O Jesus, I Have Promised

John E. Book

Arthur H. Mann

1. O Jesus, I have promised To serve Thee to the end. Be near me, round me and with have promised To serve Thee to the end. Be near me, round me and with have promised.

2. Oh, let me feel Thee near me. The world is ever near. I see the sights that dazzle, The tempting sounds I hear. My Master and my Friend.

3. O Jesus, Thou hast promised To all who follow Thee That Thou forever near me. My Master and my Friend. I shall not fear the battle If Thou art by my side. Nor foes are ever near me. Around me and within. But, Jesus, I have promised to serve Thee to the end. Oh, wander from the pathway If Thou wilt be my Guide. Jesus, draw Thou nearer. And shield my soul from sin. Give me grace to follow. My Master and my Friend.
“HAVING LOVED HIS OWN which were in the world, he loved them unto the end” (John 13:1). This is a most meaningful and revealing statement concerning Jesus Christ. It gives forceful emphasis to the fact that at the heart of the gospel is the love of our Lord.

The entire life and ministry of Christ was an expression of divine love. The messages, the miracles, the parables, the warnings, the prayers, the tears, the suffering and death—all manifested this love.

The love of Christ, prototype of the highest in human love, was not affected by the attitudes of others, but provided its own initiative and sustenance. Thus this love was poured out in the face of misunderstanding and rejection. It was given lavishly with no guaranty of return or reciprocation. Noisy opposition, quiet scorn, cool indifference, or noncommittal silence brought no reaction of change in His love.

This love divine knew no limitations, no boundaries, no barriers. Pharisees, publicans, lepers, noblemen, beggars, fishermen, rulers, centurions, and children all found themselves within its blessed, redemptive, healing circle.

And it was constant “unto the end,” unwavering, deep, strong. Never was it more beautifully exemplified than in Christ’s relationship to His disciples, for in no context was this love tested more severely. With all their privileges of extended fellowship with Jesus, they seemed to fail in every critical situation. At the Last Supper they were contentious; in the Garden they were asleep; at the betrayal “they all forsook him”; at the trial none stood with Him; and at the Crucifixion they were scattered, except for John, who had grasped, as none of the others, the love of the Saviour.

So Christ loved then, and so He loves now. This is the hope of saint and sinner alike. Saints, in their problems, sorrows, disappointments, and frustrations, can be assured that Christ loves them. Sinners, in their guilt, condemnation, and lostness, can know that Christ loves them. For His is a love of such quality and strength that, though those whom He loves may shut Him out of their hearts, they have no power to shut themselves out of His heart.

“Love of Christ so freely given, Grace of God beyond degree, Mercy higher than the heaven, Deeper than the deepest sea.”*

Love Unlimited!

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YES, Jesus did have a great deal to say about the issues which relate to the doctrine of heart holiness. Yet there are those who would argue that there is a gap in our position because they feel Jesus did not speak at this point. However, one has only to read the words of the Master casually to note that holiness of heart and life was His main thesis and the antithesis of this, sin in the heart, is man’s greatest problem.

To be sure, if we are looking for pat theological statements and a wording molded to twentieth-century shibboleths, we might feel Jesus was a bit lacking in His support of second-blessing holiness. However, if one accepts His language and His emphasis and follows the progression of His dealing with people we can understand that basically He was talking about and treating the same issues which are basic with us. Let us note a few instances:

Jesus carefully distinguished between outer conduct and inner tendencies. While He did not say in so many words that “sin is twofold in its nature,” He certainly described it as such. Hear Him: “Ye have heard that it was said, Thou shalt not kill; ... But I say unto you, That whosoever is angry with his brother ... shall be in danger of the judgment” (Matthew 5:21-22).

He went on to speak of other areas of life, also, in which there are vivid evidences of outer acts with their inner counterparts. And the inner aspect of sin is more serious and more nearly the essence of what sin is than the outer, Jesus indicated.

He is clear, also, that it is this inner sin which is the cause of the outer sins: “Those things which proceed out of the mouth come forth from the heart; ... For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: ...” (Matthew 15:18-19); “... covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness” (Mark 7:21).

Here is the clear implication, later dealt with more specifically, that if the life is ever to be wholly rid of these outer evil acts and deeds it must be cleansed inwardly. No need, Jesus said in effect, to whitewash the outer when the inner is still unclean.

This comes to vivid focus in the message called the “Woes of the Pharisees”: “Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. ... cleanse first that which is within the cup and platter, that the outside of them may be clean also” (Matthew 23: 25-26).

This matter of inner cleansing was very important to Jesus. In fact, He centered the whole of ethical and spiritual reformation and redemption at this point.

This great desire of Jesus reached its peak of intensity in His high priestly prayer for His disciples, the “called-out ones,” whom God had given Him: “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth” (John 17:15-17).

This prayer became reality after Jesus commanded them to “tarry in Jerusalem” until they were endowed with power. This was the “promise of the Father,” which was the baptism with the Holy Spirit (Acts 1:5).

Jesus described this redemption of the Christian’s heart brought about through cleansing by and filling with the Holy Spirit as a “pure heart.” It was a condition of perfection, He said later. Exactly, He commanded, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48).

And so we see that Jesus did have a great deal to say about those issues which constitute that doctrine known as “Wesleyan”—the doctrine of heart holiness. In fact, the doctrine is not “Nazarene” at all, nor “Wesleyan” in the final sense; but “New Testament,” rooted and grounded in the teachings of Jesus and in His revelation of the holiness of God. It is no wonder that it is so basic to Christian living and to be desired by everyone who would find a life of Christlikeness and completeness in Jesus.
PRAYER MEETING ANNOUNCEMENTS are made in hundreds of newspapers, church bulletins, and special posters, as well as from the pulpits to congregations and communities of all lands where the gospel of Christ is preached and the law of the land permits such advertising and announcements. Yet the somber fact is that very few people attend the prayer meeting. Most modern churches have no prayer meeting as an essential part of the church program. Let us direct our minds to the importance of this midweek church activity. Is prayer meeting important? “Yes, yes, a thousand times yes,” comes the answer. One need only to cite the fact that where the prayer meeting became secondary and finally nonexistent the church became modernistic and finally ritualistic, to show that the midweek service is an all-important part of revival and a soul-saving church program.

There are a few facts that should help all of us to see the need of a greater attendance and blessing on our prayer meetings.

The fewer the prayer meetings in the church and the fewer the people attending them, the harder it is to have real revivals. In fact, when prayer meeting attendance falls below one-half of the church membership, that church is in serious danger of spiritual decline.

People who are not in prayer meeting regularly are more apt to be seekers during the revival than those who make this midweek service a part of their weekly church life.

Often people will say, “I didn’t know about that.” Why? Because they were not at the prayer meeting, where the matter was a special subject of prayer. Where there is no knowledge of the need there can be no burden for that need.

Some people come to church Sunday morning and do not get into the spirit of the service because they are not in close fellowship with the church people as they could have been had they partaken of the Christian fellowship which comes to the people who pray together during the week. We rub shoulders with the world, of necessity, and if we do not get together with God’s people in prayer, we become lukewarm and risk losing our experiences in Christ.

Another very important reason why every Christian, young and old, should attend this service, is this that this is usually a special time set apart for the study of God’s Word. There is something special about this Bible study that gives extra strength to live a victorious and aggressive Christian life.

There are times when the Holy Spirit manifests himself in an unusual way at prayer meeting. As we were praying for a coming revival in the regular prayer meeting in one of the churches I pastored, God came upon a twelve-year-old with such a burden that she prayed and cried for a revival for over half an hour. The church was stirred and the revival proved to be one of the greatest I have witnessed in all my ministry.

Those who disregard the prayer meeting are neither influencing unsaved friends and neighbors nor are they setting a good example to the youth of the church in regard to this service.

When you miss prayer meeting you are spiritually poorer, and so is the church where you are a member. The fewer in the prayer meeting, the harder it is to get people to God and finally to heaven. We will have to stand before God at the Judgment; therefore we dare not neglect our spiritual lives in any way.

The great revivals of the New Testament as well as those of today come after, and only after, prayer. It takes strict self-discipline to make prayer meeting attendance a habit, but it pays rich dividends. God has great things in store for the church which prays regularly for His blessings and for the salvation of lost souls. “Evangelism First” is our motto, and we cannot evangelize without prayer. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7).

The Cover . . .

“O JESUS, I HAVE PROMISED” . . . hymn of consecration, penned by the Rev. John E. Bode for services of confirmation of his own two sons and a daughter while he was rector at Cambridge (1868). An honor graduate of Eton and Oxford, Bode published several volumes of poems and hymns but is well known for this one lovely lyric. The hymn tune is “Angel’s Story” by Dr. Arthur Henry Mann, chorister at King’s College, Cambridge—Floyd W. Hawkins, Music Editor.
HAS A PURPOSE FOR OUR LIVES
By WILLIAM A. TOLBERT
Pastor, Ellington Church, East, Michigan

GOD has a purpose for our lives. To fulfill that purpose demands of us three things: That we be expendable, dependable, and adaptable.

EXPENDABLE
Today in the heart of Temple University in Philadelphia, beneath the sanctuary of the Baptist Temple, the chapel of the four chaplains stands as an enduring memorial not only to the sacrifices of four young men but to an ideal and a holy purpose.

In the early-morning darkness of February 3, 1943, 110 miles from its destination in Greenland, the transport "Dorchester" was torpedoed. She went down within twenty-five minutes, and of the 904 men aboard only 226 survived.

Four chaplains representing three faiths stood praying on the deck while the "Dorchester" sank beneath the billowy waves: Alexander D. Goode, Jewish; Father John P. Washington, Roman Catholic; George L. Fox and Clark V. Poling, Protestant.

These men had linked arms, braced themselves against the rail now awash, and with utter disregard of self, shared the last holy mission of their lives. Their story captured the imagination of millions across the world. Why was this so? Because they had given away their only hope of being saved. They gave their lives that four other men might live, for they had given their life preservers to others. And as the "Dorchester" sank beneath the waves, these four young men stood arm through arm praying for the safety of the others. They were expendable.

One day a brilliant young Pharisee, traveling to Damascus with authority to imprison the Christians, met the Lord Jesus Christ. He asked one question, "Lord, what wilt thou have me to do?" (Acts 9:6) He went from that place of meeting to a life of hardships, persecutions, and bitter sufferings. His testimony at the close of life was: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:6-7). And very soon Paul gave his life for the faith and the mission that had been given him that day by his Lord. Paul was expendable.

Behold a wondrous scene on the bank of the river Jordan. A man is baptizing repentant sinners. One comes who is pure and spotless and seeks to be baptized. After His baptism a voice speaks from heaven, saying, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

One day the Son of God stood condemned as a blasphemer and a traitor. The arrogant ruler said, "Knowest thou not that I have power to crucify thee, and have power to release thee?" (John 19:10) Jesus said, "Thou couldst have no power at all against me, except it were given thee from above" (v. 11). "I lay down my life... No man taketh it from me, but I lay it down of myself" (John 10:17-18). And one day Jesus went up the rugged slopes of Calvary carrying His own cross and gave His life for lost men. He lived for others. He died for others. He was expendable.

DEPENDABLE
God works through man. In this way God has limited himself to the faithfulness and dependability of man. God's purpose can be realized in our lives according to the measure that we are dependable.

God has saved us to be instruments for the salvation of others. He has not saved us for the sole purpose of taking us to heaven, nor to deliver us from hell. He has saved us that we might help Him save others.

Simon Peter was brought to Jesus by his brother. Andrew is not much remembered. He is eclipsed by his brother; yet it was his witnessing that gave Peter to the Church and the world. The great need is for faithfulness in witnessing to the saving and sanctifying power of the Lord Jesus Christ. What He has done for us needs to be told to others. The words of the woman at the well of Samaria offer us a pattern: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29) Only by faithful witnessing can we fulfill God's purpose for our lives. We must be dependable Christians.

ADAPTABLE
Too many times God's purpose is defeated because of our inability, or perhaps unwillingness, to adapt to the conditions and circumstances in which we are providentially placed. Imagine, if you will, a missionary accomplishing God's purpose in his life if he were unable to adapt himself to his circumstances and conditions. This is true of every Christian.

A neglected theme is sacrifice. Sacrifice, however, is still a condition of following the Master. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow..."
me" (Matthew 16:24). When we think in terms of silver rather than of sacrifice, and of the crown rather than of the cross, we are not following the Lord’s order of thinking. He thought in terms of self-denial and sacrifice.

The Apostle Paul is our great example in this matter. He said, “For I have learned, in whatsoever state I am, therewith to be content” (Philippians 4:11). Very obviously the Apostle had attended a different institution of learning from ours today. Those who have been forced to matriculate in the college of hard knocks, whose colors are black and blue, have learned many valuable lessons in adaptation.

The need is to learn to adapt to our respective fields of service, to fit in where the need is. The great Beecher was once visiting one of his members. The member was showing a horse which he hoped to sell. As the prospective buyer examined the horse, the owner said: “This horse will work anywhere you put him.” Mr. Beecher thought of that statement and later commented, “I wish that were true of all my church members.” Might not we wish for the same thing? That is the need: to fill the gap where we are. Those who fulfill God’s purpose are adaptable.

**Life Ebbs Lowest AT DAWN!**

*By H. M. von Stein*

THIS FACT, casually pointed out as a truth universally recognized by physicians and nurses, appears in a current report on nursing. It is not a matter subject to argument; neither is it an occasional thing.

The problem which brought forth the observation was the startling fact that many hospitals choose the night hours to practice economy by cutting down on-duty personnel, so that during the time when emergencies are most likely to occur they are understaffed.

Such management would seem an affront to human intelligence if it occurred only among the highly trained, well-informed ranks of the medical profession. But the truth is, the same thing exists in many other lines of human service.

The reason behind this situation is the power of material considerations, represented by money, over humanitarian and spiritual values. It is a battle which has been going on for a long time, especially in the churches, which are the fountainhead of humanitarianism and spiritual values.

Nonevangelical groups, which seek merely to attract members of like-minded people without helping these people into a relationship of certainty with Christ, are not under consideration here. Social uplift and intellectual comfort are their goal. Conformity to decency, with tolerance, is their chief demand.

But to Christians young and old who know what Christ meant when He said, “Ye must be born again,” the light of evangelism, of the changed heart, burns with the Spirit of God, for which there is no substitute.

Why, then, if God’s promises are true, has our prayer for an earth-encompassing reawakening of God’s people, thence of all people, not occurred? We have all desired it. God, unwilling that any should perish, is ready to provide it. Men everywhere watch us to see if anything real does happen. Christians everywhere have prayed for it intermittently for a long time.

The word “intermittently” is unfortunate but true. Could it be that we, like the managers of hospitals who know very well that life ebbs lowest at dawn, yet cut our efforts short at the very time of emergency? Do we arise from our knees, reasoning in our own minds that we have done all we can and must return to making a living and some beside, and do not wait for God’s Spirit to direct us?

If it is true that God will not abrogate the human will, then it is also true that men must reach a point of responsiveness before He can get to them. And we do not know, as He does, when that is. There are so many fine, altogether lovable people all around us who are nevertheless blind, deaf, and completely lost. If we can “like” them, certainly God loves them and hates the thought of their damnation. For this reason, if for no other, the Lord may delay His coming upon us with mighty power until some of these are no longer complacent and secure in their nice little world.

The universal prayer effort of the Church of the Nazarene may be the opportunity of a lifetime. Let’s hold on this time until that flame which burns lowest at dawn can burst forth in the full brilliance of the Spirit upon us. God save us from poverty of Spirit when He does come!
HAVE YOU EVER NOTICED people who struggled to do right and for some queer reason seemed unable to succeed? I am certain that such a state of affairs, sad as it is, need not be so. I am sure that the Lord has a remedy and that the way of victorious living is open to all. No person is too weak to live for God. God can save anyone. God can save from the deepest sinfulness and He can purge to the depths!

The New Testament is clear as to the reason for such often-seen defeat. In both Romans and Galatians we may read the reason for so much weakness in Christian living. In Romans 7:21 we have, "I find then a law, that, when I would do good, evil is present with me." The Holy Spirit defines this "law" that hinders us as "the law of sin and death" (Romans 8:2).

St. Paul was directed by the Holy Spirit to put it this way in Galatians 5:17, "So that ye cannot do the things that ye would." Why can't Christians "do the things that ye would"? The Bible is very clear; an awful conflict rages in the inner soul between two deadly antagonists, "the flesh" and "the Spirit" (Galatians 5:17).

Must we ever remain thus? Is there no blessed Balm in Gilead to heal this awful and noisome sore? If there is no full deliverance, then we are all destined to a most disagreeable life of "ups and downs" of constant struggle, and perhaps the greater group of us will come to utter ruin and eternal damnation!

I am indeed glad that the New Testament holds forth promise after promise for victory, such as, "walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Galatians 5:16). Another great faith foundation is in Romans 8:9, "But ye are not in the flesh, but in the Spirit." Yes, thank God, there is a deliverance from the "old man"—a complete destruction of the "body of sin" (Romans 6:6).

Three points seem to stand out in Galatians 5:17: (1) The contest with the flesh: "The flesh lusteth against the Spirit, and the Spirit against the flesh"; (2) The conflict of the flesh: "These are contrary the one to the other"; (3) The confines of the flesh: "So that ye cannot do the things that ye would."

How true is the above outline! Must we remain there? Is that the best religion obtainable in this "present world"? If the Bible be the true Word of God (and it is!) we can be rid of the flesh and "not fulfill the lust of it" (Galatians 5:16). Here the inspired apostle-preacher has no coexistence in the heart of the carnal mind and the mind of Christ. Such would be like caging a falcon and a harmless dove in the same cage.

God's only and all-sufficient remedy is the work of Christ on the Cross. His only program for carnality is crucifixion. It was St. Paul's testimony: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

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"Blessed be the name of Jesus!
How it thrills us through and through—
We who've heard the Master whisper,
"It was for you. It was for you"!

"Blessed be the name of Jesus!
He who gave for all the lost,
Gave His life for their salvation,
Even knowing what the cost!

"Blessed be the name of Jesus!
Let the glorious message flow
From our hearts, our lives forever
To our world, a world of woe.

By C. ROBERT SEAL
A Disturber of the Peace

NO worshipper of the status quo was the virile God-man of Galilee! He was looked upon as “a disturber of the peace” by those who were settled down in a sort of self-satisfied stupor. It was a Jewish custom in His day to be cultured, careful, and inoffensive in one’s speech. Jesus didn’t fit neatly into the pattern. He felt so deeply about wrong attitudes that He was almost careless in His use of invective. “Woe unto you, scribes and Pharisees, hypocrites!” (Matthew 23:13) He cried, as He tore the masks off the religious leaders of His day. He likened them to dirty dishes and to sepulchers filled with bony skeletons.

National pride prompted the Jews of Jesus’ day to indulge in bitter and rancorous racial prejudice. Every Samaritan was a target of this hatred. Jesus offended these racial bigots mercilessly as He told a story of a wounded man on the Jericho road. He related how an officer of the synagogue and a priest heartlessly ignored the unfortunate man’s plight and went self-righteously on their way. He shocked His listeners as He told how a despised Samaritan came along and proved to be a friend indeed to the injured man.

The adult male was at the center of religious life. Women and children were in an inconspicuous place on the periphery. When Jesus sat down to teach, He was prone to ask that a child be brought to Him. He placed the little one in the center, and taught, “Whoso shall receive one such little child in my name receiveth me” (Matthew 18:5). And again, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (v. 3). Women, too, have been brought “into the center” in nations where Christ’s teachings are taken seriously.

Christ dared to be different! So do His followers! Let us beware when our lives fit neatly into the patterns of thought and practice of the present world order. We too may be “disturbers of the peace” when prevailing conditions and patterns of thought are wrong and need changing.—A. Alan Gilmour, Nazarene elder, Buffalo, New York.

CHRIST has told us that the greatest commandment in the greatest law of all laws is: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself” (Matthew 22:37-39). At another time He told His disciples, “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13). With those three statements Jesus has pictured for us the greatest gift that even God himself can give, the most powerful force in the universe, the purest and most holy emotion that a human being can experience, and the most demanding responsibility that ever will be laid upon man. All of this He has summed up in one word, love—God’s kind of love.

Such love is all-consuming. To love as God has commanded us to love requires all that there is of the life and the personality. The laying down of life for love’s sake is not limited to facing death if emergency should require it, but includes as well the day-by-day living of life in service to the one loved. Christ said, “Ye are my friends, if we do whatsoever I command you” (John 15:14)—not just be willing to die for Me, but love Me enough to live for Me.

When God fills a human heart with love, He is giving to that person the greatest gift that even He can give, simply because when He gives love He is giving of himself, for “God is love” (I John 4:8). Peter tells us that we are given “exceeding great and precious promises: that by these ye might be partakers of the divine nature” (II Peter 1:4).

Why should God be willing to impart His very nature to an unlovely human? That is a question that only He can answer. It is enough for us to know that He is willing to do even that for us, if we will but love Him enough to give Him a
Love, God's kind of love, is the most powerful force in the universe. It is powerful enough to make a sinner turn away from his sin, leave his allegiance to Satan, and come to God with bitter repentance in his heart for every evil that has ever been in his life. Why? Because when a sinner begins to recognize God's love for him and begins to respond to that love, he also begins to realize that his sins have hurt God. The most shattering experience that love can know is the realization that it has hurt the one loved.

Poor, backsliding Peter was wrenched out of his cowardly denials of his Lord and broke into bitter tears of repentance when he met Christ's glance and realized that he had hurt his beloved Master.

God's love implanted in the human heart is not only powerful enough to bring a sinner to repentance; it is also powerful enough to keep any Christian from backsliding. So long as a child of God keeps his love for God active and up-to-date he need have no fear that the enemy ever will succeed in enticing him away from the Lord he loves. Just as a young man in love with a young woman does not need to be ordered at gun point to go to see her, so a Christian in love with God does not need to be coerced into staying close to Him. If he takes off and goes back to serving Satan, he has indeed left his first love.

This marvelous love is powerful enough to make an evangelist out of any Christian. The command to "love thy neighbour as thyself" is marching orders for anyone who names the name of Christ. Such love cannot sit by in complacent safety, watch his unsaved neighbor go to hell, and do nothing about it. The love of Christ constrains him to do everything within his power to bring that neighbor to God.

Love, God's kind of love, is the purest, most holy emotion that man ever can experience. It is further removed from the cheap, selfish lust that the world would call love than day is removed from night. It does "not behave itself unseemly"; it thinks "no evil"; it does not rejoice "in iniquity, but rejoiceth in the truth." It is of the very nature of God: it is, therefore, pure.

Love, God's kind of love, is also the greatest responsibility that ever will be laid upon man. The Christian is God's representative to an unsaved world. His love for God demands of him that he represent God accurately. His attitudes, his actions, even his most casual conversations must be a credit to his Heavenly Father, not a reflection upon Him. There will be a lack of godly love and respect for others. There will be a lack of spiritual vision and a defensive attitude toward the gospel. This is leading ever downward. It is not God's plan for this to happen. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). It is God's will that we abound in the things of God. Where, then, does the answer lie?

Usually it lies in an unsanctified nature. For some reason the individual has not gone deep enough in consecration to God. Something has been held on to and complete freedom has not been given to the Holy Spirit. We cannot be sanctified until all has been put into the hands and will of God. Something has been held on to and complete freedom has not been given to the Holy Spirit.

We cannot be sanctified until all has been put into the hands and will of God. We must resign all our rights to the will and way of God. Someone in the recesses of the heart the individual has held something back. There will never be spiritual growth until the battle is fought and that one thing separated from the life and will. Otherwise, as years go by, the spiritual life does not de-
“Pervading the joys of life are its griefs. Across the bright days fall unpredictable shadows. Many of the dark places are slight and short, and we soon forget them. Others are deep with gloom, fearful, and ominous. The darkest of these, the shadow which comes to all of us, is death. Men have dreamed that this enemy might be destroyed, and they have often faced death with great courage. Christians, however, face death with more than courage—they face it with hope. They are sustained by the One who said, ‘I am the resurrection, and the life.’” —Carl Bangs.

develop, just as with age the dwarf’s body remains small.

Many times a person living the sanctified life will be called upon by God to walk a certain path. Even though we are saved and sanctified, we are never at the place where we can claim again our lives for our own and still keep spiritual victory. This is not just an experience to have, but also a life to live.

The great tragedy is that such a course eventually causes complete backsliding. We cannot for any reason reject God’s will or His way and still keep victory. Sometime down the road of life this person will meet something that will push him into outward sin. Why? Because he has not become rooted and grounded in the love of God. He has not built his house upon the solid rock.

There is hope, but only for those who will dig down deep into the spiritual things of God, who never withhold anything from God, and never refuse His leadership. They fill themselves with the word of truth, live a deep, devotional life, and constantly build up the “inner” man in the ways of God. They endeavor first of all to live lives full of the Holy Ghost and faith, and the world is given through them the fruits of the Spirit as a testimony.

The decision is yours, and mine. We can, if we want, be spiritual giants or spiritual dwarfs. Which will you be?

The Curse of INCOMPLETE CONSECRATION

By ROSS W. HAYSILP

ACTS 5:1-2 tells us that Ananias and Sapphira came into the presence of the Lord to present a gift. They were not forced to come. Voluntarily they stood before Peter to worship God with their material means. They came to give all, but they kept back a part.

One of the greatest dangers to the Christian of our day is that he tries to substitute a part for the whole when he sets out to serve the Lord. God demands completeness. That is why He asks for perfection of love. “Thou shalt love . . . with all thy heart,” is God’s command. Partial affection and service are not sufficient. He will be Lord of all or He will not be Lord at all.

The complete consecration of one’s own personality brings material things into a proper perspective. Ananias and Sapphira had never faced up to the glorious fact that we gain all when we give all. They lacked that reckless trust that dares to follow the lead of John Woolman, the Quaker saint, who, when he saw that the cares of this life and his profitable business were hindering his spiritual progress, gave up the ownership of the business concern, and became just a humble tailor working with his hands to pay business expenses while he traveled about witnessing for his Master.

A heart with divided loyalties will always bring divided gifts and services to the Lord. Oh, for the Christian who is sold out completely and unreservedly to God! Christ is not a partial but a perfect Redeemer. Our salvation should work in every area of our lives.

How sad to be incomplete in our service! In the case of Ananias and Sapphira, it led to the sin of hypocrisy compounded by the sin of deliberate lying to the Holy Spirit of God. For a trifling sum, they sold their souls. Even had they gained the whole world, that eternal loss would have completely offset it.

The reason for so much spiritual defeat today in our ranks can be laid at the door of a partial dedication. We have by testimony turned over the keys to our hearts to the Saviour, but we have hidden idols upon secluded shelves.

When Christianity entered Japan in the last century, men nurtured in the Sumari tradition were attracted chiefly by the Acts of the Apostles and the self-denying labors of the earliest disciples. They counted it an honor to be enrolled as valiant followers in the service of One more valiant yet, giving and not counting the cost, fighting and not heeding the wounds, toiling and not seeking for rest. This represents a consecration, complete!
Let the Past Be the Past

In some ways none of us can escape the past. We carry it with us always. We live in surroundings which have been shaped by it. It is with us consciously in memory, and subconsciously in character, attitude, and habit.

The past can blast or bless us. It can limit and hinder the future, or it can be a springboard to greater and better things. “The past is gone forever,” we say. Yet this is true only within limits. Its privileges and opportunities are gone. But what we did or failed to do with those privileges and opportunities is with us yet.

Still all of us must learn to let the past be the past. We have to learn to live beyond it. There is always the danger of dwelling too much in the past. This may be by way of glorying in it. It is good when the past is such that we can find satisfaction in it. But it is dangerous when we substitute those satisfactions for the challenges to be faced and the battles to be fought today.

OTHERS DWELL TOO MUCH in the past by vainly regretting it. Most of us would confess that at least in some respects there are things in the past we would like to change. Decisions were made in ignorance or haste, and now we regret them. But it is useless to dream of what might have been if we—or they—had been different.

There is more than stubbornness in Pilate’s remark to the leaders of the people who sought to have the inscription changed above the cross of Christ, “What I have written I have written.”

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.

But it is not in the fatalism of Omar Khayyam that the secret of dealing with the past is to be found. Nor is there excuse to evade the need for any possible correction of wrongs done in the past. Restitution can be made, confessions can be offered which, while they cannot alter the grim record in itself, may take some of the evil from the page.

One of the great truths of the gospel of Jesus Christ is that God has provided a way whereby we may deal with the past. Someone has called repentance a kind of forgetting. It is not the forgetting which denies or represses the guilt and pain of past sin, only to have it fester in the soul and become a consuming cancer in the spirit. It is the forgetting which faces and acknowledges the sins of the past, and gratefully accepts the forgiving word of a gracious God: “As far as the east is from the west, so far hath he removed our transgressions from us” (Psalms 103:12).

GOD’S FORGIVENESS does a very wonderful thing for us with regard to the past. It liberates us from being its victims. It changes what seems to be unchangeable when it changes the meaning of the past. No longer is it a barrier to peace and acceptance. God has received us in spite of what we have been. The man in Christ becomes in a very real sense a new creation (II Corinthians 5:17).

If this seems almost too good to be true, let us remember that it is also too good not to be true. As Oswald Chambers has said, “God can forgive a man anything but despair that He can forgive him.”

God’s forgiveness implies two things. It implies that we must forgive ourselves. It is easier to forgive others than it is to forgive ourselves. One who “forgives” another may still have some feeling of superiority. But one who needs forgiveness, and must face this fact in his own heart, has no refuge left for his pride. He is literally stripped bare, “naked and opened unto the eyes of him with whom we have to do” (Hebrews 4:13).

Sometimes we hear, “I believe God has forgiven me, but I cannot forgive myself.” Is it then that you are more righteous or more demanding than God? Or is it that you lack real penitence, that you still cling to some vestige of pride or self-sufficiency? When God accepts you, you must accept yourself.

BUT ANOTHER IMPLICATION of God’s forgiveness of the past is a willingness on our part to forgive others who have sinned against us. This is as fundamental as the gospel itself. Only the merciful receive mercy. Only the forgiving can be forgiven. He to whom God has forgiven ten thousand talents—$10 million—must not fail to forgive a fellow servant a hundred pence—$20.00 (Matthew 18:23-35).

If repentance is a kind of forgetting, so is forgiving. It does not mean that sort of forgetfulness we experience toward that which does not matter much anyhow. It means the sort of forgetting that says, “In spite of—.” It is the kind of forgetting that accepts another in fellowship and Christian brotherhood in spite of the hurt he has caused us. It is not
the product of a naturally amiable disposition. It is the child of love—God’s kind of love that suffers redemptively and forgives completely.

Perhaps we should not just say, “Only the merciful receive mercy,” and, “Only the forgiving can be forgiven.” Perhaps we should turn it around and say, “Only those who have received mercy can really be merciful,” and, “Only those who know the miracle of being forgiven can perform the miracle of being forgiving.” We have divine love, not by imitation, but by contagion. We can give it because we have received it.

So the past must be the past. Only as we see it so and put it freely and fully in the hands of God will it bless us and not bind us.

**Suggestions for the “War on Poverty”**

The president of the United States is advocating what he has chosen to call an all-out “war on poverty.” This is bound to be a popular appeal. No one likes poverty, certainly not for himself; and only the very malicious would wish it on anyone else.

Yet poverty is a stubborn fact. It has been around a long time. And until something happens to change human nature very radically, it is likely to be around for a long time to come.

It is too early to know just what lines the “war on poverty” may take, and this is not written in any critical spirit. It is to be hoped, however, that what is shaping up will be constructive and not constricting. Abraham Lincoln said with truth over one hundred years ago, “You cannot help men permanently by doing for them what they could and should do for themselves.”

There are some kinds of aid that hinder more than they help, that weaken rather than strengthen both the individual and the society. As someone remarked, “There is always free cheese in a mouse-trap, but you never saw a happy mouse there.” The welfare state can quickly become the farewell state. And Dwight D. Eisenhower stated a principle practically beyond debate when he wrote, “By every step we take toward making the state the caretaker of our lives, by that much more we move toward making the state our master.”

**Trust**

*Have you trusted in your Saviour*
*In all your care and woe?*
*He cares and longs to keep you*
*Wherever you may go.*
*So trust His loving mercy*
*And thank Him for His love;*
*He will surely stand beside you*
*Till you reach that home above.*

*BY Zaida Atkinson*
Report from Edward Wyman
British Honduras

Recently we helped in evangelistic services in Columbia church in the Punta Gorda area. We preached in Spanish and English as we do in Corozal. The only reason the preaching wasn’t in Kekchi also is the very powerful one, that I can’t speak it. But scripture reading and choruses were in three languages sometimes. About a dozen new people sought the Lord, besides seekers for holiness. Revival services are in progress in Sarangana now with Rev. Luis Ortiz preaching. Rev. John Galbreath is serving as pastor for this new and promising work, only about twenty miles or about six hours by boat from here, more or less, depending on the wind!

Moving Missionaries

**Corrections:** Rev. Maurice Hall’s address should not include the word “Causeway.” His correct address is: P.O. Box 1055, Salisbury, Southern Rhodesia, Central Africa.

The furlough address of Rev. and Mrs. Donald Davis is 3835 E. 69th Street (not Terrace), Kansas City, Missouri.

Rev. and Mrs. Howard Sayes have arrived in the States on furlough from Trinidad. Present address: 1220 Chestnut St., Muskogee, Oklahoma.

Rev. and Mrs. Armand Doll are on furlough from Mozambique. Temporary address: c/o A. Gray, 78 E. Plain St., Cohocton, Massachusetts.

Rev. and Mrs. Charles Jenkins arrived in the States for retirement in April. Their address is 52 Central St., Haverhill, Massachusetts.

Rev. and Mrs. Eric Courtney-Smith are in England on furlough from Africa. Address: 77, Prince of Wales Ave., Southampton, England. They will visit the States in June.

Rev. and Mrs. John Armstrong, Uruguay, have a change in address. They are now at Juan M. Perez 5920 (St.), Montevideo, Uruguay, South America.

Miss Lesper Heflin is now living at P.O. Box 3, Stegi, Swaziland, South Africa.

Rev. and Mrs. John McKay are home from India. Their address is: 1208B Chester Ave., Nashville, Tennessee.

Rev. and Mrs. Wallace White, on furlough from New Guinea, may be addressed at Box 795, Bethany, Oklahoma.

Miss Agnes Willox, on furlough in England, is living at 84 Kent Road, Glasgow, Scotland.

Rev. and Mrs. J. Elton Wood, on furlough from the Cape Verde Islands. Address: P.O. Box 282, Bethany, Oklahoma.

Rev. and Mrs. Paul Wire, new missionaries, have just arrived in Italy. Their address is Via Miccinesi, N. 5D, Florence, Italy.

Miss Ruth Matchett has moved to a new station. Her address is: Private Bag 51, Letaba, No. Transvaal, Republic of South Africa.

Rev. and Mrs. Charles Howard, new missionaries, are in Swaziland. Their address is P.O. Box 14, Manzini, Swaziland, South Africa.

Dr. Evelyn Witthoff is on furlough from India. Her address is c/o Mrs. E. A. Keuker, 3116 Central St., Evanston, Illinois.

Rev. and Mrs. Norman Zurcher are on furlough from Africa. Their address is 305 Riverside Drive, Huntington, Indiana.

Miss Mary Bagley is on furlough from Africa. She spent some time in the British Isles, and is now in the States. Her address is c/o Mrs. V. S. Miller, 101 Crofton Road, Bel Air, Maryland. She will go to Australia later.

Dr. and Mrs. William Eckel have returned from Japan for retirement. Their temporary address is 8953 Ramona Court, Montclair, California.

Rev. and Mrs. Harry Finner are on furlough from Peru. Their address is 1307 Fletcher Avenue, Dunbar, West Virginia.

Mr. and Mrs. Vincent Seely are living at R.R. 1, Payne, Ohio. They have asked to be released from missionary service for a time, due to the illness of their daughter.

Rev. and Mrs. Robert Wellmon are on furlough from Uruguay. Their temporary address is 2607 Sinclair Road, Pasadena, Texas.

Rev. and Mrs. Robert Latham have a new address in the Philippines. It is P.O. Box 48, Iloilo City, Republic of the Philippines.

Rev. and Mrs. Robert McCroskey are now at P.O. Box 3423, Manila, Republic of the Philippines.

Rev. and Mrs. Vincent Adragna have returned from Italy and are living at 1407 Ridge Road, Homewood, Illinois.

Rev. and Mrs. Philip Torgrimson have moved to Apartado 195, Chiclayo, Peru, South America.

Rev. and Mrs. Dale Sievers now live at 6406 W. 72nd Terrace, Overland Park, Kansas. They are withdrawing from missionary service, due to the illness of their daughter.

**MEET OUR CHAPLAINS**

Archel R. Meredith
Veterans Administration

A native of Amarillo, Texas, he lived in west Texas and New Mexico. Joined the Church of the Nazarene in Portales, New Mexico, as a teen-ager.

He attended New Mexico Junior College for two years and then went to Bethany, where he graduated from Bethany Nazarene College.

He received a Reserve Commission in the army, May, 1941, and went on active duty in July of that year. His active duty service of four years included thirty-two months spent in Panama.

After his release from service, he began his training at the Nazarene Theological Seminary. After being appointed to his present assignment at the V.A. Center in Wadsworth, Kansas, he completed his Seminary work, graduating in 1950.

He has been a member of the Missouri National Guard, and is now an officer in the Reserves, having organized a Reserve Chaplain’s School in 1960.

His family—wife, Margaret; and son,
Ronnie—attend our church in Leavenworth, Kansas, where Chaplain Meredith is a member of the board.

DEALER IN EVERYTHING

Returning to the hospital from an evening call, I was mentally reviewing the activities of the day when my eyes caught sight of a sign the engineers had removed to do some grading. It reminded me of a feature article on Lady Bird Johnson. The President’s wife had told of a sign that hung over one of her father’s businesses when she was a girl: “Thomas Jefferson Taylor—Dealer in Everything.” I ought to get the engineers to put up a new sign for me, I mused.

This day had begun with a series of interviews with new domiciliary members. They uncovered a number of needs that could be met more adequately by someone else, but it was the chaplain with whom the men felt compelled to talk over their concerns.

The first man’s family was in dire need of welfare help. Could I look into it and “get things going”? The second man was without decent clothes “to come to church in.” He finally decided he could come to church in khaki pants and shirt, “now that I know you.” The third gentleman was a delighted to my soul. He accepted me for what I wanted to do Veterans Administration chaplains have?

Grandpa in a national cemetery? Are there any biblical implications in creating an autopsy? Should we try to talk over a number of questions. What did I think of the engineers to put up a new sign: ‘Hospital Chaplain—Dealer in Everything.’ It would be appropriate.

ARCHIE R. MERIDITH

Chaplain, Veterans Administration

June 28—“Future Events—After Death Certainties: The Second Coming of Christ,” by Russell V. DeLong

July 5—“Is Happiness a Right?” by Russell V. DeLong

July 12—“Do You Pray—and for What?” by Russell V. DeLong

DISTRICT ACTIVITIES

Mississippi District Assembly

“The best of all” was the expression made by many concerning the fifty-first annual assembly held at Jackson First Church, May 13 and 14. The presence of the Ford was felt throughout, and Dr. Y. H. Lewis, presiding general superintendent, spoke with the anointing of the Holy Spirit, inspiring and challenging both delegates and visitors. Business moved at a smooth and rapid pace as elections were held and reports given by the thirty-four churches on the district. Dr. George Frame gave his twenty-fourth report as a pastor and also as district superintendent on the district before assuming his duties as general superintendent.—Clifford C. Smith, Reporter.

New Church Organizations Reported


1964, Rev. Marvin Riddle, pastor.— Luther Cantwell, district superintendent.
West Fresno, Colored, California.
May 3, 1964.—Eugene L. Stowe, district superintendent.

Stanton, California, May 17, 1964.
Rev. George L. Smith, pastor.—Nicholas A. Hull, superintendent.

Farlington, South Dakota, May 21, 1964.— Albert O. Loeb, district superintendent.


Deep River, Iowa.—Gene E. Phillips, district superintendent.

Western Colored, California, May 24, 1964.—Eugene L. Stowe, pastor.—Eugene L. Stowe, superintendent.

The Church of the Nazarene in Burr Oak, Kansas, will observe its fiftieth anniversary on July 12. Former pastors, members, and friends are invited to attend or send greetings. There will be a basket dinner at noon in the annex, and the afternoon service begins at two-thirty. Everyone is welcome to attend.—Reporter.

About $3,500 worth of improvements have been made on the local property. Every department functions well, with faithful leaders and people. We give God praise.—Lillian and A. W. Wilson, Pastors.

Noblesville, Indiana—May 3 was a great day for First Church. Following an intensive visitation campaign a new Sunday school record was made with 570 present. This gave us an Easter-to-Rally-Day average of 299. Best of all, people contacted by visitation are being saved and sanctified. Already ten new members have been added to the church this year. We appreciate the unity and progress of our people as we minister to them in our sixth year here.—Wayne Welton, Pastor.

Rev. Richard L. Hawley writes that, after seven years as pastor of the church in Kempston, Illinois, he has accepted a call to the Northside Church in.

Rev. H. F. Crews writes: "Coming to South Oak Cliff Church, Dallas, Texas, last November, I have found a lovely church and a gracious people. On Easter Sunday, March 29, we broke the Sunday school record with 220 present.

God has blessed in our regular services and there is a spirit of unity among our people. On Mother's Day we had 160 in Sunday school with a number of visitors. All departments of the church are on the increase."

Rev. Troy C. Potts writes: "After eight continuous and joyful years in the pastorate, I am now available for revivals. I have three good dates open for this fall, and most of the spring and summer of 1955. I will be glad to go anywhere and give of my best, regardless of size of the church, working for the Sunday school and the salvation of souls. I shall be glad to direct the singing and render special songs when needed. Write me, 1017 S. Main Street, Monahans, Texas 79756."

Peoria, Arizona—Recently our church experienced a genuine revival through the Spirit-anointed ministry of Evangelist W. J. Strack. The main emphasis of the ten-day meeting was holiness, and several of our young married couples were genuinely sanctified. In addition, almost all of our teen-agers were either saved or sanctified. The revival climaxed with a great sweep of victory on the closing Sunday night. Many said they had not seen anything like this for years—and our church has been different since this meeting. I have never been disappointed in Brother Strack's ministry, nor the results from his meetings.—Roger M. Williams, Pastor.

Wellsburg, West Virginia—We had a good revival recently with Evangelist James S. Fitch. The crowds were excellent, with more than sixty seekers at the close. The people are thrilled at these meetings. God has been saving, reclaiming, and sanctifying, and a fine group joining the church. Many hundreds of contacts have been made in these meetings, also seven young people called to special service. Our fine pastors and people have been most gracious to me in every way. Thank God for many open doors—accepting calls up here. Write me, P.O. Box 900, Elkin, Texas."

THE LOCAL CHURCHES

The Church of the Nazarene in Burr Oak, Kansas, will observe its fiftieth anniversary on July 12. Former pastors, members, and friends are invited to attend or send greetings. There will be a basket dinner at noon in the annex, and the afternoon service begins at two-thirty. Everyone is welcome to attend.—Reporter.

Pastor J. E. Hanson reports: "After ten years with our church in Elyria, during which time the Lord helped in a special way, we accepted a call to our First Church here in Galion, Ohio, last August. We appreciate the good work of our predecessors here. We have ample space for our growing Sunday school, and the people have shown us their love and consideration in many ways. In May the old parsonage was sold and a large, new ranch house purchased in a new area at the north of our city. The Lord and I are pleased with our good revival: Rev. Don Gibson and a male quartet for our youth revival, and Rev. Gene Clark conducting the spring revival. God gave fine results, and a good spirit prevails in our services."

Evangelist C. L. Chapman writes: "I thank God for His blessings and for every victory won during the two years which I have been in the evangelistic field. I have some open dates for the fall and winter. Write me, 415 S. Mill Street, Olney, Illinois 62450."

Verona, Oregon—This church consists of a few families and operates on a family-participation basis. In our five years of service our work has been a joy. Our people have averaged about $224 per capita giving. They have met every obligation and included all budgeted and giving offerings on all projects, both district and general. About $3,500 worth of improvements have been made on the local property. Every department functions well, with

THE BIBLE LESSON

Topic for June 28: The Whole Household of God

Scripture: Ephesians 2:11-22; 4:1-16

Printed: Ephesians 2:11-22

Golden Text: Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God (Ephesians 2:19-20).

One of the things that confused me as a child was why Christians called one another "brother" and "sister." Later I learned they all had one Father, and had been made members of one great family. It's a wonderful family, for it is the household of God.

It's a joy today to belong to a world fellowship of Christians, by virtue of faith in one Lord and one Father, and in the presence of Christ. Evangelist Russell Bowman and Charles and Virginia Christman as the singers. We greatly appreciated the ministry of these workers, and give praise to God for the manifest presence of the Holy Spirit in our midst. God blessed in giving nearly sixty seekers at the altar. One new family were converted, others were reclaimed, and believers sanctified. The church has been strengthened, and moves forward under the leadership of the Holy Spirit and the direction of our good pastor, Rev. David W. Lewis, who came to us in 1961.—Ruby Rolland, Secretary.

Rev. Oscar L. Pullum writes: "After fourteen enjoyable and fruitful years as pastor, the last four with the fine people at Winslow, Indiana, I am resigning to enter the work of evangelism. I am now making up my slate; write me (until August 15), P.O. Box 152, Winslow, Indiana."

Evangelist Emma Erick reports: "Since leaving home for my labors in the field last January 9, I have travelled in ten states, worked on twelve districts, conducting twelve revivals and conventions, and held services at our Nazarene Theological Seminary and at Olivet Nazarene College. Nazarene people have given some wonderful victories, with many people being saved, reclaimed, and sanctified, and a fine group joining the church. Many hundreds of contacts have been made in these meetings, also seven fine young people called to special service. Our fine pastors and people have been most gracious to me in every way. Thank God for many open doors—accepting calls up here. Write me, P.O. Box 906, Elgin, Texas."

JUNE 24, 1964 • (355) 15
JULY 5 is “D Day” for Nazarene Evangelistic Ambassadors.

On July 5 in San Juan, Puerto Rico, and Monterey, Mexico, the first services of the Crusades will be held. An idea will come to life . . . a dream will come true . . . and prayers will be answered.

On July 5 every local church that has not given an offering to this cause is urgently requested to do so. Mark it clearly, “Ambassadors.” Send to John Stockton, 641 The Paseo, Kansas City, Mo., 64131.

Fused at the number of denominations in the world, but who prays and hopes that out of them all may come members of the bride. Holiness people are not too interested in the ecumenical movement. We don’t go by the book of numbers, but by the book of acts.

One minister who had served a colony of lepers on Molokai Island, one Sunday astonished his hearers by beginning his message with these words, “We lepers . . .” They knew that he had served them so long that he had become a leper himself. This was a new and tremendous bond of brotherhood. His own affliction gave him a new power of evangelism. David said, “Before I was afflicted I went astray.” Everywhere we find people who thank God for the suffering that He has permitted.

The church has often been called “Ambassadors.” Send your prayers will be answered. On July 5 every local church will be held. An article entitled “The Needs of the Congo Mission.” He read the article and when he finished, Dr. Schweitzer said, “My prayer is that all Christ’s ambassadors will be filled with His grace and His power.”

One minister who had served a colony of lepers on Molokai Island, one Sunday astonished his hearers by beginning his message with these words, “We lepers . . .” They knew that he had served them so long that he had become a leper himself. This was a new and tremendous bond of brotherhood. His own affliction gave him a new power of encouragement. David said, “Before I was afflicted I went astray.” Everywhere we find people who thank God for the suffering that He has permitted.

of student life, medicine, teaching. One day while cleaning off his desk, he found among the papers a little magazine of the Paris Missionary Society. It was addressed to a neighbor, but by mistake it had been put in his mailbox. He glanced through it and noticed an article entitled “The Needs of the Congo Mission.” He read the article and when he finished, Dr. Schweitzer said, “My search was over.” To the Congo he went, and there he has lived a life of sacrifice and service to mankind.

The Church is the greatest organization on earth. It has the greatest backing, and it is going to last the longest. It affords untold opportunities of service here, and offers eternal rewards to all who meet conditions and enter into her fellowship.

We are no longer “strangers and foreigners, but fellowcitizens with the saints, and of the household of God” (Ephesians 2:19). We ought to strive with hope and pray that Christians everywhere will so pray and work and practice their faith so fully that we will make a tremendous impact on a lost world about us.

Lesson material is based on International Sunday School Lessons, the International Bible’s Lesson for Children, copyrighted by the International Council of Religious Education, and is used by its permission.
Could any person keep the Ten Commandments without being a Christian? As far as external morality involved in the Ten Commandments is concerned, I would suppose that a person might keep them without being a Christian. However, there are not many who do. Paul no doubt had this in mind when he said of himself that before his conversion he was, “touching the righteousness which is in the law, blameless.” He kept from my youth up. But there is an inwardness to the law of God which is quite another matter. Jesus did not correct the young man who regarded the ethical commandments, “All these have I kept from my youth up.” But there is an inwardness to the law of God which is quite another matter. Jesus did not correct the young man who regarded the ethical commandments, “All these have I kept from my youth up.”

I have been looking within for your answers, when you should be looking up through the telescope of the Word to the promises of God. Let me suggest that you get out your Bible and follow it step by step through the verses in the order given here: Isaiah 55:7; Proverbs 28:13; I John 1:9; Matthew 11:28; John 6:37; Romans 10:9-11; John 1:12-13; John 5:24; I John 5:19. Put your name in each verse—for God has certainly put it there, as you can see as you read. Unless there is sin in your life and a fundamental doubt in your heart of the truth of God’s Word, you cannot do this without the lifting of your load and the And Paul, also, viewing the law on the side of its inwardness, said, “I had not known sin, but by the law: for I was alive without the law once: but when the commandment came, sin revived, and I died” (Romans 7:7-9). The whole thing is, only grace can change the heart to really love righteousness. A man of good character may live a clean life and be quite moral in his conduct. But “that which is born of the Spirit is flesh” still. Only “that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again” (John 3:6-7).
"Holy Watch Night" Series to Begin

The Department of Evangelism is sponsoring a series of "Holy Watch Night" prayer services throughout the Church of the Nazarene on the first day of each month throughout the next quadrennium, with the first of the series slated for July 1.

The plan is to meet in the local congregations for prayer until midnight each month. Two extra services are planned in April and May, 1968, just before the next General Assembly, making a total of fifty in all.

The services are planned after and named for similar meetings established and conducted by John and Charles Wesley and the early Methodists during the evangelical revival of the eighteenth century.

A full announcement of the program has been sent to all local pastors, and was carried in the Herald of Holiness last week in "The Church at Work" section.

Nazarene Pastor to Accompany Cadets

Rev. Gene Hoskinson, pastor of the Burien Church of the Nazarene, Seattle, Washington, has been chosen as a Senior Escort for the Civil Air Patrol in a summer exchange of International Aero Club Cadets with Ecuador.

Mr. Hoskinson, lieutenant colonel and wing chaplain for the Washington Civil Air Patrol, will accompany five Washington cadets to Ecuador, July 19 through August 15. He has served with the Civil Air Patrol, an auxiliary of the United States Air Force, since 1952, and at the present time supervises the work of fifteen chaplains assigned to CAP units in the state.

Special Prayer Requests

Rev. Alan Hollis, missionary in Israel, requests prayer for his wife, Gloria. Doctors are checking for possible stomach ulcer. She has suffered considerable pain in recent months.

Also, prayer is requested for Mrs. Misak Satian, wife of the national pastor in Haifa, Israel. She has entered the hospital for tests which may lead to major surgery.—From the Foreign Missions Department.

Nazarene Teacher Scores Twice in Science Fair

The odds are 18 million to one against it, but a Nazarene high school teacher in Lawrence, Kansas, placed two of her students among the top thirteen winners at the National Science Fair—International in Baltimore, Maryland.

Mrs. Margaret McReynolds, who teaches calculus in the Lawrence high school, is daughter of former missionaries, Dr. and Mrs. C. H. Wiman, and an active member of the Lawrence First Church of the Nazarene.

The winning students are Erik Wright and Phillip Paden, seniors at the high school. The odds against two students from the same school emerging among the top thirteen in the nation were figured by a computer at the fair on the basis of mathematical probability.

Olsens of Eugene

The Register-Guard newspaper in Eugene, Oregon, recently did a feature story about Dr. and Mrs. Gordon Olsen and their two sons, Galen and Gordon A., in which the theme was the importance of Christ to a family. The article told about the contribution to the denomination that is being made by the father, Gordon Olsen, as a member of the General Board, and Mrs. Olsen, on the General Missionary Council.—N.I.S.

Serviceman to Okinawa School

Mr. and Mrs. Leonard Sullivan have accepted an appointment by the Okinawa Christian School beginning August 1.

Mr. Sullivan, while an American serviceman with the navy in Japan, has been instrumental in helping to establish the Christian Servicemen's Center in Sasebo, and he and his family have been active in the Church of the Nazarene in Sasebo.

Mr. Sullivan is retiring from the service, and the family will return to the States for the month of July. The Saturdays are also applying for missionary service with the Church of the Nazarene.

Confession Helps Burglar

A young man who broke into the First Church of the Nazarene in Portland, Oregon, with burglary in mind, now is attending church there quite regularly because he unburdened himself and "told his story" on the church dictaphone machine and spurted the pastor and church to work and pray for him.

The man, twenty-one, asked the pastor, Dr. Leslie Parrott, to visit the bus depot in Portland with some of the choir members, and to sing and bring a message there. "I'll hear you," he said. Dr. Parrott and the choir did as he requested. The man later identified himself. He has had several counseling sessions with the pastor and now is coming to church.—N.I.S.

Mosteller with Truman

Rev. Earl Mosteller, head of Nazarene work in Brazil, recently had an informal chat with former President Harry S. Truman at the Truman Library in Independence, Missouri. Mr. Truman graciously consented to a word of prayer by Mr. Mosteller at the close. As the men stood, Mosteller felt liberty in prayer and continued for some time. When he had finished, Mr. Truman thanked him and then wryly remarked: "Young man, I think that somewhere you have had some Baptist training—you have no terminal facilities!" The interview was arranged by the office of Nazarene Information.—N.I.S.

Christian Medical Society Names Officers

OAK PARK, I11.—At its annual meeting in Oak Park, Illinois, the Board of Directors of the Christian Medical Society created four regional vice-presidencies to give increased representation in the governing of society affairs. The new officers who will take office on July 1, 1964, are:

President, Martin H. Andrews, M.D., Oklahoma City, Oklahoma
President-elect, P. Kenneth Giese, M.D., Wheaton, Illinois
Eastern Vice-president, James A. Peterson, M.D., Lexington, Mass. Western Vice-president, C. Matthew Berry, M.D., Etiwanda, Georgia
Central Vice-president, Orville W. Walters, Ph.D., M.D., Urbana, Ill. Western Vice-president, Robert F. Wildrick, D.D.S., Castro Valley, Calif.
Secretary, Ralph Berggren, M.D., Wheaton, Ill.
Treasurer, Arthur Svedberg, M.D., Cleveland, Ohio

The Christian Medical Society is a professional organization of physicians and dentists, medical and dental students around the world, whose purpose is to present a positive witness of Jesus Christ in and through medicine. The executive director is J. Raymond Knighton, Nazarene layman.
Missionary enthusiasm marked the Junior Fellowship at Phoenix, Arizona, Eastside Church of the Nazarene in their recent contest to raise money for the Harold Stanfield project. With a goal of $18.00, the group brought in $28.50. The children were encouraged to do extra work to raise the money. Wayne Ketterman is the junior supervisor. Rev. Crawford Vanderpool is the pastor.

The seminar held at Pasadena College on fund raising by bequests, annuities, life loans, and estate planning. Standing, Carleton Ponsford, Pasadena, director of the seminar; seated, left to right, Wesley Johnson, Northwest; Curtis Smith, Bethany; Donald J. Gibson, Olivet; Stephen Neuse, Eastern; Jonathan T. Gassett, Division of Wills and Annuities, General Board; and T. E. Jones, Trevecca.

Ministers who participated in Open House and Homecoming Day at the Church of the Nazarene, Mineral City, Ohio. All have served the church as pastor except Rev. C. D. Taylor, Akron District superintendent. Left to right, Floyd E. Williams, Akron, Ohio; Robert T. Morris, St. Louis, Missouri; Clarence W. Lindeman, Canton, Ohio; C. D. Taylor; Charles Edwards, Canton; O. O. Mills, Jefferson; and Clayton R. Stouffer, present pastor.

An oil portrait of Dr. Lewis T. Corlett was presented to Nazarene Theological Seminary as the gift of the class of 1964. Jackson Phillips, left, senior class president, is shown presenting the portrait to Dr. Mendell Taylor, dean of the Seminary, while Dr. and Mrs. Corlett look on. The portrait was painted by Professor Rockwell Brank of Olivet Nazarene College. Speakers in the special chapel service for the presentation were General Superintendent Samuel Young and Drs. Mendell Taylor and Delbert Gish.

“Herald Homes” in Felicity, Ohio, are pictured on the board as the unique device used by the local campaign manager, Mrs. Anna L. Henson (right). To the left are William Cole, Sunday school superintendent, and Rev. R. E. Clark, pastor, of the Felicity Church of the Nazarene. In two days Mrs. Henson secured the total church quota of subscriptions, plus one. In each case, she took a picture of the home into which the Herald was to go, mounting the pictures on the board.
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