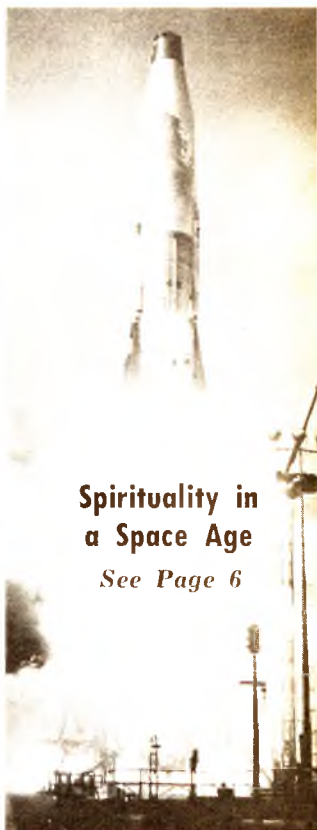


MARCH 10, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



**Spirituality in
a Space Age**
See Page 6

**The Rocks
at Hopewell Cape**
*Canada Atlantic
District
Church of the Nazarene*

What I May Know Him

IN Job's season of distress he cried, "Oh that I knew where I might find him!" (Job 23:3)

The Apostle Paul expressed the yearning of his soul with the words, "That I may know him" (Philippians 3:10).

In every age, this is the deep hunger of the human heart. Though often neglected or unrecognized, the human spirit reaches out to experience God.

But this knowledge of God is costly. In Job's case he had to put his full trust in God despite the loss of wealth, family, and friends. But he found that God himself was more rewarding than any earthly benefit.

Paul added up his assets and they were impressive.

He had been born into the Jewish faith and had known its privileges and observed its ceremonies. "Circumcised the eighth



*General
Superintendent
Coulter*

day, of the stock of Israel" (Philippians 3:5).

By our standards he was an aristocrat, for he was "of the tribe of Benjamin."

Paul's personal attainments were also impressive.

Not only was he of pure racial descent, but he had laboriously and purposefully retained the Hebrew tongue.

Moreover, he was a trained Pharisee, which involved a carefulness of conduct

to observe even the smallest detail of the law.

In fact, his zeal to keep the law was so fervent that he persecuted the Church. His record as a devout Jew was such that no one could criticize him.

But in the blinding light of the Son of God, Paul wrote off all his assets as nothing more than bad debts! All his personal advantages, all his human achievements, and all his claim to superiority were cast aside. He counted them as loss so that he might know Christ. His disgust for the things in which he once gloried was so complete that he said, "I considered it useless rubbish compared with being able to win Christ" (Philippians 3:8, Phillips*).

Here is the secret of knowing Him: Total abandonment of the idea of being deserving of His grace, complete renunciation of every claim of personal merit, absolute trust in the merits of His shed blood to redeem and cleanse.

To those who seek Him in such self-abasement Christ makes himself known. To those who fully renounce dependence on any personal achievement, Christ reveals himself.

Such a knowledge is personal, intimate, and satisfying. In Job's case, God did not answer all his questions but He did give him a deeper knowledge of himself. In Paul's case, Christ did not shield him from pain or persecution but He did stand by and strengthen him so that he could say, "I have become absolutely convinced that neither death nor life, . . . nor anything else in God's whole world has any power to separate us from the love of God in Christ Jesus our Lord!" (Romans 8:38-39, Phillips*)

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

But he knew not that Jehovah was departed from him (Judges 16:20, ASV).

Unconscious Backsliding

By WILLARD L. EMERSON, Pastor, Hemingford, Nebraska

THROUGHOUT the Old and New Testaments we are repeatedly warned against backsliding. It is not presented as a remote possibility, but rather as a distinct probability unless we are alert and careful.

The most dangerous form of backsliding is that of a gradual and unconscious loss of God out of our lives. Delilah knew that she would never get Samson knowingly to turn against and renounce his country and his God. But she succeeded in getting him to do just that, hardly knowing what he was doing.

Backsliding is a sin. It constitutes leaving our "first love" and, according to Revelation 2:4-5, can be corrected only by repentance and turning away from sin to God.

Being concerned with the problem isn't enough. We must be concerned with the answer. This can best be done by asking three questions:

I

How does an unconscious backsliding come about?

First there is a gradual weakening of our spiritual lives. Perhaps through a lack of Bible reading and study we find ourselves less interested in the things of God.

It could be a lack of prayer. Maybe in this busy world in which we live we have found that other things, legitimate and important, have taken over our prayer time. We must constantly guard against taking the time that belongs to God for our fellowship with Him, and giving it to other things that are pressing for time.

It could be from a lack of attending the services of the church. We might decide to miss that mid-week prayer service. We might decide that one service on Sunday is enough. This will weaken our spiritual strength and we will find that we have lost out with God.

Second, there is a trifling with sin. It is almost impossible to know all the heartaches that have been the result of playing with sinful things. We certainly are on dangerous ground when we think we can get close to sin without touching it, or it touching us.

Young people must guard against dating unsaved young people or those of other faiths. Many times the retort has been made, "I am strong enough to stand," only to find that this was not so.

Older people must be careful not to compromise with unsaved wives, husbands, or friends. This is

certain to lead to an unconscious backsliding and heartache.

II

When do we come to a realization of this backsliding?

Samson realized it when he needed his God-given strength, but found that God had departed from him. Samson had been a one-man terror to the enemy. At one time he had burned their crops. At another time he had killed one thousand men with an improvised weapon, the jawbone of an ass.

But now we see Samson in need of his strength. We see him face-to-face with a crisis and he is alone because he has grieved God away from him.

Life is full of crises. Most of them are far too large and complicated for us to handle alone, so we need God on our side. But if we have unconsciously lost God out of our lives we will come to the stark realization of this when we are faced with one of these many crises.

III

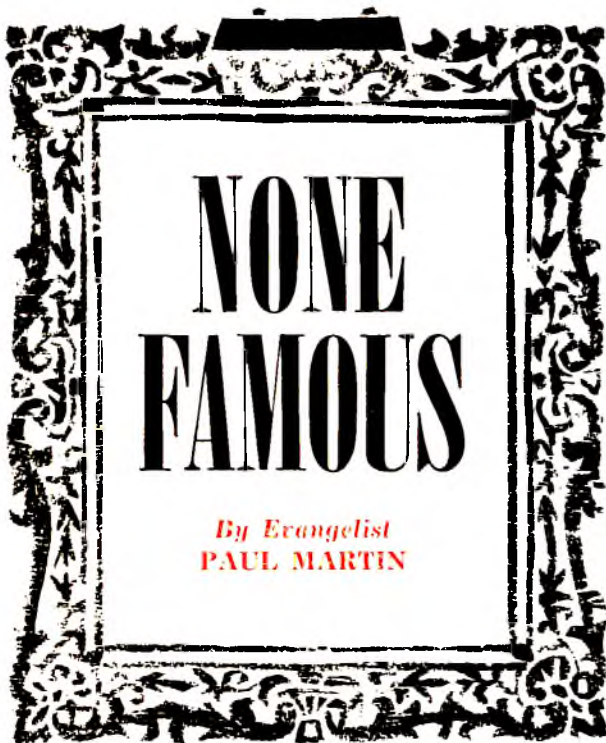
What can we do to prevent this unconscious backsliding?

First, by trusting in God rather than in our own strength. When we begin to feel that we are self-sufficient and really can get along by ourselves, we are treading on dangerous ground. Paul said, "I can do all things through Christ which strengthen me" (Philippians 4:13). Someone has said that God and one is a majority, but we can be sure that alone we are helpless against the enemy.

Second, by making a definite effort to stay close to God. This relationship between ourselves and God must be maintained through the experience of entire sanctification. We must continually walk in the light as God sheds it upon our pathway. We can see this light as we pray, read His Word, and attend the services of the church.

Third, we must make frequent examinations of our life. We hear much about combating disease through regular checkups by the doctor. Why not regular checkups of our spiritual life at the hand of the Great Physician?

Our prayer should be that of the Psalmist, "Search me, O God" (139:23). Guard against any possibility of being like Samson, and grinding "in the prison house" of sin for the enemy of your soul. Do not let it be your epitaph: "He wist not that the Lord was departed from him."



And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men (I Samuel 22:2).

THERE ARE NO NAMES in this verse. No one famous is listed here—just the distressed, the discontented, the overextended. And it is like this where I preach. I haven't seen any great folk at the altar, no names that you read about in the

The Cover . . .

The Rocks at Hopewell Cape, New Brunswick, Canada, where giant forty-foot tides of the Bay of Fundy have attacked the soft conglomerate rocks, carving out small islands with slender columns and mushroom tops. The Church of the Nazarene has 20 congregations on the Canada Atlantic District, which includes the 4 Atlantic provinces of Canada, namely, Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland. The total membership is 837, with 2,176 enrolled in Sunday school. Rev. Robert F. Woods has been superintendent since 1962.

paper, nor faces seen on the cover of *Life* magazine. The folk I generally pray with are ordinary people with ordinary sins.

Oh, don't misunderstand; I would love to reach the others, and they have souls to save, I know. But they seem to pass our revivals. And if a celebrity would be saved at a Nazarene altar, and join the Church of the Nazarene, it would give us all a boost.

Yet there are many troubled hearts coming and being brought to revival services, and there seem to be more than ever in our experience. So we must not wait for the elite, the fortunate, the famous to come to God and give evangelism a boost.

God takes what He can get. And since there are more common people, more poor people, more troubled people, He gets more of them! Part of the proof that Jesus suggested to John the Baptist that He was the Messiah was, "And the poor have the gospel preached to them" (Matthew 11:5). The self-righteous may scoff and argue; the rich and well-known may be kept hidden from the clamoring masses; but the ordinary man struggling with an everyday devil will listen.

But can we build a church on common people? It is of this that the church is made. The church is not a club or lodge, exclusive and secret. The church is not a status symbol that attracts the ambitious, nor a place to hide from the curious. It is a band of believers, as vital as the body of Christ, lovingly joined together, carefully and prayerfully organized to tell a lost world of their Saviour's love.

God takes what He can get, and makes the Church what He wants it to be. He binds common folk into bands of love and spiritual power that face a hostile world and offer peace and life to it. He touches the everyday man, guilty of everyday sins, and lifts him to straight ways of service and satisfaction. There is truth in the fact that God is color-blind, socially ignorant, and amazingly uninterested in the latest status symbol. He loves man. He builds His Church from the stuff He has.

But when I turn to II Samuel 23, I have my heroes, David's "All-Israel Team." They are great men, warriors of great strength and endurance. Their names were on every lip, and when announced many would rush to see them.

Who are these men—"men that went in jeopardy of their lives," fought lions in pits on snowy days, and wrought great victories for the Lord? They are the "discontented, the indebted, the distressed" of I Samuel 22. They turned out pretty well.

I'll have to change my statement. I've had some great men at the altar of prayer over the years. They were young when I met them, ordinary too. But God made them what He wanted them to be.

I wonder if Dr. Paul Carlson thought his picture

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would be on the cover of *Life* magazine in glorious color? He made no great discoveries, no new cures for jungle disease. He was just a faithful Christian. It is not a lovely picture, inside, but it is

a precious one. It simply says: God's ways are not always understood, but He accepts what men will give—their all—and uses them to love a sin-wrecked world.

What God Hath Put Asunder

By T. G. JONES, *Pastor, Burlington, Vermont*

NOT LONG AGO I stood beside a brother pastor in a city in New Hampshire at the altar of his church and looked into the eyes of a fine young couple who were in the process of being married.

Inside the sanctuary soft organ music mingled with the nervous rustlings of a wedding congregation as the heady smell of flowers filled the air.

Outside the church God spoke in flaming tones of red, orange, and yellow on the beautiful trees on the New England hills, and punctuated the sentences of His majesty with parallels of white birches.

It takes no long time to seal those vows of which hearts have already assured themselves beforehand. We moved deliberately but quickly through the ancient ritual of the ceremony. Finally one of us intoned the solemn admonition, "Those whom God hath joined together let not man put asunder."

Those words seemed to run through my mind as we drove through the valleys and over the hills

toward home. I mused on things that God has joined together: seeking and finding, asking and receiving, purity and power, knowing and doing.

Just as certainly as there are things which God has joined together, there are other things which He has irrevocably put asunder. What a sad spectacle it is to watch people trying to join things that can never be joined!

No one can join a Christian conscience with a worldly appetite—it cannot be done. God has eternally put them asunder. Those who are God's have a citizenship that is not of this world, but of that heavenly country of His own preparation. To try to live for both worlds is to lose each.

Neither can a person join a public testimony with a private touchiness. Those who sing and shout at church but bark and backbite at home are running in an ever-decreasing circle that will inevitably hold only one very miserable creature. Of all vain things on the earth there is none more vain

Priceless Promise

*Days are long and fears oppress us;
Dark nights tempt our hearts to fail.
Many questions come to plague us,
Questions that our faith assail.*

*We grow weary seeking answers—
Answers that no one can know;
In our weary desperation
Comes a Voice so soft and low.*

By PEARL DERBY WRIGHT

*"Child," He whispers, "canst thou trust Me?
Canst but rest thyself in Me?
As thy day, so shall thy strength be;
Weary child, now strengthened be.*

*"Thinkest thou thy plight a new one?
That I do not see or heed?
I have walked each path before thee,
And I know thy every need.*

*"Fear no evil; I am with thee.
I will guide thee with mine eye;
Though in valleys dark thou walkest,
I will hear thy faintest cry.*

*"I shall be a Light before thee,
Or a Shade in which to dwell;
Peace, My little one, and courage."
Yes, He doeth all things well!*



Visitors at the General Assembly in Portland were entertained and enlightened when they visited the Missions booth. By picking up a telephone receiver they could hear a recorded message from one of the mission fields. The following is one of these messages, written by David Nazha, pastor of the Jebel Amman Church and interpreted by Berge Najarian, Nazarene missionary in Jordan.

تحيات من الملكة الهاشمية الاردنية للمجتمعين في الجمع العام
في بورتلاند ارجن .

نشكركم لمساهمتكم بالانجيل معنا كما نسايم نحن بالانجيل مع
الآخرين في الارض المقدسة . اننا نقدر صلواتكم امام عرش النعمة
من اجلنا وهكذا نحن نصلي لاجلكم حتى جميعنا بمساعدة الله
يمكننا ان تقدم الانجيل للعالم اجمع .

اخوكم في المسيح

داود نزهه

راعي كنيسة جبل عمان

"Greetings from the Hashemite Kingdom of Jordan to you at the General Assembly in Portland, Oregon.

"We thank you for sharing the gospel with us. We also are sharing the gospel with others in the Holy Land. We appreciate your prayers at the throne of grace for us and we in turn pray for you that together through the help of God we may give the gospel to the whole world.

*"Your brother in Christ,
"David Nazha,
"Pastor, Jebel Amman Church
"Berge Najarian,
"Interpreter"*



David Nazha

The Hashemite Kingdom of Jordan is one of the fields supported by your General Budget giving for world evangelism. Remember the Easter Offering—a vital part of General Budget.

—General Stewardship Committee



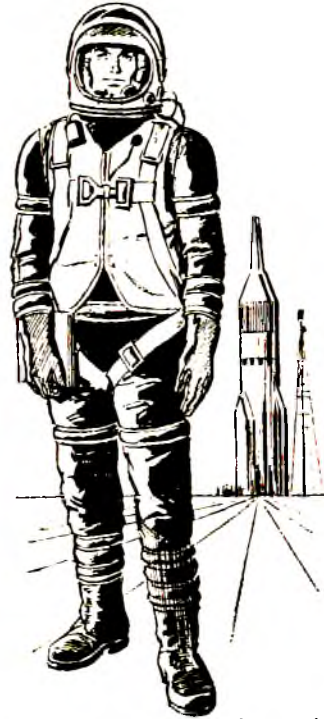
than a mouth from which alternate the praise of God and condemnation of its neighbors.

Nor can a God-touched heart and an untouched pocketbook exist at the same time in the same person. There seems to be a direct connection of some sort between the soul's inward relationship to God and its willingness to support every aspect of the work of the gospel by every means possible. While we do not think for a moment that one can "purchase" anything of spiritual graces, we do believe that there is an eternal spiritual principle in the simple statement of our Lord, "Give, and it

shall be given unto you" (Luke 6:38).

In short, sorrow and frustration are the only accompaniments of those who try to serve two masters. It is impossible for us to live for God if we are trying to live for anything else. He demands (and deserves) our best, our all—all that we are, all that we ever were, all that we ever shall be. Anything else is unworthy of the spectacle of God's love revealed in a rugged cross.

SPIRITUALITY in a Space Age



By J. V. WILBANKS

NEXT STEP MARS? Well, maybe; maybe not. Amidst the anticipation generated by scientific accomplishment and planning we hear somber undertones deploring government spending to

gratify fanciful notions. And though it is true that without vision there is no progress, it is equally true that real scientific advancement must always be carried forward on wheels made of hard, cold cash! Besides all this, God has a way of toppling the towers of men (see Genesis 11:1-8).

But we would not depreciate the powers of science. Anyone who has lugged well water in buckets for an eighth of a mile will choose the modern pressure system of water supply. A man who chops wood for an hour after a hard day's work to supply the kitchen range and fireplace with fuel will quickly vote for natural gas heating. The kerosene lamp has given way to electric lighting through both choice and providence. I speak from experience.

And there is no conflict between spirituality and scientific knowledge. Rather, there should be an affinity between the two which would be conducive to the development of both. Timesaving devices should provide us more of that priceless commodity

in which to pray and read our Bibles.

Actually, this is not the case. The inventors of products urge us to exploit all of this leisure time in recreational entertainment. To be specific, people are spending more time in TV viewing and taking weekend trips than they are in furthering spiritual growth.

Man's deepest and most innate desire is to be happy. Why is it that he fails most in this one objective? The simple reason is that he does not observe the fundamental laws for obtaining it. Just as science must take into consideration the laws of gravitation, or the principles of electric energy to accomplish its ends, so man must observe the eternal laws that deal with spiritual adjustment if he would attain happiness. Basically, these are three:

Regeneration, or justification. This is initial. If a man would be happy he must be reconciled to God. He must recognize the fact that he is a sinner, for "all have sinned, and come short of the glory of God" (Romans 3:23). He must, in repentance and faith, come to God, through Christ, confessing and forsaking all his sins. He must lay down his arms of rebellion against the Almighty, and be reconciled to his Creator. Happy is the man that is thus forgiven. Have you experienced this sweet reconciliation?

Secondly, one must be *sanctified wholly* to retain this soul happiness that he received in regeneration. The "new creature" in Christ Jesus (II Corinthians 5:17) will find, before long, in his Christian experience that all is *not* satisfactory in his newborn soul. There lurks the "old man" of sin; there remains the "body of sin" (Romans 6:6; 7:14-25). This "carnal mind" must be done away with. The heart of the believer must be purified (Acts 15:8-9).

When original depravity is thus eradicated from the Christian's soul through the baptism with the Holy Spirit he has peace like a river, and may exercise "joy unspeakable and full of glory" (I Peter 1:8).

There is a third requisite for continuing in a happy relationship with God. That is a *daily devotion* that recharges our souls with spiritual power. In short, it is that personal devotion we must keep renewed through prayer and meditation on spiritual things.

The Bible and the prayer closet come first here. Public worship and good religious literature are next in importance, and neither is to be used to the exclusion of the other. Without these elements of daily and regular worship our souls will soon famish.

In the confusion of a clamorous space age, are we willing to pay the price to obtain, and retain, genuine spirituality? It is gratifying to know that some are applying these laws and are finding, by experience, that they work. They will work for you too. Try them!

BREAD upon the WATERS

By JEAN LEATHERS PHILLIPS

Cast thy bread upon the waters: for thou shalt find it after many days (Ecclesiastes 11:1).

THE UNFAILING TENDENCY of the natural man is to gather to himself status, material things, power, and personal influence. These are merely cover-ups for underlying fears: fear that life will get away from him before he has drained the cup, fear of losses of the things he holds most dear, fear of illness, separation from his family and friends by death and circumstances, fear of death.

There never has been but One who could say, "I will give you rest" (Matthew 11:28), or, "Peace I leave with you, my peace I give unto you" (John 14:27); and the human ego fights to the last ditch against Him.

But the real child of God has a totally different outlook. To him it is God, then others, then self, last. He has the mind of Christ and His compassion, and Christ's compassion is extended to everyone who suffers need of any kind.

The godless are in the habit of saying that the Christian simply follows God for "cheap insurance" against the raw things of life. How far from the truth! To follow God is neither cheap nor insurance. Waters, rivers, and fires, as said Isaiah, are still in the path of the child of God, but One like unto the Son of God walks beside him and carries the heavy end of the yoke. The godless must go alone and usually with the enemy riding him down deeper.

The "bread" of Ecclesiastes is the *lehem* of many places in the Old Testament and the latter part of the name Bethlehem, in which the Living Bread

EASTER OFFERING



The risen Saviour still impels men to sacrificial giving. Recently in the Congo dedicated missionaries gave their lives. We too can demonstrate our love by giving. Our Easter offering will reflect the depth of our love for Christ and will determine how well the church can meet her God-given commitments around the world.

George Switzer
General Superintendent

.....
came into human life. But it denotes more than bread. Bread is often a symbol of all food. It is still more than that. It goes beyond material things and includes sympathy, love, concern, sacrificial giving, and serving.

In the Sermon on the Mount, Jesus says, "Blessed are the merciful: for they shall obtain mercy" (Mat-

thew 5:7), and three of the Gospel writers quote Him as counselling in favor of "treasures in heaven" rather than a perishing and unsatisfying treasury here and now.

Someone has said that God has a "reservoir of mercy" waiting for the needs of His children who have given to the uttermost for and to others in this present world. Returned missionaries and older servants of God in the homeland have many adventures to recount of times in which they have given to their utmost, and then when need came across their paths, the Lord was there with provision for it.

No one can ever give too much to God or His stray sheep on the thorny hillsides of life. Refueling by Bible study, intercessory prayer, visitation, providing for the needy, teaching in the church school, working through the missionary society, bearing a testimony in word and deed before a lost and hungry world, being mindful of the material and spiritual state of neighbors and even chance acquaintances—all these are bread cast "upon the waters." Our hearts may rest assured in Him that, if need arise, it shall return "after many days."

Thorns and Things



By B. LOTHAIR GREEN

Pastor, Lincoln, Mo. Ireland

I BEAR ON MY FINGER a grim reminder of a rose I snipped from my garden. Those thorns! Yes, they are always there to remind us of our weakness.

Jesus, in one of the parables, said the Word was "sown among thorns" (Mark 4:18). It was sown. It took root. It sprang up. But alas, the "cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark 4:19). Here is the unholy trio that harass all men—cares, riches, things. These are the enemies of a Christ-centered life.

Thorns and things may or may not be related. Paul had a thorn in the flesh. We can only surmise as to what that thorn may have been. But it afflicted him enough that he pleaded with God three times to remove it (II Corinthians 12:8).

All of us bear in our lives reminders of our weakness which should keep us humble before God. These are the points in our lives where God reminds us that without Him we can never glory. The "thorn" may be mental or physical, sub-

jective or objective, and because of it we may allow bitterness towards God to wring from us the joys of salvation. The other alternative is to triumph with Paul by hearing God's Word say to us, "My grace is sufficient for thee" (II Corinthians 12:9).

There are other thorns in life which we may call self-imposed. We allow the gardens of our lives to lie idle. The weeds that strangle most Christians are *things*. Christ mentions cares of the world and deceitfulness of riches. In this area we face the test of the effectiveness and genuineness of the Christian belief.

All of us at times have been allured by money and have staggered under a load of cares. This is human, and is to be expected. Yet there are a multitude of Christians today who are caught under the avalanche of what Jesus calls "other things" (Mark 4:19).

If Jesus faced the problem of people allowing "other things" to creep into their lives two thousand years ago, how much more this must be a problem in the twentieth century! We are influ-

enced by what we see on television, hear on the radio, view on a billboard, or read in the paper. One or all of these avenues may be legitimate and important, but every one of them is not important to every one of us.

The issue at stake is our priorities. We pack our lives with such a multitude of things that there is no time for Christ. Men are proud today because they "concentrate." But when asked, "On what?" the answer is, "On lots of things." This is concentrating on nothing! Life needs a saving priority—"Seek ye first the kingdom of God" (Matthew 6:33).

It was not the will of God that objects of desire be placed before us purposely to cause us to stumble. We have allowed ourselves to stumble

over these objects because we often prefer them before Christ.

Good ground needs to be cared for. The remedy for thorny ground is to "watch and pray, that ye enter not into temptation" (Matthew 26:41). We can live triumphant lives. The bush that had the largest thorns, on which I pricked my finger, also bore the largest and most exquisite roses.

Whether our thorns be of nature or of self-imposition, we can live victoriously. The parable is one of optimism, not pessimism. The Word that fell on good ground yielded thirty, sixty, and a hundred fold. This was a real "bumper crop"! If we want to see revival, let us start by furrowing our own souls.

"I'M SORRY"... Words of Healing

By DOROTHY S. HAMPTON

I BELIEVE with Burke that, "next to love, sympathy is the divinest passion of the human heart."

But unless sympathy is expressed it's useless.

I remember an experience I had in October, 1957. After nine years of marriage and the loss of a son at birth, we were joyously awaiting another child.

A friend, I'll call Sally, wrote often just before the baby's birth and expressed great concern for our well-being. She also requested that I write her immediately after our baby's arrival and tell her all about the baby, to which I agreed.

Our daughter was born October 18 and lived only nine hours. It was a crushing experience to write about. Nevertheless I wrote Sally everything I thought might interest her—the baby's weight, length, description, details about her lung failure, about the funeral, everything. I wrote with tears streaming down my cheeks and stabbing pains in my heart. Then I awaited her answer.

Caring like she does, she'll have something comforting to write me, I told myself. I was grasping for comfort to sustain me.

Daily I haunted the mailbox. Days stretched into weeks, and weeks into months, and months into years, but Sally never wrote. Sure, there were many other letters and cards. But they didn't fill the vacancy her letter would have filled.

She was just careless and indifferent, I said to myself. But in doing so I realized I'd been careless and indifferent countless times too.

George Bernard Shaw said, "The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity."

A verse in Galatians reads, "Whatsoever a man soweth, that shall he also reap" (6:7).

Clearly, I hadn't sowed enough sympathy. So now it was reaping time. Anyway, I tried to profit from the experience.

In August of 1961 one of my dearest friends died suddenly in a car wreck. When my mother called and told me about Betty's death I felt my heart would burst. She was a lovely young woman, twenty-eight years of age, married, and the mother of two small children.

I wanted desperately to attend her funeral but, because I was helping in vacation Bible school, I couldn't. So we sent a telegram to Betty's husband and flowers to the funeral. And I wrote to Betty's mother the type of letter I had hoped to receive from Sally when my own daughter died.

Although I can't remember all I wrote, I remember writing about how much Betty's wonderful influence had meant to me, how she hadn't lived in vain, and that I couldn't think of her as dead but as promoted to a higher plane of living. I also sent this quotation by F. W. Robertson from *Leaves of Gold*:

"As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations."

Betty's mother wrote that she carries the letter every place she goes. Just a letter, nothing fancy, but written by someone who cared—still cares. And it was written at the time of deepest grief, which is vitally important. To postpone expressing sym-

pathy lessens its worth.

So impressed was I with Mrs. Dollar's reaction to that letter, I've made it a practice to always say or write, "I'm sorry," when I really am.

Recently when a young couple I know had a gentleman guest for dinner, their small daughter threw a tantrum during the meal.

Mrs. Erikson became frustrated and later felt badly about her lack of control.

That night she called their friend and said, "Mr. Flanders, I'm sorry for the unpleasantness I caused during the evening meal. Please forgive me."

He was gracious and understanding and said

she didn't owe him an apology and that he thought nothing of the incident.

Nevertheless, she said she felt better for having said, "I'm sorry"; and I am sure he respects her more.

"I'm sorry," whether said sympathetically or apologetically, soothes even the most painful wounds. Let's not be afraid to say it—and often if we need to.

Why didn't Sally write me a letter of sympathy? Who knows? Perhaps God was teaching me how vastly important it is to say, "I'm sorry," when I am.

"Bring Me Some, Grandma!"

By CLARK H. LEWIS, Pastor, Lakewood Church, Tacoma, Washington

WE WERE observing Communion, in response to our Lord's command, "This do in remembrance of me." Reverently and efficiently the ushers were bringing participants to the altar, where the bread and the cup were served by the pastor and another elder.

As one group were making their way to the altar, a child's voice was heard in a loud whisper, "Bring me some, Grandma!" In that spontaneous request not to be left out of what was obviously important to her elders, the small girl was an echo for millions of children and youth in our churches.

"Bring me some!" they cry, not even conscious always what it is they want. They have seen in the intent faces of passing adult Christians a serenity. This serenity they passionately long for as a balance for the sometimes violent emergent forces within them seeking expression.

"Bring me some!" they cry, asking the Church to show them reality in their world. "Their world" of Beatles and Rolling Stones, of charge accounts and car accidents!

"Bring me some!" they cry, and their cry is the echo of centuries gone by: "Show us the Father, Lord, and we shall be satisfied" (John 14:8, Phillips). They follow leadership. If not that of the Church and her Lord, then that of the crowd and their laughter.

"Bring me some!" called the little girl in our Communion service. And those words rang in my head as my hands served and my lips pronounced the benediction.

How will the Church of the Nazarene answer? By a constant renewing of the Holy Spirit on every service so that the stereotyped is stifled? By preaching that is vibrant with biblical insights, "fresh every morning," so that pulpit dullness decays? By adult members who "adorn the doctrine of God"

so joyfully and dynamically that being a Christian is contagious? By a sympathetic understanding of adolescent problems that convinces but does not compromise, in a world where compromise is a national way of life?

"To serve this *present* age . . ."

AIMLESS LIVING

By C. NEIL STRAIT
Pastor, Carmi, Illinois

THERE IS a story about a dog which was being shipped by crate but had managed to chew the tag off his collar. Not knowing what to do, an express agent sent him on to the division office with this note: "Here is nobody from nowhere going no place."

Sometimes, if we are not careful, we become like this dog, "nobody from nowhere going no place." We describe it better by calling it "aimless living."

It is sad when the peril of aimless living besets a life, especially when there are so many opportunities awaiting us. With the educational advantages offered, plus God-given talents, there is hardly an excuse for aimless living.

Aimless living can overtake us through spiritual neglect. One is reminded of Saul in the Old Testament and how disobedience and a neglect of



spiritual essentials led him to death. Neglect invites sin into the life, where it establishes a beachhead. Soon the principles that have been guideposts for life are rooted out and new paths that chart a course to nowhere are established.

Convictions that let a world know where one stands are challenged and destroyed and soon we are known as nobody—for we stand for nothing of real value! Goals that had once challenged our lives are forsaken; then we are going no place. The cycle is then complete, the tag has been chewed off our lives and personal identity is gone. We are nobody, from nowhere, going no place!

Aimless living need not characterize our lives, however. The strong hold of sin can be destroyed when we invite the Lord Jesus Christ into our lives. Where sin once abounded, grace can much

more abound. Aimless living will give way to abundant living.

The person who has become nobody through the works of sin can become a new creature in Christ Jesus. The soul groping without aim or purpose can now seek the kingdom of God and purpose in his heart to serve the true and the living God. All can be changed from a life of meaninglessness to a life filled with meaning, from despair to joy, for truly all is changed “when Jesus comes to stay.”

The Apostle Paul admonishes us: “. . . seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth” (Colossians 3:1-2). Let spiritual neglect be no longer a part of our lives, but let us “seek . . . first the kingdom of God, and his righteousness” (Matthew 6:33).

The PRODIGAL: Sequel in Allegory

By JAMES C. TASKER
Pastor, Olean, New York

I REMEMBER the day the prodigal son came home. There arose a glad cry from the gate of that house as the father called out, “Rejoice, I have found my son!” And indeed they did rejoice.

The family signet was clearly visible in the ring that was slipped on his finger. The robe placed on his shoulders to replace his filthy rags was the best robe. His feet were quickly shod, so that even a stranger might know at a glance that he was not a servant, but a son!

But after the ex-prodigal son was home for a while, slowly but surely something began to happen to him. Through his mind thoughts like these began to run: They made a big fuss over me when I first came home, but nobody hardly pays any attention to me anymore. I don't see much of Dad. That big brother of mine never did act glad to see me.

In time, his mind began to run along lines like this: It wasn't so bad back there in that far country after all. I surely had some good times. It wasn't boring like hanging around here. The old gang just couldn't help me when I needed them—they were hard-pressed themselves.

Before long, this type of thinking formed an attitude which began to show up in his behavior. He began skipping chores, or doing them sloppily and

halfheartedly. He began to sneak off from the house once in a while. More and more often, he failed to show up for meals. The old man is soft, he mused. Why, he didn't punish me when I came back the last time.

One day he sneaked off to the city that is on the road to the far country. He went to a tavern where no one knew him, and ordered a drink. While the bartender was busy getting it, the young man suddenly noticed his signet with the family seal on it. He turned the signet in toward his palm, and later removed the ring, and slipped it into his pocket.

One day he left home again, and never came back. He thought about coming back home, especially at times when he heard mention of it. But one way leads to another way, and he got deeper and deeper into the far country.

He looked for his ring one day, but it was missing. Somewhere along the way he had lost it.

He wandered so far, finally, that his shoes wore out. He looked, and the sole was almost gone. He stuck a piece of paper in there, and that got him by for a while. Later he came across a very cheap cobbler who put a piece of synthetic material inside, but that did not hold up well, either. Finally he threw the shoes away. Walking barefoot wasn't bad after his feet got tough.

There were lots of signposts along the way, pointing the direction homeward, but he never went. Somehow he had lost the will. He never made a move or serious attempt ever to get back home again.

Home was still there, and his father's heart was breaking as he looked for the son; but so far as I know, he never came back.

He was dead, and stayed dead.

He was lost, and stayed lost.

.....
“The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage” (Psalms 16:5-6).

EDITORIALS

By W. T. PURKISER

Not Bread Alone

A man reported to be very wealthy was greeted by an acquaintance with the words, "You ought be very happy."

"Happy!" he snorted. "Me, happy? I've spent my life to accumulate a fortune, and now I have to spend half of it on doctors to keep me out of the grave, and the other half on lawyers to keep me out of jail."

Most of us will never have a fortune in terms of dollars or pounds. We may never know from experience the failure of things to satisfy. But we can certainly know from observation. And we can certainly know from the Word of God.

Christ in the wilderness temptation has made us familiar with the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). What we may not remember is that these words were spoken originally by Moses as he was reviewing the humiliation and hunger of the wilderness: "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy 8:3).

The point is that bread is necessary but not sufficient. The survival of life on this planet depends upon physical conditions. Christianity at its best has never been an ascetic religion. Mistreating the body, either by harmful habits or unnatural practices, is sin.

Yet the Bible makes it clear that the whole range of physical instincts, needs, and appetites must be subject to a higher control. The body is a good servant but a dangerous master. No one ever said it better than Paul when he stated, "I am my body's sternest master, for fear that when I have preached to others I should myself be disqualified" (1 Corinthians 9:27, Phillips*).

One of the most common mistakes of those who read the New Testament in our ordinary English translations is to suppose that "body" and "flesh" mean the same thing. Nothing could be farther from the truth. Wherever flesh and spirit are contrasted, flesh stands for the principle of sin, the

lower Adamic nature called the carnal mind. The flesh must be crucified with its affections and lusts (Galatians 5:24).

The physical body, on the other hand, is not evil—although it may be the tool of evil purposes. "Flesh" is to be crucified; the body is to be controlled. The carnal must be destroyed; the human must be disciplined.

MAN LIVES BY BREAD, but not by bread alone. Living by bread alone is bare existence, unworthy of those created in the image of God. There is a hunger of the heart as well as of the body. The hunger of the heart can be satisfied only with the bread of heaven.

One of the great "I am's" of Jesus says this so clearly: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:32-35).

The life which Christ alone imparts is nourished by "every word of God." If, as the dietitians sometimes claim, "You are what you eat," physically, then it is likewise true that "you are what you eat" spiritually. A strong and satisfactory spiritual life doesn't come by feeding on trash and garbage. It is built by the milk and meat of the Word of God.

Millions in our sin-cursed world suffer from bodily malnutrition. The experts estimate that two out of three people on the face of the globe go to bed hungry every night of their lives. This is one of humanity's greatest challenges.

Closely related and even more terrible is the spiritual malnutrition which afflicts so many. For one may have a fat and well-fed body and a lean and starving soul.

We do not seem to find a ready cure for physical starvation. But the cure for spiritual malnutrition is as close as an open Bible, and as near as a prayer for pardon and purity.

So not bread alone can satisfy our deepest hungers. Whatever our station or lot in life, let us hear Christ's invitation to "come and dine," and find our highest good in Him who is "the bread of life."

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

"Make the Good People Nice"

Most of us have smiled at and some of us have echoed the prayer of the little girl: "O Lord, make all the bad people good, and all the good people nice." It is a pleasant bit of whimsy that makes two very important points.

God's purpose is to make bad people good. Only He can do this. And He does it only at infinite cost. For while the powers of creation can make white clouds out of muddy puddles, only the power of the Cross can make saints out of sinners.

But not only is God's purpose to make bad people good; He also wishes to make good people nice. In each case it takes the cooperation of the people involved. For bad people do not become good until they view their sinfulness with repentance and faith. And good people do not become nice until they see clearly the unfailing courtesy, winsomeness, and beauty of Christ.

Let's face it: There are some good people who aren't very nice. Their dispositions have more in common with the pickle jar than with the honeycomb. They are pure but prickly. They are clean but critical. They are straight but strident. They are good, but not good for anything in particular.

What happens to good people that keeps them from manifesting the kindness and loveliness of their Master? Some perhaps have dour dispositions by nature, and they have not bothered to overcome native tendencies which, while not sinful, are still a hindrance.

Others seem to have soured under the adversities and problems that have come to them. They may take themselves too seriously—a subtle form of self-centeredness. They have lost the grace of

laughter and have forgotten John Wesley's telling aphorism, "A sour godliness is the devil's religion."

Others have climbed to the judgment seat. Attempting to play the role of God, they have become less than human. They have missed the point that only God has sufficient knowledge and enough love to be the judge of others.

Still others have drifted into the habit of contentiousness. They can more readily talk about what they are against than what they are for. They are quick to "contend earnestly" but what they earnestly contend for has more of doubt about it than faith.

Some have fallen into the error of the Galatians. Having begun in the Spirit, they now strive to be made perfect in the flesh. The result is an unlovely self-righteousness, the most dangerous form of spiritual pride.

WHEN ALL THE FACTORS are added up, the tragedy looms large. Millar Burrows tells of being in a group with Dean Charles R. Brown when someone asked the dean, "What is the strength of the Church?"

"Christ," was the instant answer.

"And what then is the weakness of the Church?" the other queried.

Just as quickly Dean Brown answered, "Christ's disciples!"

The cause of holiness suffers far less from the opposition and scorn of those without than it does from the influence of those who profess everything between the lids of the Book, who are yet quarrelsome, cynical, unkind, and quite devoid of the loveliness of Christ.

This is the sort of thing that puts a sting in the doggerel:

*To walk above
With saints in love,
That will be wondrous glory.
To dwell below
With those we know—
Well, that's another story!*

People "size us up" less on the basis of what we say or how we look than they do on what they feel of our spirit. We cannot escape the force of Paul's words, "Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

To be nice does not mean to be prim and prissy. Nor does it mean to be affable and permissive toward evil. It does mean to be motivated by genuine thoughtfulness and concern for others. It does mean to be possible to live with. It does mean everything that is summed up in the biblical word "love."

Come to think of it, it is really quite a prayer: "O Lord, make all the bad people good, and all the good people nice."

"And all the people said, 'Amen.'"

Feeders of Faith

*He who watches a tiny seed
Break through the stubborn sod
Should not thereafter have a need
To bolster faith in God.*

*He who watches the quiet fall
Of the crystal drops of rain
Should never feel that the soul's prayer call
Will be sent forth in vain.*

*For he who sees the cosmic plan
Fulfilled in these silent ways
Will know that God in His love of man
Cares for our nights and days.*

By ENOLA CHAMBERLIN

THE CHURCH AT WORK

HOME MISSIONS

ORVILLE W. JENKINS, Secretary

Loan Fund Assets Over Million

In the financial statement presented to the Department and the General Board at the annual meeting in January, it was reported that the net assets and reserve of the Church Extension building loan funds amounted to \$1,172,579.01 on December 31, 1964. This was an increase of \$184,500.00 for the year and the first time these assets have reached \$1 million. This money represents the sound financial backing of the building loan funds.

Loans outstanding on December 31 amounted to \$2,387,128.38—an increase of \$228,267.00 for the year. During 1964, \$624,190.00 was sent out to churches in new loans, helping to erect buildings that otherwise might be impossible for many years.

Early in February a gift of over \$7,500 was received for the General Church Loan Fund, making possible another loan to a church that has been on the waiting list with an approved application. More than \$200,000 more is needed in the next few months to take care of those who will be ready to build as soon as the weather improves in the spring.

Many may help to take care of these loans through a savings deposit in the General Church Loan Fund. Not only is this a wonderful service to the church, but you receive a reasonable rate of interest on your savings. Full information may be received by writing to the General Church Loan Fund, 6401 The Pasco, Kansas City, Missouri 64131. All correspondence about deposits is confidential.

The following comparative Financial Statement shows the growth of the loan funds during 1964 and the sound financial strength of this plan for helping churches.

Combined Church Extension Building Loan Funds

Comparative Financial Statement	December 31,	December 31,
	1963	1964
ASSETS		
Cash	\$ 243,588.32	\$ 171,457.46
Cash in bank savings	49,786.46	51,766.84
GMAC Notes		13,082.34
Amortized loans to churches	1,718,727.20	1,892,006.39
Short-term loans to churches	440,133.24	495,121.99
	<u>\$2,452,235.22</u>	<u>\$2,623,435.02</u>

LIABILITIES

Savings deposits in General Church Loan Fund	\$1,446,190.54	\$1,429,536.21
Accrued interest held Reserve for future interest	7,980.02	7,773.66
Current accrued interest, estimated	10,000.00	1,546.14
	<u>\$1,464,170.56</u>	<u>\$1,450,856.01</u>

NET ASSETS

Reserve Trust Fund	\$ 49,786.46	\$ 66,766.84
Life contracts	118,536.75	138,054.79
Pooled investments	110,085.80	170,085.80
Other net assets	709,655.65	797,671.58
	<u>\$ 988,064.66</u>	<u>\$1,172,579.01</u>

1964 Small Church Selections

Completion of the selection of the 10 representative churches for 1964 in the Small Church Achievement Program was made at the annual meeting of the Department of Home Missions in January. The following churches were chosen from 79 churches receiving "most outstanding" recognition on their own districts. There were also 113 churches given Honorable Mention certificates. The pastor named was pastor during the assembly year 1964.

Aberdeen, South Dakota— <i>Rev. David Belzer</i>
Atwater, Central California— <i>Rev. Mel Rayborn</i>
Wilson Chapel, Alabama— <i>Rev. John W. Young</i>
Dothan, Alabama— <i>Rev. Richard Lefel</i>
Grove City, Central Ohio— <i>Rev. Dale Galloway</i>
Grandview, Kansas City— <i>Rev. Ray Lunn Hance</i>
Gary Actna, Northwest Indiana— <i>Rev. Murrell L. Duffie</i>
Pearl River, Louisiana— <i>Rev. Jerry Tull</i>
Yorktown, New York— <i>Rev. Jay Bergers</i>
Covington, Virginia— <i>Rev. Leon Carrioco</i>

The story of the accomplishments of these churches, with pictures, will appear in the *Herald of Holiness*. One of them is described in the Home Missions supplement in the February 17 issue of the *Herald*. Our hearty congratulations to these churches, their pastors and members, for outstanding accomplishments in growth, outreach, and development.

Approved Specials for Overseas Fields

Each January at the annual meeting of the General Board there are some needs that cannot be included in the budgets approved for our mission fields. Usually these are property items that

must be deferred until a later date.

Some of these needs can be met by individuals, churches, or districts as a special missionary gift above the regular giving to the General Budget—the life-line of our missionary support. The following items are approved specials, counting towards the "10 percent" giving of the church, authorized by the General Board and the Board of General Superintendents for the overseas home mission fields. It is not necessary to give the whole amount of one special. Several giving something towards a special will make the project possible in 1965. You may write to the Department of Home Missions for more specific information on any of the specials listed.

AUSTRALIA

- on building for Fitzroy (Greek) Church in Melbourne \$2,000
- on building for Newton (Greek) Church in Sydney \$2,500

ALASKA

- on car for Nome pastor \$2,500

CANAL ZONE

- on new church building \$5,000

HAWAII

- for home missions property \$5,125

SOUTH AFRICA (European)

- for property for church at Bulawayo, Rhodesia \$4,000
- balance for property for church at Capetown, Republic of South Africa \$1,000
- for home for president, South Africa Bible College \$4,200
- for library books for South Africa Bible College \$1,000

SWEDEN

- for property for a church \$10,000

WEST GERMANY

- for property for new church at Hannover \$4,000
- for completion church building at Kassel \$5,000
- for completion church building at Wuppertal \$3,000

U.S. NEGRO WORK

- for student scholarships at Nazarene Bible Institute, for one student for one semester each, \$250

WORLD MISSIONS

E. S. PHILLIPS, Secretary

Conversion After Class

By JOSEPH F. MORGAN

Paul Orjala, Walter Crow, and I had come to visit the Nazarene Day School conducted by the First Church in Port



au-Prince. The rest of the classes had been dismissed, but the sixth graders had stayed to pray, while Mrs. Jean Paul Simon, the teacher, led their classmate to accept Christ as her Saviour. This little girl had asked her father the night before if she could become a Christian, and he had consented. Tears rolled down the child's face as Mrs. Simon prayed. Several other children in the room helped pray.

Mrs. Simon, as you know, is the wife of Rev. Jean Paul Simon, pastor of the Desalines Avenue Church of Port-au-Prince. They are a wonderful Christian couple, very dedicated to the Lord, and doing a marvelous job there in Haiti. It was such a privilege to make their acquaintance.

Two Preaching Points Now

By EUNICE BRYANT, *El Salvador*

El Salvador now deserves two red pins on your missionary map, for we have just opened the second mission for the Church of the Nazarene here in the sunny, warm capital of the most industrialized country in Central America.

While we were finishing our deputation work in the States, dona Ernestina Lopez was beginning our first mission here. She and her young helper, Amparto Ruano, tramped for many miles trying to find a place cheap enough and large enough for their needs. They had been given a very limited sum by their home district, Guatemala, C.A., and they had been advised to find a place to rent that would provide them with living quarters and a room large enough for services. They started at the hottest time of the year and had to accept a room that literally roasted them alive twelve hours out of the day. One whole wall was the back of a bakery oven. But they eventually found an adequate part of a large *meson*, a combination of apartments and storerooms. The Lord has blessed their efforts and given them souls in almost every evangelistic service they have held there. Recently my husband helped them find better living quarters, and the mission spread out to fill their previous bedroom.

Their work is not all pleasant. They have drunks who disturb almost every

service they hold. Some of these fellows try to take over and preach for them. Others try to sing with the special singers. A few of them cross themselves and drop on their knees and pray to the saints when they sense that they are in a religious service. But God is answering prayer. The small group of believers was asked to pray for a lady in the neighborhood who was dying of meningitis. The doctor had pronounced her incurable and had said that only a divine miracle could save her. God answered prayer and performed that miracle. Now we are praying that He will touch her heart and perform an even greater miracle.

Last Sunday we started work in a residential area of this lovely capital. My husband had spent several weeks trying to find the best and most strategic location for the new work. Of course he prayed for divine guidance, and we believe that God has helped us find the right place to start. The owner of the house is a drunk, and the carpenter who is making our first pieces of furniture is giving us a rough time. He has been on a drunk for several days, but God is touching hearts. There are distrust and fear on the faces of several of those who gather outside our windows to listen to the gospel, but some are breaking over and coming inside to listen with respect and deep interest. The most interested group is composed of fine-looking young men. The only university in the country is just a few blocks away. What an opportunity for reaching preacher material for spreading the Church of the Nazarene all over this needy republic! How we do covet your prayers that God

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FOR MINISTERS ONLY

Time Extended
Until April 15, 1965
By Enactment of
Public Law 88-650

Ministers who have passed other deadlines have one more opportunity to sign Waiver Form 2031 and join Social Security. The new deadline is April 15, 1965.

Filing of Form 2031 is necessary. This form is obtained from the local District Director of Internal Revenue. Besides signing the waiver, Social Security taxes on ministerial earnings for 1962 through 1964 must be paid. Earnings over \$4,800 a year are excluded. For details concerning time extension and benefits contact your District Director of Internal Revenue or write:

Dean Wessels
BOARD OF PENSIONS
6401 The Paseo
Kansas City, Missouri 64131

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NOTICE

TO MINISTERS covered under the PLAN ONE group life insurance program of the general church:

Your Annual Insurance Questionnaire has been mailed to you. It must be returned by May 15, 1965, if your "plan one" insurance coverage is to be continued for another year. If your Questionnaire has not reached you, please notify the Board of Pensions at once.

DEAN WESSELS
Executive Secretary
6401 The Paseo
Kansas City, Missouri 64131

will give us souls, young men and women really consecrated to the task of winning others and spreading scriptural holiness all over El Salvador!

THE LOCAL CHURCHES

Superintendent Raymond C. Kratzer of Northwest District sends word: "Rev. Mel Bozarth, pastor of our new church at Newport, died January 28 in a Newport hospital." Funeral service was held in First Church, Walla Walla, Washington, on Monday, February 1.

BULLR, ALABAMA—Dicks Chapel recently had an unusual revival with Rev. W. W. Rose preaching, playing the guitar, and singing. Prayer and fasting reached the throne, and God blessed in giving forty seekers at the altar, with Christians drawing closer to the Lord. We want the evangelist to return later. T. B. DICKS, *Pastor*.

NORTH STAR, MICHIGAN—This self-supporting rural church recently closed a good revival with Rev. and Mrs. Vernon Crandall as special workers. There were seekers at the altar in a number of services, and attendance was the best of any revival in recent years, with more than one hundred present for the "fill a pew" night service. Brother and Sister Crandall care for the entire program and God blessed their ministry with us. Recently we completed two years as pastor here, with eighteen new members received, church finances increasing nearly \$1,000, and extensive remodeling on both interior and exterior of the church. New families are attending the services.—DELMAR R. DRAVENSTATT, *Pastor*.

Evangelist J. H. Lanier reports: "God has given us a wonderful year, with revivals conducted in Pennsylvania, Maryland, Kentucky, Indiana, Michigan, and Ohio with our good Nazarene pastors. We thank the Lord for the souls who have prayed through, and the good health Wife and I have enjoyed. Wife and I travel by trailer. Because of a recent cancellation I have a good spring date open, April 21 to May 2; also one date in January of 1966 and in the fall of '66. Write us, Poplar Street, Junction City, Ohio."



On the occasion of his last visit to New Zealand, General Superintendent Benner posed for a picture with the pastors and their wives. New Zealand is a beautiful country, about twelve hundred miles east of Australia. It has miles of seacoast and mountains that remind one of the Swiss Alps. The Church of the Nazarene also has a beachhead in New Zealand, with 8 churches and 129 members in the principal cities. Its pastors receive their training at Nazarene Bible College in Sydney,

Australia.

New Zealand is one of the Overseas Home Missions fields of the church. Our Easter Offering will help to support and expand the beachhead in this lovely little land. There are many that we must reach with the gospel. Our churches must be strengthened and new ones organized. Let us give that some now in the shadows may have joy.

—By Alpin Bowes
for the
General Stewardship Committee

Rev. E. W. Burk, retired Nazarene minister, died January 6. He was a member of the Michigan District, and his home address was 3122 Roberts, Saginaw, Michigan.

Rev. and Mrs. A. L. Dennis, of 123 Pierian Avenue, San Antonio, Texas, observed their fiftieth wedding anniversary on December 20, 1964. Members of the South San Antonio Church, and the Dennises' two daughters, Mrs. John Esty and Mrs. Randall S. Lacey, both of Miami, Florida, honored the couple with an open house at the church. Rev. A. L. Dennis has pastored churches in Olton, Lamesa, Fort Worth, Brownwood, Belton, Austin First, and is now closing his sixth year with San Antonio South Church. After thirty-seven years' ministry in the church, Brother Dennis is retiring from the active pastorate in May of this year; the couple plan to move to Miami. Among the 125 guests at the open house were Rev. Dennis' sisters—Thelma Cornelius, Lous Hair, Lavalle Jones.

FOR WORLD EVANGELISM...



THE BIBLE LESSON

By BRIAN L. FARMER

Topic for March 14.

Have I Accepted God's Call?

SCRIPTURE: Matthew 21—22 (Printed: Matthew 21:28-31; 22:1-14)

GOLDEN TEXT: *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matthew 7:21).*

For centuries people with a certain inheritance were barred from sitting in the British House of Commons. Those who inherited life peerages automatically became members of the House of Lords and so were not eligible to be elected as members of the Commons. Indeed, those elder sons who were members of the lower house when their peerage-bearing fathers died had to relinquish their seats. Now, however, because of an Act of Parliament passed in recent months a peer may, if he wishes, disclaim his inheritance.

This is how it is with the gospel. Through Christ's death all are potentially saved, but only those who so choose to be are actually saved.

In this way, man's freedom is preserved at the same time as the fruit of God's unfathomable love is offered. The Lord, though a relentless Lover of the human soul, never will consent to become its burglar! Holman Hunt painted a pointed picture when he put the latch on the inside of the door in his "The Light of the World."

I am sure Christ could have coerced men to follow Him, but this would have changed the whole pattern of the God-man relationship as we know it. There would have been no choice; there would have been no love.

To become actual inheritors of the Kingdom, therefore, we must *act* on the Good News, not *acquiesce* in it without doing anything about it. To be saved we must be doers as well as hearers of this word; we must show some work evident of repentance. In the last day it will be unavailing to say, "Lord, Lord," because we have heard of Him as such; it will have to be, "Lord, Lord," because we know Him—have accepted Him—as such.

One would think it unimaginable that men would leave unclaimed the inheritance of membership of the kingdom of Heaven. Yet they do. Not because the Kingdom and its benefits are superfluous to them—indeed, they need the blessing Christ offers more than very life itself—but because they are insensitive to their need and how that need might be met. They are drugged with a spiritual anesthesia, "dead in trespasses and sins."

Let the news be shouted from the housetops. Let it be borne in on every man, woman, and child. There are forgiveness, peace, joy, love—abundant life!

*There is life for a look at the Crucified One;
There is life at this moment for thee!*

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"SHOWERS of BLESSING" Program Schedule

March 14—"All Exits Closed—No Escape," by Russell V. DeLong

March 21—"Love Controls Power," by Russell V. DeLong

March 28—"The Prodigal Who Didn't Come Back," By Russell V. DeLong



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Announcements

MARRIAGES

—Mrs. L. A. Reed and Mr. Henry Kinyon at Columbia, Missouri, on January 17.

BORN

—to Earl, Jr., and Virginia (Files) Hoffman of Schuylkill Haven, Pennsylvania, a daughter, on January 27.

—to Charles and June (Smith) Kirby of Falls Church, Virginia, a daughter, Robyn LeeAnn, on January 22.

—to Rev. Earl and Faith (Pallett) Wheeler of Greeley, Colorado, a son, Mark Jeffrey, on January 20.

—to Tom and Dorothy (Tripp) Peters of South Daytona, Florida, a daughter, Rhonda Dawn, on January 4.

SPECIAL PRAYER IS REQUESTED

by a lady in Texas for two urgent unspoken requests;
by a Christian friend in Ontario for a relative

very ill, not expected to live, for both spiritual and physical help; by a reader in Michigan, the victim of severe, but untrue, gossip—that the right spirit may be manifested, and God's will be worked out.

Deaths

MRS. ALTOONA G. BENEDUM, age seventy-seven, died January 9, 1965. She was united in marriage to Rev. O. L. Benedum on April 18, 1907. To this union was born one daughter, Lulu Gertrude. Mrs. Benedum is survived by her husband, Rev. O. L. Benedum, and the daughter and her husband, Mr. and Mrs. Lawrence Hulse, of Lakeland, Florida. Mr. and Mrs. Benedum joined the Uhrichsville, Ohio, Church of the Nazarene in 1910. They were called to their first pastorate in Mannington, West Virginia, in 1917; then in 1921 to East Liverpool, Ohio, First Church, where they served sixteen years. In 1937, Mr. Benedum was elected superintendent of the Pittsburgh District, and he and Mrs. Benedum served as district leaders for sixteen years. Mrs. Benedum loved people of all ages, giving her life to Jesus Christ her Saviour, to the church, and to other people.

STANLEY AND BRENDA (Scott) STREET, each age twenty, of Bourbonnais, Illinois, were killed in an automobile accident on December 27, 1964. Both were active church members and lived devoted Christian lives. Stanley is survived by his parents, Mr. and Mrs. Wilbur Street, of Howell, Michigan; and five brothers: Merlyn, Gerald, Harold, Steve, and John. Brenda is survived by her parents, Rev. and Mrs. Robert L. Scott, of Waterloo, Indiana; two sisters, Mrs. Gene Hartness and Bonnie; and two brothers, Robert L., Jr., and Ray. Double funeral services were held on December 31 at the College Church, Bourbonnais, with Dr. Forrest Nash, pastor, officiating, assisted by Dr. Harold W. Reed, president of Olivet Nazarene College. Interment was in the Memorial Gardens, Kankakee.

MRS. ANNA BRUCK NOHDEN was born in Streator, Illinois, December 24, 1890, and died December 30, 1964, in Kansas City, Missouri. Converted at an early age, she began immediately to work for God in teaching a Sunday school class. Moving to Kansas City, she began to work at the Nazarene Publishing House, serving as secretary to Dr. B. F. Haynes, first editor of the "Herald of Holiness." In 1914 she began attending Kansas City First Church of the Nazarene, was sanctified, and united with the church. In 1922 she was united in marriage to Arthur Nohden. To this union one daughter was born, Mable Anne. Anna's love of God and for people showed through in practical ways, and she served well in all assignments given her. She is survived by her husband, Arthur, of the home; the daughter, Mable Anne (Mrs. Don Saddler), of Los Angeles, California; and a brother, John Bruck. Burial was in Greenlawn Cemetery, Kansas City, Missouri.

MRS. MARY A. CUNNINGHAM was born August 5, 1888, in Sunnysouth, Alabama, and died January 1, 1965, in Mobile, Alabama. She was a member of the Mobile Riverside Church of the Nazarene. She helped to start the first Church of the Nazarene organized in Mobile, and has been a faithful, praying, and working member over the past thirty-five years. She is the spiritual mother of several who are serving as pastors today. Besides her husband, she is survived by one son, six daughters, one sister, three brothers, and six step-daughters. A Sunday memorial service was conducted for the family by the pastor. Funeral was held at Riverside Church with Rev. W. W. Thompson and Rev. Asa H. Sparks officiating. Burial was in the Pinecrest Cemetery, Mobile.

EARL F. LEWIS, age sixty-six, member of the Church of the Nazarene in Endicott, New York, died December 29, 1964, after a short illness. He served the church for many years as treasurer and trustee and left a glowing testimony. He is survived by his wife, Ermina; and three daughters: Mrs. Lawson (Dorothy) Saunders, Nazarene preacher's wife in Lisbon Falls, Maine; Mrs. Neale (Gladys) McLain, Nazarene preacher's wife of Cambridge, Massachusetts; and Miss Rosemary, of Endicott. Rev. Homer Smith officiated at the funeral service.

MRS. FLORENCE MAY RUMERY was born in Ontario, Canada, November 16, 1886, and died January 8, 1965, at a hospital in Corunna, Michigan. In 1904 she was united in marriage to Edward Rumery. They moved to Durand in 1921 and have lived in this vicinity since that time. Mr. Rumery died several years ago. She united with the Church of the Nazarene in Durand in 1927, and was faithful in attendance so long as health permitted. She is survived by four sons, one sister, and one brother. Funeral service was conducted by the pastor who received her into church membership in 1927, with interment in Evergreen Cemetery in Vernon, Michigan.

the Answer corner

Conducted by W. T. PURKISER, Editor

Would you please explain sanctification to me? Are there two works of grace? What does being filled with the Spirit mean?

This is a tremendous order, but I'll try.

Sanctification is that work of God's grace wherein the believer is freed from all sin, inner and outer. It is the express will of God (I Thessalonians 4:3), purchased on the Cross by the atoning death of Jesus Christ (Hebrews 13:12), and wrought in the individual heart by the Holy Spirit (Acts 15:8-9).

The words "sanctification" and "holiness" are used to name this experience and life in the Bible, but it is also described as perfect love, a pure heart, the rest of faith, Christian perfection, the baptism with the Spirit, the fullness of the Spirit, cleansing from all sin, and full salvation.

Strictly speaking, sanctification begins at conversion in the experience of the new birth. Inner cleansing is completed in entire sanctification (I Thessalonians 5:23-24), which is what is usually

meant when the term "sanctification" is used by itself. There is still a lifetime of growth in the arts of saintliness after entire sanctification (Ephesians 4:11-16).

There are indeed two works of grace, as you may see from pondering the following twelve New Testament texts: Matthew 3:11-12; John 14:15-17; Acts 1:1-5; 8:12-17; 19:1-7; II Corinthians 7:1; I Thessalonians 1:1-5; 4:7-8; 5:23-24; Hebrews 6:1; I Peter 1:14-16; I John 1:7.

It is necessary to remember that the Epistles, particularly, are addressed to Christians, and presuppose a previous knowledge and acceptance of the gospel.

Being filled with the Spirit means being baptized with the Spirit (Acts 1:5; 2:4). This is the means by which we are entirely sanctified as a second work of grace (Acts 15:8-9; Romans 15:16; I Peter 1:2).

I would like some books on knowing the will of God. Will you recommend some titles to me?

There is not a great deal which has been written in this field. Three titles come to mind: The best, I believe, is an older book by Martin Wells Knapp entitled simply *Impressions*. The Nazarene Publishing House carries a paperback edition for \$1.00. Another is Flora Breck's book, *Can We Know God's Will?* (96 pages, 75c.) The third is an ex-

cellent little pamphlet by E. Stanley Jones, *How Does God Guide Us?*

Other writers deal with guidance more or less incidentally, as for example William S. Deal in *Problems of the Spirit-filled Life*, and Frances Ridley Havergal in *Kept for the Master's Use*. The Nazarene Publishing House can supply any or all of these.

Just because you are sanctified, does that mean you can't sin?

"Can't" is not quite the right word. No one ever gets to the place in this life where he *is not able to sin*. What the grace of God does is bring us to the place where we are *able not to sin*. There is, of course, all the difference in the world in these two.

Every temptation is an invitation to sin. Temptations come not only from the carnal heart of an un sanctified person, but also from the human nature and needs of one who is entirely sanctified. But God's assurance is, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

Sin is a terrible tragedy, and no allowance can be made for it at any point in a genuinely Christian life. We need to remember I John 2:1-2, "My little chil-

dren, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

In *Salvation Papers*, one of the great holiness classics, S. A. Keen relates this to the sanctified life. "The fully sanctified soul does not forfeit the grace of purity by spiritual lapses that are not intentional but involuntary, providing the soul at once applies the antidote of confession and faith to the wound of heart which the poisoned fiery dart of the enemy has inflicted. . . .

"If the soul that has been overtaken by such failure does not understand this wonderful provision, or, knowing it, does not avail itself of the same, the fullness of salvation becomes forfeited, and he has fallen from grace."

LATE NEWS

Canadian Pastor Stricken

Rev. George MacDonald, pastor of Vancouver, British Columbia, First Church was stricken with a heart attack, according to a wire received from District Superintendent Roy J. Yeider.

No further details are available at press time. Special prayer is requested.

McNatt Golden Anniversary

Rev. and Mrs. J. A. McNatt will celebrate their golden wedding anniversary at their home in Shelbyville, Tennessee, March 21.

Mr. McNatt has served in the ministry for forty-two years. Thirty-one years were given to the evangelistic field. He was also superintendent of the Idaho-Oregon District.

Holiness Publishers Meet Again

A further meeting to explore areas of cooperation between the holiness publishers was held in Indianapolis, Indiana, with Church Schools Editor Albert F. Harper and Publishing House Manager M. A. Lunn representing the Church of the Nazarene.

The meeting included representatives of the Free Methodist, Pilgrim Holiness, Wesleyan Methodist, and other holiness churches.

The possibilities of united action in music and book publishing were studied, as well as the cooperative development of uniform lesson materials and a graded curriculum for Sunday school work.

"Thirty Percent" Club Forms

Nazarene laymen have formed a "Thirty Percent" club to spark the move to enlarged areas of stewardship. Elmer Trimble has been named founder; Gordon Olsen, chairman; and Virgil Scroggs, secretary.

The vision of the group is a number of laymen and ministers who will plan to give 30 percent of their income through some channel of the Church of the Nazarene. It is their hope that without fanfare, others may be challenged to triple-tithe and use the scriptural "prove me" to open new avenues of spiritual blessing as well as financial resources.

A number have indicated their interest in this movement without regard to their level of income. Any who wish more information may contact either Mr. Olsen or Mr. Scroggs, c/o Dr. John Stockton, 6401 The Pasco, Kansas City, Missouri 64131.

Bethany Loan O.K.'d

An announcement by the Community Facilities Administration in Washington has revealed approval of an \$854,000 loan to Bethany Nazarene College, Bethany, Oklahoma. The money is to be used for construction of a five-story

women's residence hall, designed to accommodate 240 students.

Dr. and Mrs. Lewis to Caribbean

General Superintendent and Mrs. V. H. Lewis leave Kansas City, March 15, to drive to Miami. They will then fly to Puerto Rico for approximately one week with the churches there.

Dr. Lewis will go across to the Virgin Islands to dedicate a new church with Missionary Lyle Prescott.

Dr. and Mrs. Lewis will spend a week in Haiti also, before returning to Miami about March 31 to visit the Cuban work in southern Florida.

Rev. Cleve James will accompany the Lewises to Puerto Rico, where he will have charge of an English-speaking church. His family will join him early in June, after school is out.

Home-going of C. W. Davis

Word was received of the death of Rev. Charles W. Davis (early in February), who had served as superintendent on the Colorado District for twenty years prior to 1945. Mr. and Mrs. Davis had been in the evangelistic field since that date.

Mr. Davis had been ailing since last year. Funeral services were held in the Colorado Springs, Colorado, First Church, with General Superintendent G. B. Williamson in charge.

Expansion in Spanish

Due to increasing demand for Spanish holiness literature, the Department of Spanish at International Headquarters of the Church of the Nazarene in Kansas City, Missouri, has added Raymond Hendrix to its staff as editor. Mr. Hendrix is a graduate of Bethany Nazarene College in 1963. He will be in charge of translations into Spanish of Sunday school literature.

Mr. Hendrix was born in Argentina of Nazarene missionary parents, Rev. and Mrs. Spurgeon L. Hendrix.

Ray Hendrix also is the son-in-law of Dr. E. S. Phillips, secretary of the Department of World Missions.—N.I.S.



1964 Church Construction Over Billion for Fifth Year

WASHINGTON, D.C. (EP)—Church construction in 1964 passed the \$1 billion mark for the fifth year in a row, but fell \$25 million short of equalling the record of \$1,036,000,000 set in 1962.

Final (yet unofficial) figures released by the Census Bureau show that in 1964 church construction exceeded the \$1 billion mark by \$11 million, exceeding the 1963 total by \$4 million.

Measured in dollars, the Census Bureau figures show 1964 to be the third highest year on record, following 1962 and 1960. In 1960 construction passed

the \$1 billion mark by \$13 million; 1961 by \$3 million; 1962, by \$36 million; 1963 by \$7 million; and 1964, by \$11 million

Presbytery Would End

Some Fund-raising Promotions

BUFALO, N.Y. (EP)—The Presbytery of Western New York has urged churches to eliminate from their programs fund-raising methods "not consistent with good stewardship."

The presbytery, representing eighty churches, discourages fairs, bazaars, sales, fund-raising dinners, and "other similar events." Its action was voted unanimously in line with long-standing policy of the United Presbyterian General Assembly.

University Honors

Brooks Hays's "Religious, Humanitarian Work"

SILOAM SPRINGS, ARK. (EP)—Former U.S. Rep. Brooks Hays of Arkansas received an honorary doctor of divinity degree here from John E. Brown University "for his religious and humanitarian work."

Mr. Hays, a layman who was president of the Southern Baptist Convention from 1957-59, has been a special assistant to Presidents Kennedy and Johnson.

Austria's Population

84.6 Percent Catholic

VIENNA (EP)—Roman Catholics make up 84.6 percent of Austria's population of more than 7 million, according to 1964 statistics published here.

Of all children born in the country, 94 percent are baptized.

But the report also disclosed that while 79 percent of all weddings are witnessed by a Catholic priest, only 31 percent of Catholics attend Sunday mass regularly.

Nigerian Court Case Favors Religious Freedom

LAGOS, NIGERIA (MNS)—Late last year a court case with far-reaching implication in the area of religious freedom was decided in favor of a Baptist pastor. The High Court of the Northern Region overturned the conviction of Pastor Paul Samu in a case charging him with insulting and inciting contempt of another faith.

The charge grew out of Pastor Samu's witness to a family in a private house where he had been invited. In a local court presided over by a Muslim magistrate Pastor Samu was convicted, fined, and sentenced to two months' imprisonment.

During the High Court appeal which followed, the pastor's lawyer, who is also chief counsel for the largely Muslim ruling political party of the north, made an impassioned plea for religious freedom in Nigeria.

The decision freeing Pastor Samu was handed down by the High Court of the Northern Region of Nigeria in Ilorin.



1 Pioneer Night at the Oak Grove Church of the Nazarene, Decatur, Illinois, during a recent revival conducted by Dr. W. S. Purinton. Pioneers present were presented corsages and boutonnieres by Pastor Leslie Wooten. Dr. and Mrs. W. S. Purinton, left, joined the Church of the Nazarene in 1913. Mr. and Mrs. Thomas M. Burns, right, joined in 1911. Mrs. Mamie Harmon, widow of the late Rev. G. H. Harmon, is a charter member of the denomination, having joined at Pilot Point in 1908.



2 Rev. Clare St. John, left, pastor of the Bucyrus, Ohio, Church of the Nazarene, presents congratulations and a pen-and-pencil set to Ernest Schneider, seventy-two, for the completion of fifty years of Sunday school teaching. Mr. Schneider began to teach at the age of nineteen, and has been a teacher continuously since 1914.



3 Pastor Howard L. Rickey and Mrs. Jean Doehring, missionary president, of the Bethel, Grosse Pointe, Michigan, Church of the Nazarene, display the amount of cash that was laid on the altar on Thanksgiving Sunday, above tithes, to be used for the missionary offering. Bethel church gave \$6,075 last year for world evangelism, or 12.6 percent of the total church income.



4 Lieutenant Colonel Norman E. Hoskinson, left, Washington Wing Chaplain for the Civil Air Patrol and Nazarene pastor of the Burien, Seattle, Washington, Church, presenting a flag of the city of Quito, Ecuador, and a copy of the "Herald of



"Holiness" to Governor Albert Rosellini, right, of the state of Washington. Mr. Hoskinson led a group of CAP cadets to Ecuador, and arranged for an exchange of greetings between officials in the two countries.

5 Patsy Hoffman, seven, is crowned queen and Steven Hoffman, twelve, is crowned king as a climax to the Bible verse contest sponsored by the Schuylkill Haven, Pennsylvania, Church of the Nazarene. Crowning the king and queen are the runners-up: Mary Ann Tolbard, nine, left; and Mary Schaeffer, twelve, right. The contest involved learning and reciting scripture verses and references. Rev. Mrs. Mildred Hoffman is the pastor.

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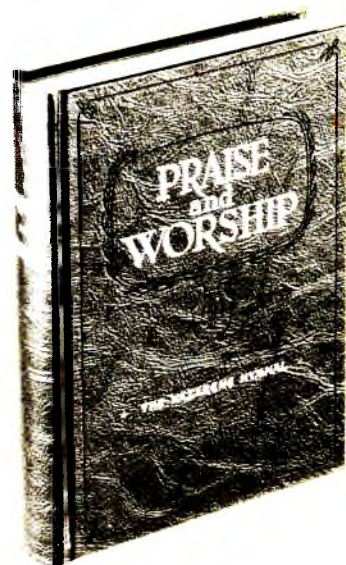
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