS, Secretary

Will You Help Me Lift My Load?
By MARY E. ANDERSON, India
This was the wisest question he asked. He was just a little boy, along the road. But he had been carrying a heavy head-load, and had put it down, to rest. Now it was too heavy to get it back onto his head. So as I passed by, he asked help. Who could refuse a little boy, to help him lift his load?
Do you know that all of your missionaries are carrying heavier loads than they can manage? We need your help, friends, in prayer. And how often we feel that lift of love that comes because you pray!

Sometimes you do not receive much in the way of reports of your praying, but we receive the support that comes in the lift of your heart.

May God bless you, one and all, as you work with us for the Kingdom.

God Came to Youth Camp
By EDNA LOCHNER
Pigg’s Peak, Swaziland
Rev. Ndlovu, our youth camp speaker, preached on the Holy Spirit from the first sermon to the last. As a result, God came and the young people were praying on their own in the dormitory until 1:30 a.m. the last night of camp. In one service one girl stood weeping, saying, “I have been doubting whether there is a Jesus, but tonight I have met Him. There is no longer a doubt, for He lives right now in my heart.” Testimonies such as this one is why your missionaries are in a disturbed Africa today. Christ is the answer, and as never before we need God’s answering upon us as we live among the people of our calling. I believe God has special blessings for us in 1965, and my prayer is that He shall bless the home church as well. Thank you again for every prayer, every letter, and every dollar.

Newly Arrived
Little Miss Brenda Sue Wilson arrived in the home of Rev. and Mrs. Stanley Wilson, Philippine Islands, on March 6, 1965. She is a happy, healthy little girl.
Kian Mark Holstead was born June 21, 1965, in Taiwan. His parents are Rev. and Mrs. John Holstead.
Richard Lynn Pease was born in India to Rev. and Mrs. William Pease on June 29, 1965.

Approved Special Needs for Overseas Fields
In January the General Board approved some special needs for our overseas fields for 1965 which could not be included in our approved, regular mission field budgets.

These special needs are usually property items, and individuals, churches, and districts can give to help provide these specials. Such missionary giving is above the regular giving to the General Budget, but they are approved specials which count on the “10 percent” giving of the church.

These items are greatly needed. Perhaps you or your church cannot give the total amount to meet one of these needs, but you can share by giving at least some. Or maybe you would like to underwrite the total amount of one of these specials. Why not write the Department of Home Missions for further information on any of these or for a list of all approved overseas home mission specials? Here are the most pressing needs:

AUSTRALIA
Our two Greek churches in Melbourne and Sydney need buildings $2,500

ALASKA
The Chevrolet “Carryall” car at Nome which has been used for sixteen years is worn-out and must be replaced $2,500

CANAL ZONE
The Ancon church has just been granted a location for the erection of a church building and parsonage. $5,000

GERMANY
Our newest church, at Hannover, is purchasing property and renting a portable building so that services can be held in the neighborhood where the church building will later be erected ($500 has been received toward this special). Balance $3,500

SOUTH AFRICA
The Bulawayo, Rhodesia, church needs to acquire property ($1,500 has been given). Balance $2,000

The former post office building in Shelburne, Ontario, Canada, will soon become the Shelburne Church of the Nazarene on the Cananda Central District. This valuable piece of property was acquired from the Dominion Government after a new post office was built. The substantial building, which, when remodelled, will have a sanctuary seating over 150, adequate Sunday school space, offices, an apartment, and a tower housing the town clock, was purchased at only a fraction of its estimated value. Pastor L. E. Sparks raised enough for the building in one service, and when the old church property is sold, they will have adequate funds to remodel and improve this building.

Post Office Becomes Church of the Nazarene

The Church At Work
OMING MISSIONARIES

Rev. and Mrs. Samuel Heap are on furlough from Guatemala. Their address is 3809 No. College, Bethany, Oklahoma.

Mr. and Mrs. Bartlett McKay are on furlough from Japan. Their address is c/o W. C. McKay, 1209 So. Powerline Road, Nampa, Idaho.

Rev. and Mrs. Philip Steigleder are on furlough from Africa. Their address is 1971 Olive Way, Dinuba, California.

Rev. and Mrs. Artecle Coolidge have returned to Argentina. Their address is Las Heras 350, Bahia Blanca, Argentina, South America.

Miss Elva Bates has moved to Church of the Nazarene, P.O. Idalia, Via Piet Relic, Transvaal, Republic of South Africa.

Miss Nita Clegg is now at Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Thomas Ainsough are on furlough in England. Their address is Missionary Guest House, College Walk, Selby Oak, Birmingham, England.

Rev. and Mrs. Roy Copelin are on furlough from the Philippines. Their address is 1852 No. Sierra Bonita, Pasadena, California.

Miss Jean Darling is on furlough from India. Her address is c/o Mrs. Emily Darling, Box 223, Lucan, Ontario, Canada.

Rev. and Mrs. Ernest Eades are in the States on furlough. Address them in care of the Department of World Missions.

Miss Bernadine Dringenberg is home on furlough from Taiwan. Her address is 111 Groveland, East Peoria, Illinois 61611.

Rev. and Mrs. Harry Flinner have returned to Peru. Their address is Apartado 193, Chiclayo, Peru, South America.

Rev. and Mrs. Charles Gates have returned to Brazil. Their address is Caixa Postal 1008, Campinas, Sao Paulo, Brazil.

Dr. and Mrs. Cecrette Howard have moved to 137 Jeanette Drive, Laredo, Texas.

Rev. and Mrs. Cleve James have arrived in Puerto Rico for their new term. Their address is 1220 Annuigarravides, Club Mariner, Rio Piedras, Puerto Rico.

Mrs. and Mrs. Wayne Knox are in Trinidad. Their address is P.O. Box 1245, Port of Spain, Trinidad, West Indies.

Mrs. Wanda Knox and children are home on furlough from New Guinea. Their address is 305 S.E. 45th St., Oklahoma City, Oklahoma.

Rev. and Mrs. James Kratz are home on furlough from Brazil. Their address is 3112 S.E. 63rd Avenue, Portland, Oregon.

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Miss Mary McKinlay is on furlough in Scotland. Her address is 92, James Campbell Road, Havill, Ayr, Scotland. She will visit the U.S. in August.

Miss Mary Miller is on furlough from Peru. Her address is 4117 No. Ashbury, Bethany, Oklahoma.

DISTRICT ACTIVITIES

Northeastern Indiana District Assembly

The twenty-third annual assembly was held June 30 and July 1 at the campgrounds east of Marion, under the anointing of the Holy Spirit, and the counsel and challenge of Dr. George E. Eton, general superintendent. He presided with grace and dignity.

A spirit of love and unity prevailed when Dr. Coulter presented a love offering in excess of $1,300 to Dr. Paul Updike, district superintendent. Dr. Updike’s report was filled with victories: Total raised for the year, $1,479,775, of which amount, $159,884 was given for world missions. There were 489 members added to the churches by ordination of Benjamin Ketterling, and recognition of elder’s orders of Lester Arndts, laymen.

At the close of Dr. Updike’s report an impressive musical service was conducted in honor of the home-going of Mrs. Mary Updike, wife of the superintendent. Over $2,600 was received in cash and pledges during the missionary convention to build a memorial chapel in British Honduras in honor of Mrs. Updike.

Electors to the advisory board were David B. Greek, Harold E. Friddle, John C. Wine, ministers; James E. Hunt, Jack Snowden, and Darrell Zimmerman, laymen. Rev. John C. Wine was also elected district secretary, and Rev. Jesse R. Martin was elected district treasurer to fill the vacancy created by the death of Rev. M. K. Millikan.

In a beautiful service Dr. Coulter presented elder’s orders to Robert A. Barkley and Franklin D. Garton; and Rev. Lloyd P. Linden and Rev. Donald T. Martin had their elder’s orders recognized, coming from other denominations.—NORMAN E. ANDERSON, Reporter.

South Dakota District Assembly

A spirit of encouragement and optimism pervaded the twenty-sixth annual assembly, June 23 and 24, at Mitchell First Church.

Dr. Hardy C. Powers, presiding general superintendent, delighted and challenged the conference with these words: “God is on the move. We are just beginning to break the surface of His great activity. The world is filled with hope.”

The assembly’s attendance of 1,101 set a new record, with an average daily attendance of 501. The annual meeting voted $1,417.60 for the Saturday night program, and $1,101 for the missionary work of the year.

At the close of the assembly, Mr. and Mrs. Walter F. Powers and Evangelist Charles R. Mittlhoff were mightily used of God, as the altars were lined with seekers from service to service. Willis and Velma Baldwin were a blessing with the music, and Rev. Mrs. Eva M. Peet had charge of the children’s services. Attendance was better than usual.

Business of the week included the unanimous election of Rev. Herbert Ketterling to his first full term as district N.Y.P.S. president; Rev. Walter T. Dodson reelected as district church schools chairman; and Mrs. Harry F. Taplin was unanimously reelected as district N.W.M.S. president.

District Superintendent Harry F. Taplin is serving on an extended call. He reported many churches in the process of building, with most of the churches having had a good financial year.

Elected to the advisory board were David E. Figg and Wilbur T. Dodson, elders, and Merwin Morehead and Virgil Arndts, laymen.

Highlight of the assembly was the ordination of Benjamin Ketterling, and recognition of elder’s orders of Lester A. Myers, coming from another denomination.—DAVID E. Figg, Reporter.

OKLAHOMA CHURCH REBUILT—Following a tornado a year ago, the Nowata (Okla.) church, which was heavily damaged, has been rebuilt at a value of $35,000 with a total indebtedness of about $10,000. The new building is air-conditioned, and will seat about one hundred fifty people in its main auditorium. Rev. James Moore is pastor.

FLORIDA CHURCH DEDICATED—Dr. John L. Knight, Florida District superintendent (right), recently dedicated before a capacity crowd the new High Springs (Fla.) church and facilities valued at $40,000. Rev. John A. Snider, pastor, is with Dr. Knight.

AUGUST 11, 1965 • (527) 15

NORTH DAKOTA DISTRICT

Shouts of victory echoed throughout the North Dakota District Camp at Sauver during the annual camp meeting and assembly week. June 28 to July 4, with scores of seekers finding victory at the altar of prayer.

General Superintendent Harry C. Powers and Evangelist Charles R. Mittlhoff were mightily used of God, as the altars were lined with seekers from service to service. Willis and Velma Baldwin were a blessing with the music, and Rev. Mrs. Eva M. Peet had charge of the children’s services. Attendance was better than usual.

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Highlight of the assembly was the ordination of Benjamin Ketterling, and recognition of elder’s orders of Lester A. Myers, coming from another denomination.—DAVID E. Figg, Reporter.
The twenty-ninth annual assembly convened June 23 to 25 at the Cedardale campgrounds, with Dr. V. H. Lewis as the presiding general superintendent. We greatly appreciated his deeply spiritual messages.

The highlight of the assembly was the re-election of our esteemed district superintendent, Rev. Bruce T. Taylor, by an almost unanimous vote to a four-year term. This is the first time in the history of the district that a superintendent has received such a vote after serving for four years.

Dr. Arnold E. Airhart, president, challenged us with the work of Canadian Nazarene College and the possibilities of the relocation project. The assembly fittingly climaxed with the ordination of Kenneth H. Martin and Jan Molcjanc.

The district is united to press the work of the Kingdom in this part of the Lord’s vineyard.—Bert Collins, Reporter.

The THE LOCAL CHURCHES

Hope, Arkansas—Our church recently enjoyed a good revival with Evangelist Carl Prentice. The Spirit came close and searching, the church was built up in the faith, and seventeen people were converted. We appreciated the ministry of Brother Prentice. Special music and singing were by local talent, and Mrs. Prentice was with us for the last two days giving much appreciated flannelgraph lessons to the children. The closing service was of special blessing with seven souls converted.—Mrs. Bernece Honea, Secretary.

Bible College Offering

September 12, 1965

As we support our entire educational program, let us add to it the challenge of our much-needed Bible college. Pray much for its success. Give generously in the Bible college offering on September 12 and help reach the goal of $200,000.

Fred J. Hawk
Member, Board of Control
professing Christians are spiritually idle. Consider the meaning of this.

2. Many Christians are missing the many "rewards of service in Christ's name.

3. The devil has many idle hands into which he might push his work. It is difficult to see how any person can be a follower of the One who came to minister without being a servant of God and of humanity.

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Deaths

REV. M. KENNETH MILLIKAN

M. Kenneth Millikan, pastor in the Church of the Nazarene for thirty years, died May 31, 1965, following an illness of three weeks. He was born March 26, 1905, in Tanger, Indiana. He was the youngest of seven children born to Albert J. and Anna V. Smith, Streater, Murphyborn, Bloomington, Chicago Heights, Rock Island First, Chicago Northside, all in Illinois, Kalamazoo First and Anderson Goodwin Memorial in Indiana. At the time of his death he was treasurer of the Klamath Falls District and a member of the Anderson Goodwin Memorial Church. He is survived by his widow, Alice; two sons: Dwight, pastor of the computerized with the General Board, Bickford, representative of the General N.Y.P.S. Council; and Kenneth, three sisters; and one brother. Funeral service was held at the Goodwin Memorial Church by Dr. Paul Updike, district superintendent, assisted by Rev. Frank F. Morgan, pastor of the church. Burial was in Kalamazoo Memorial Park Cemetery.

MRS. ALPHA J. SMITH

Died April 9, 1965, at Santa Clara, California. She had lived a full life as the wife of the Rev. Frank B. Smith, together with their three children, evangelized as a team in western states for many years. When Mr. Smith accepted the superintendency of the Northern California District in 1929, Mrs. Smith travelled with him as district N.Y.P.S. president for several years. She served with deep devotion to Christ and the church. Besides her husband, she is survived by a daughter, Alice Smith, a missionary in Japan; a daughter, Mrs. Gertrude McIntyre; and two daughters, Mrs. George R. (Kay) Schriber and Mrs. Donald Somerville, district superintendent. Funeral service was held in Pasadena First Church with Dr. J. W. Ellis and Rev. J. H. Benner officiating, and burial was in Memorial Park Cemetery.

WILLARD TERRELL

Was born April 30, 1936, in Lodi, California, and died suddenly March 1, 1965, while on a business trip to Colorado Springs, Colorado. He was well known in the Southern California District, and used his musical talent wherever he could. He formerly sang with the Moody Men at Pasadena College, and traveled with quartets for the college. He had served as choir director at the Klamath Falls church, and more recently at the home mission church in Norco, California. He is survived by his wife, Della Heath; his father, Rev. Arthur M. Terrell, retired Nazarene minister; two brothers, Sheldon and Joseph; and a sister, Mrs. Berline Meenan. Funeral service was held in the Brea Church of the Nazarene with Rev. Paul Benfield, former pastor, in charge, assisted by the pastor, Rev. Hollinger, and Rev. Robert E. Ford. Burial was in Brea Memorial.
Swiss Alps Curtain N.Y.P.S. Institute—More than 200 European Nazarenes will gather on the campus of the University of Innsbruck for their first N.Y.P.S. Institute. Their activities will take place in the building pictured above.
When Faith Works

Now faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1).

WHEN FAITH WORKS inside the will of God, astounding things happen.

On board ship during a terrible storm, Paul turned his faith loose. He stood amid the ship's people and declared: "Sirs, be of good cheer: for I believe God, that it shall be even as ye have heard me speak" (Acts 27:25). All were saved from drowning.

A lady petitioned Christ for her sick child. Her faith was honored, and the child was healed. Another lady, sick in body, pressed through the crowd and, by faith, touched the hem of His garment. She was healed of the plague.

Others "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Hebrews 11:33-34).

The penitent, through faith, is saved from his sin. He is made a new creature in Christ, and is in the enjoyment of the new birth. The regenerate soul turns his faith loose, and his heart is cleansed from the defilement of imbed sin. The soul in need approaches the throne of grace, and finds the resources of God available.

The Church, through faith, sets new goals and reaches them. She believes God, launches out on a new venture, and immediately God's blessing and presence are felt in a new and different way.

The work faith can do should never be underestimated. Needs can be met, battles can be won, problems can be solved, discouragements can be overcome, and each soul can know the will of God for his life, when faith works. "And this is the victory that overcometh the world, even our faith" (1 John 5:4).—Vaughn R. Davis, Pastor, Kingwood, West Virginia.

Conducted by W. T. PURKISER, Editor

What is meant by Matthew 5:34, "Swear not at all"; Acts 2:30, "God had sworn with an oath to him"; and James 5:12, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation"?

To "swear" in this sense means to affirm the truth of a statement by invoking the name of God. An "oath" is the form of such a statement.

The injunctions to Christians not to take such oaths would not apply to the legal function which involves penalty of perjury, but to the use of the divine name to confirm the statements of ordinary converse. In other words, you should so live and conduct yourself that your "yet" means "yes," and your "no" is accepted as meaning "no" without calling upon God to witness that you are telling the truth.

When God is said to take an oath (as in Hebrews 6:13-20), the meaning is that His promise is absolutely sure and incontrovertible. As Dr. Wiley says, "By common usage, men take a solemn oath as in the presence of God, and this oath is their last resort against gain-saving, controversy, and strife. God therefore in like manner, because He could swear by no greater, swears by Himself, and thereby confirms His promises with the most solemn and sacred of all oaths. Since God, who cannot lie, affirms His own promises with a solemn oath, this affirmation should awaken in us the deepest appreciation of His descending love" (Epistle to the Hebrews, pp. 223-24).

Would you please explain 1 Corinthians 15:29? This verse is giving me a great deal of trouble.

The verse reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Questions about it keep coming up.

There are two major interpretations.

One is that Paul refers to a local custom, found nowhere else in the New Testament, in which some believers were being baptized in proxy for those who had been converted but had died before receiving baptism. Paul mentions the practice as an argument for the resurrection and life beyond the grave, but does not approve it.

The other interpretation, to me the better one in view of verse 30, "And why stand we in jeopardy every hour?" is that Paul spoke of baptism as being in effect a "death warrant" because of the persecution suffered by the Christians.

This fits in with the thought of the whole chapter. The Apostle is teaching about the resurrection. If there is none, he says, then "we are of all men most miserable" (v. 19). Baptism with the threat of immediate martyrdom and the jeopardly of every hour would not make sense unless there is life beyond the grave.

Of this much we may be quite sure: neither this verse, nor anything else in the Bible, gives any warrant for the practice of baptism living persons in order to try to secure the salvation of those who have died.

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