As birds flying,  
so will the Lord of hosts  
defend . . . deliver . . . preserve.  
(Isaiah 31:5)
THAT Ananias and Sapphira owned land was no sin. That they sold it was their own business. That they brought a part of the proceeds to lay at the apostles’ feet was good. That they kept part of the money was permissible. Wherein then was their mortal sin? They lied, and their lie was to the Holy Ghost. They should have known better, “for the Spirit searcheth all things.” To lie is bad enough but to attempt to deceive the all-knowing God is the height of sinful folly.

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

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

But this sin of lying to the Holy Ghost has its own peculiar blight and condemnation. Ananias and Sapphira were stricken with death not only as just punishment for their sin but that the Church might stand in awe. Today those who lie to God invite judgment, immediate and final, upon themselves. That we see no such examples does not prove that none take the risk of lying to God. Indeed many do lie kneeling at their consecration altar. They say they have given all when knowingly they hold back part of the price. Regardless of what they profess, they go from such an altar of pretense to begin a life in spiritual darkness and frustration. They, like the Ancient Israelites, turn from their Kadesh (consecration) to lives of futility. Unless they reconsider and pay the full price, they shall have part in “the second death.”

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

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

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

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

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

Paul wrote, "I keep under my body, and bring it into subjection" (I Corinthians 9:27). I cannot cleanse my heart, but God can. Cleansing comes in a crisis experience, as it did at Pentecost and at the house of Cornelius, where God gave them the Holy Ghost, "purifying their hearts by the word of his grace." (Acts 11:17-18)

Our basis of control is not merely instinctive; it is through our God-given mental and moral faculties. The human will must ever be operative in the fields of thought, imagination, and emotions. Paul counsels us to control our thought life: "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report: if there be any virtue, . . . think on these things" (Philippians 4:8).

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

Our basis of control is not merely instinctive; it is through our God-given mental and moral faculties. The human will must ever be operative in the fields of thought, imagination, and emotions. Paul counsels us to control our thought life: "Whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, . . . think on these things" (Philippians 4:8). To the Colossians he writes, "Set your affections on things above" (3:2). These verbs, "keep," "think," and "set," all express the moral force of the will. The will itself, as an engineer at the throttle, must be consecrated, cleansed, and Spirit-directed. James wrote, "Pure religion and undefiled before God and the Father is this, . . . to keep himself unspotted from the world" (1:27).

This is my daily prayer.

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

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

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

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

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

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

by Loren E. Schaffer
Pastor, Pineville, North Carolina

The "Manual" of the Church of the Nazarene instructs its readers that members are to avoid "evil of every kind, including: . . . Songs, literature, and entertainments not to the glory of God; the theater, the ballroom, the circus, and like places" (pp. 31:36, 1960 Manual). This standard is the simple application of such scriptures as: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:1): "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (II Corinthians 6:14-17).

Nazarenes must never lose the art of separation; we must know when to associate and when to separate. This rule is not a plea for "aloofness" from society or an attitude of isolationism. We are not to be "monks living monastically." As one has said, "We are to be insulated but not isolated." On the way to the city of God the Christian must entertain no thought which tempts to step into the world.

The Cover . . .

"As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it: and passing over he will preserve it" (Isaiah 31:5). Many have seen a partial fulfillment of these words in the flight of General Allenby's airplanes over the city of Jerusalem in World War I, and the subsequent surrender of the city without a destructive battle. There is a wider application in the constancy and care with which God watches over those who are His.
travel light. Some baggage must be discarded. The complacent and halfhearted will see no problem, however. There was a conflict between Christ and the culture of His day, and this has its counterpart today. Great saints in every era have found an “abiding enmity” between God and the contemporary age.

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

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

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

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

Providential Possession

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

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

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

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

By JACK M. SCHARN

REVIVAL
at Midnight

By JOHN W. MAY
Pastor, Weirton, West Virginia

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

The Midnight Cry

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

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

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

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

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

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

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

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

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

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

The Midnight Supply

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

God grants answers to prayer at midnight. He did for Paul and Silas in the jail at midnight on the clock; He will do the same in the midnight of our age. As they sang and prayed, there came an earthquake and they were delivered. Revival came to that jail as the prison keeper was saved. With no intent to do injustice to the Scriptures, could we not paraphrase Acts 16:25-26, spiritualizing and modernizing it to read thus?

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

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

The Midnight Supply

Life in a Measuring Glass

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

One thing that every one of us is absolutely sure of is that “I am living now.” Thus there comes
Into prominence in all our thinking about life the self and the now, and this finds expression in the prevailing philosophy of life that can be summed up in the words, “Eat, drink, and be merry; for tomorrow we die.”

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

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

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

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

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

William Penn’s words are worth remembering. “He who rejects the rule of God makes way for tyrants to rule in his life”; and in his usual vivid manner Paul, in Romans 7, reminds us of how real the psychological condition is of spiritual bondage to all who reject the rule of God. Rejection of the indwelling Spirit always commits us to a measure of the inner bondage and slavery—if not to the sins of the flesh, to one or more of the sins of the spirit. But how glorious is the freedom offered to us in Christ! The inner freedom and liberty of the Spirit-filled provides the essential conditions under which worthwhile living originates and flourishes.

We Would See Jesus

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

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

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

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

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

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

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

Herein lies the secret of letting men see Jesus in us. We must put Christ first in our hearts and lives. Self must yield to the preeminence of the Saviour, so that He shall obtain the glory and not ourselves. The world is a place of mass selfishness, but whenever someone lifts up Jesus and allows His face to shine through, people are drawn to Him, and Christ is glorified. No one is ever saved, except that Jesus is first lifted up. Neither can anyone ever be a soul winner unless Christ is exalted in that person’s life.

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

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

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

“LIONS are KILLERS”

“NEVER underestimate your enemy,” is Paul Rees’s succinct commentary on 1 Peter 5:8—“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

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

End of sermon?

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

Sermon continued next Sunday!

When I reopened the subject of “the devil, as a roaring lion,” both the congregation and the
preacher were wiser in the ways of lions and of Satan.

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

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

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

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

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

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

In a different context, Paul lays down a principle which applies in all situations: "Satan must not be allowed to get the better of us: we know his wiles all too well" (II Corinthians 2:11). Get his image plainly in mind. Pray God to "wash" it into your brain and spirit. His apparent friendliness, sleepiness, co-operation are only tactical. His design is to devour. Let nothing destroy or dim that image.

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

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

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

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

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

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

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

When disobedience in my teens resulted in backsliding, I again heard those words. As I confessed to God, pardon flooded my soul, and I found
the “bread and fish upon the fire.” When my heart hungered and thirsted after righteousness, those words were repeated, and the Lord led my soul the milk and honey of Canaan as my heart was cleansed from all sin. Even as a child of God, my soul has been rekindled from above time and again, and I have found a table spread before me. With the old corn and the new wine (God’s Word and the inspiration of the Holy Spirit), I have delighted my soul in fatness.

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

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

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

COME AND FAMILY LIFE FEATURE

Better than Her Best!

By RUSSELL METCALF, Pastor, Father, New Jersey

WHEN Elijah the prophet found the home in Zarephath that God had planned to use for his stay during the famine, he found a mother whose very best was about to fail. Her better hopelessness was revealed as she intoned the man of God what she was doing with the words: “I am gathering . . . that we may eat . . . and die” (I Kings 17:12).

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

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

In Elijah’s defense, if he really needs any, we can see that he was not at all devoid of feelings of sympathy, for he prefaced his demand with a “Fear not”—and he did not pause in speaking until he had backed it up with God’s own promise that her supply would outlast the famine. But any compromise in his message would have been disastrous to the woman, her son, and to himself as well.

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

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

By W. T. Purkiser

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

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

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

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

II IS CERTAIN we cannot help others to a range of spiritual reality we ourselves have not known. In spiritual things, people can neither be
Theirs are less concerned with being told than they are with being shown.

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

Seeing Is NOT Believing

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

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

No, seeing is not believing.

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

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

Could we but learn this lesson, and never forget it, we would be forever saved from the frantic scramble for “things,” and “status,” and position and power in this life. Could we but learn this lesson, and never forget it, we should have serenity and peace no matter what comes. This is

- ... a faith that will not shrink
- Thou pressed by every foe,
- That will not tremble on the brink
- Of any earthly Zoe;
- That will not murmur nor complain
- Beneath the chastening rod
- But, in the hour of grief or pain
- Will lean upon its God;
- A faith that shines more bright and clear
- When tempests rage without;
- That when in danger knows no fear
- In darkness feels no doubt.

Lord, give us such a faith as this:
And then, whatever may come,
We'll taste, even here, the hallowed bliss
Of an eternal home.

William H. Bithurst

There Is Power in Love

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

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

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

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

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

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

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

REVIVALS

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

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

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

By J. KENNETH GRIDER
FOREIGN MISSIONS

GEORGE COULTER, Secretary

Entering New Area

By MAURICE HALL, Central Africa

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

Prayer Request, Argentina

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

Prayer Needed for British Guiana

By ROBERT BROWN, Barbados

We read in the newspapers of the tenerness of the situation in British Guiana, where general strike has paralyzed the country for several weeks. All inter-island schooners are stopped and about seventeen hundred tons of cargo have piled up here in the transit sheds. According to news reports, petrol has dwindled and cannot last much longer. All mail facilities and planes are at a stop. Much prayer is going up. We have had no special word from her, but we expect she too is happy in her undertaking. Linda Stark is now in her second year of nursing training, and Dorothy Bedwell is in her third. All of these are holding the standard high for Jesus.

The Church Reaches Out

By ERNEST AND JESSIE EADES

Cape Verde Islands

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

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

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

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

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

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

Good Days in Brazil

By GLADYS MOSTELLER, Brazil

There have been glorious days here in our churches. Our Easter offering was over $100. The Sunday school attendance was the highest, some breaking records. Evangelistic campaigns have been held in several churches with over one hundred seekers. Branch Sunday schools have been opened in some places. Twenty-five new members have been received in the Campinas church in the last month. Our Brasilia church is sponsoring an adult evening class with 150 enrolled who are learning to read and write. We have 210 enrolled in our primary day school at Brasilia, supervised by our Brazilian pastor's wife. Our Osasco church has sent an SOS for more benches—they are crowded out. They have had to move out the Sunday school partitions that they had in the shop to make room for people in the regular services. The church has built a temporary annex in the back yard to house the Sunday school.

Bob Collins preached his first message in Portuguese on Easter Sunday and Good Friday with six seeker's.

HOME MISSIONS

By W. M. MILLING

Small Church Achievement Winner

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

THE CHURCH AT WORK

JULY 10, 1963  \( (393) \) 13
The attendance is usual in the eighties which, in turn, made possible the nicest chinch morning service during the assembly and reached a high of 10,000 for a Sunday during the assembly.
Greater Tulsa Evangelistic Crusade

The churches of the greater Tulsa, Oklahoma, area (which includes Sand Springs) conducted the first united evangelistic campaign, April 2 through 7, in the Municipal Theater in Tulsa. The workers were Dr. Edward Lawlor and Professor Paul McNutt. God mightily used them night after night, and with the backing of much prayer and an unflagging dedication, the results proved to be a blessing to the church. We thank God for the wonderful victory, and the help our people received during these services. E. F. Crawford, Pastor.

Kings Mountain, North Carolina—Recently, First Church had a profitable revival with the Fowler Family Evangelistic Party. The music and singing at these services was inspiring and the Spirit-anointed preaching of Brother Fowler was greatly used of the Lord to win souls and to encourage our members. The attendance was good and God gave twenty seekers at the altar. Since the close of the revival there are new interest, new people, and a wonderful spirit prevailing. On Easter Sunday we had 111 in Sunday school, the largest attendance in ten years. Our Easter offering was $255. H. C. Crawford, Pastor.

Parkersburg, West Virginia—Southside Church recently enjoyed a successful revival with Evangelists Alva O. and Gladys Estep as the special workers. A great number of souls prayed through to definite victory. We believe these victories were won because of the prayer and fasting of the church people and the anointed preaching of Brother Estep. On the second Sunday we broke our Sunday school record with 325 present. The largest attendance was a great blessing and we received into the church by profession of faith. The church appreciated the ministry of Brother and Sister Estep and have given them a return call. The revival spirit continues with us. Robert F. Synder, Pastor.

Crystal Lake, Illinois—The Easter assembly broke all records in the history of the church. More than one hundred persons met in the parsonage chapel for the combined Sunday school and worship service; this is more than three times as many as at the same service one year ago. The special Easter offering of $200 put the church over the top in "10 per cent" giving for missions. Pastor and people are now discussing the building of a sanctuary and educational unit on their 31-acre tract adjoining the new Lake Enterprises Coventry subdivision.—Robert Owen, Pastor.

Pittsburgh, Pennsylvania—Coming to Lincoln Place Church in October of 1961, we found a warm and co-operative people. In spite of the fact that we have transferred thirty-five members and fifty-three of the Sunday school to other churches, we are only below the average attendance for that year. This will be the eleventh straight year that the church has been "10 per cent" or more in giving, averaging more than as much as 15 per cent. In March we had a good meeting with Evangelist Otis Smith, and God gave some great victories at the altar of prayer. The people recently organized a sisterhood of units in which they gave us a unanimous vote for one year, and then made it unanimous for three years. God is blessing us now remodeling the sanctuary, and we are praying and hoping to build a new parsonage in the near future. If you have friends here we might contact, write us, 1121 Margray Street, Pittsburgh 7. Luther L. Pierce, Pastor.
As to the length of the days of creation, it is impossible to argue conclusively that they were twenty-four-hour days because the term translated "day" means a period of time with no length designated. In Genesis 2:4 the whole creation process is said to have been accomplished in a day. Some persons hold to the twenty-four-hour theory in order to make creation a miracle of response to the commands of God, such as, "Let there be light: and there was light." But if instantaneous creation is meant, why six twenty-four-hour days? Would not six seconds be enough? Again we are made to appear as transpiring for tion is detailed, and the other events man. A garden is established esperiallv this is measurably strengthened by the man on earth should he the union of plan that the foundation of the life of is made to cmphasi/c Go| original eternal power and Godhead mav be by naturalistic means stand fruitless 1:3, and Hebrews 1:5. These three creation.

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

Announcements

WEDDING BELLS

Miss Shirley Sanderson of Toledo, Ohio, and Al C. Lee, Alcoa, Tennessee, were married June 1 at the Douglas Road Church of the Nazarene in Toledo, with Rev. Owen Sanderson, brother of the bride, Rev. Howard S. Sylve officiating.

Miss Donna Marie Twomey of Linsweig, Indiana, and Carroll Keith House of Detroit, Michigan, were married in the Church of the Nazarene, Detroit, Michigan, with Rev. L. E. Toomey, pastor of the Church, officiating, assisted by Rev. Wm. R. Bennett, minister of the church, officiating.

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

Carolyn Suver of Seabrook, Arkansas, and Ted Redinger of Agra, Kansas, were united in marriage on May 30 in the Christian Church in Ken- sington, Kansas, with Rev. E. O. Nance, pastor at Kearney, Kansas, officiating.

Miss Mag Thomason and Cecil Tiseler, both of Sioux City, Iowa, were united in marriage in May at the Grace Presbyterian Church, Sioux City, Iowa, with Rev. D. H. Farland, pastor at Farland, Iowa, officiating.

HOLOCAUST VICTIMS

- to Rev. Wesley and Zelda Smith (Suits) Buis of Madisonville, Wisconsin, a daughter, Sandra Kay, on June 5.

- to Roland and Carol Becker of Council, Idaho, a son, Timothy Martin, on June 7.

SUGGESTIONS REQUESTED

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

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

"SHOWERS OF BLESSING" Program Schedule

July 11—"Filled with the Spirit," by Lloyd B. Byron

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

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

DIRECTORIES

GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules for 1963

HARDY C. POWERS:

Chicago Central ..................................... July 18 and 19
Northwestern Illinois .................................. August 15 and 16
Minnesota ........................................... August 26 and 27

G. B. WILLIAMSON:

Eastern Michigan ................................... July 17 and 18
Eastern Kentucky ................................... July 24 and 25
Michigan ............................................ July 8 and 9
Wisconsin ........................................... August 8 and 9
Louisiana ............................................ August 21 and 22

SAMPL: YOUNG:

Pittsburgh ........................................... July 18 and 19
Illinois ............................................... July 24 to 25
Virginia ............................................. August 8 and 9
Missouri ............................................ August 15 and 16
North Carolina .................................... September 2 and 3
South Carolina ..................................... September 11 and 12
New York .......................................... September 27 and 28

D. I. VANDERPOOL:

San Francisco ................................. July 17 and 18
Arizona ............................................ August 7 and 8
South Dakota ...................................... September 4 and 5
North Dakota ....................................... September 14 and 19

HUGH C. BENNER:

Oregon Pacific .................................. July 17 to 18
Alaska ............................................. July 11 and Aug.
Southeast Pacific .................................. August 21 and 22
South Dakota ....................................... September 18 and 19

V. H. LEWIS:

Central Ohio ....................................... July 17 to 19
East Tennessee ..................................... July 25 and 26
Kentucky ............................................ August 8 and 9
Indiana ............................................... August 15 and 16
Kansas City ......................................... August 28 and 29

District Assembly Information

CENTRAL OHIO, July 17 to 19, at the Nazarene Campground, 27150 More Road, Oberlin, Ohio.


**The Answer Corner**

Conducted by W. T. FURKISER, Editor

When a nominating committee is chosen, who makes the choice, the pastor or the local church board? Is it still legal to nominate from the floor? The Manual provides for nominating committees to be formed in the local church: a committee to bring nominations for officers, boards, and district assembly delegates; and the church school board acting as a special committee, with the pastor, to nominate the Sunday school superintendent. The N.F.M.S. and N.Y.P.S. presidents are also nominated by special committees and elected by the members of the respective organizations. However the manner in which the general nominating committee is chosen is not stipulated.

Nominations made from the floor may be added for any church offices except the Sunday school superintendent and the presidents of the N.F.M.S. and N.Y.P.S., whose nominations are restricted by Manual provisions (paragraphs 142: 756, V. 1; and 577, IV. 4).

In a recent meeting our pastor made the statement that Christ was crucified on Thursday and not on Good Friday. Is this correct? Some have tried to move the Crucifixion up in order to make room for three twenty-four-hour "days and nights" for Christ to be in the tomb. However, while Matthew does use the expression "three days and three nights" (Matthew 12:40), there are some twelve times when it is declared that Christ rose the third day. "Three days and three nights" was a common expression for "very short time."

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

Acts 9:7 states, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."

Acts 22:9 says, "And that were with me saw indeed the light, and were afraid; but they heard not the voice of the Lord." Two verses of Scripture also make this clear: John 12:29, the crucifixion took place on Thursday and not on Good Friday.

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

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

What are the minimum essentials needed to get into heaven?

Frankly. I haven't given this too much thought. I've never personally been faced, either for myself or others, in just "squeezing through" on the narrowest possible margin. I've been much more interested in what Peter described as "an entrance . . . ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Peter 1:11). However, taking the question at face value, I would say in general terms, "The personal appointment by faith of the merits of the atonement of Jesus Christ, and His risen life brought into our hearts by the Holy Spirit."

In general, this is called "conversion," "justification," or the "new birth." It is completed in "entire sanctification," "holiness of heart and life," or "the second blessing." Two verses of Scripture summarize it all: "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9); and "follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). He that "climbeeth up some other way, the same is a thief and a robber" (John 10:1).
By O. JOE OLSON, Director, N.I.S.

White House Report

President Kennedy formed an interfaith committee to oppose racial discrimination in the United States at its meeting June 17 in Washington with 223 religious leaders including Dr. Roy H. Cantrell, president of the Nazarene General Board.

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

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

New England's 56th


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

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

Pastor's Son Killed

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

Green Stamp Project

Members and friends of the Nazarene Spanish Mission in Chandler, Arizona, are gathering green trading stamps to purchase a piano for the church.

Wins Scholarship

A four-year scholarship worth $6,000 at Michigan State University has been won by Gary D. Morris, member of the Church of the Nazarene in Temperance, Michigan. Gary was one of ten winners out of 1,897 high school seniors who competed for the scholarships.

Leader in Honduras

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

Degrees to Goughs

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

Doctoral Music Degrees

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

Bible Is Studied Behind Cuban Bars

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

Juan started a Bible class in his four-by-six-foot cell at El Principe Prison in Havana. There were four members at the beginning. Attendance grew. It was observed that the Communist guards listened attentively. Out of the group of 214 men imprisoned with Juan, some 30 accepted Christ as their Saviour.

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

Christians in Social Work

Hold Annual Meeting

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

Evangelical Free Church of Japan to Send Missionary

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

Burmese Christians Weigh Revision of Judson Bible

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

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

Judson sesquicentennial celebrations are planned in December by Burma's Baptists to mark the arrival here 150 years ago of Rev. Adoniram Judson, first American Baptist missionary to Burma. In addition to his translation of the Bible into Burmese, he is famous for having compiled an English-Burmese dictionary still popular in this country.
1 The Deer Park, Washington, Church of the Nazarene was recently dedicated by General Superintendent Samuel Young assisted by District Superintendent Raymond C. Kratzler. Rev. R. H. Stukas went to Deer Park in 1959 to reopen a work which had been closed for two years, beginning with two other members in addition to his wife and himself. In four years, 100 members have been received, all except 8 on profession of faith, and the membership now totals 101. The church has been a 10 per cent church consistently, and last year received 40 on profession of faith.

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

3 Mrs. Louise Robinson Chapman receives a diploma presented on the occasion of the conferring of the honorary degree of doctor of divinity from Dr. John Riley, president of Northwest Nazarene College in Nampa, Idaho. Mrs. Chapman is the widow of General Superintendent J. B. Chapman, and is general president of the Nazarene Foreign Missionary Society. She was cited for her contributions to the church and to the cause of missions through the Church of the Nazarene.

4 Paul Fgy, local church treasurer, and Fred Cowdrey, music director of the Napa, California, Church of the Nazarene, stand near the cross used to help raise an Easter offering sufficient to make the Napa church a 15 per cent church for world missions. Almost $700.00 was raised by replacing a spike with a lily as each $10.00 came in. Rev. Boyd R. Kifer is the pastor.
A valuable addition to your library at a $2.05 saving

"Holiness Insights" Packet SPECIAL

Compiled by
Dr. KENNETH GEIGER
President of the National Holiness Association

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