planned consequence, and know that the souls are worth the planning and the toil.

A church must have a pastor who will lead the way in a determined, persistent, insistent, never-ceasing evangelism. Let us rejoice that the Church of the Nazarene demands that its ministers be clearly in the experience of sanctification. The sanctified man wholly consecrated to God is a man of one desire—the will of God on earth, the building of His kingdom, the salvation of the lost.

A church must never be satisfied with a substitute for God’s presence. God’s presence in the church makes it a body of united people intent on one objective—the winning of souls. God’s presence inspires the sermon, lifts the singing into a joyful sound, pervades the atmosphere with joy and peace, convicts the unsaved, guides the Christian, lights up the way.

The reward of the evangelistic church is in the joy of those won, the increased strength of soul in those who work to win, the smile and blessing of the God who commands and rewards man’s response to that command.

Today we push evangelism with all our strength. It is our consuming desire. It occupies our time and commands our resources. It is worthy. On with evangelism—Sunday morning, Sunday evening, each day during the week, every week all year!

THE “MANUAL” of the Church of the Nazarene is constructed around the evangelistic task of the church. As you read its pages, history, government, rules, operation procedures, ministerial standards, this evangelistic bias impresses you. In this the “Manual” is stating the intent and meaning of the Scriptures.

A church must deliberately maintain a “climate” of evangelism. Soul winning must be the intent of every committee, the basis for plans, the goal of each department, the prayerful objective of every service. Evangelism must pervade the music, be heard in the prayers, saturate the services, motivate the people. A church must make evangelism its
I believe in God, the Father Almighty, Maker of heaven and earth:
And in Jesus Christ, His only Son, our Lord: who was conceived by the Holy
Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead,
and buried: He descended into hell: the third day He arose again from the dead:
He ascended into heaven, and sitteth at the right hand of God the Father Almighty;
from thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost, the Holy Church of Jesus Christ, the communion of
saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.
Amen.

IN ALL the main branches of Protestantism (Lutheran, Calvinistic, Anglican, Wesleyan), this
Creed has been adopted, along with other statements of belief. Roman Catholicism has employed
it from early times. So although Eastern Orthodoxy, dividing from Roman Catholicism in 1054,
did not accept it, it has had a long and broad history as a symbol of the classical Christian faith.

ITS CONTENTS
We Nazarenes would not consider the Apostles' Creed as an adequate statement of belief. Indeed,
no church has ever so thought of it. But just as we do not discard the Old Testament because of
its inadequacies, as Hegel and Schleiermacher would have us do, we do not throw overboard this
early creed. It has held the Church to apostolic teachings century after century.

A few statements within the Creed deserve special consideration, one being: “He descended into
hell.” A better rendering, perhaps is *hades*, the place of departed spirits—both saved and unsaved.
There Christ went, according to 1 Peter 3:19-20, to preach to the spirits in prison—proclaiming His
victory over sin and Satan.

The word *catholic*, one of the later additions to the Creed, has caused much concern in Protestant
circles. The Lutherans, at the outset, substituted for it the word *Christian*. The Anglicans have
never done so, thinking of *catholic* as universal, and always declaring their faith in the worldwide,
invisible body of Christ. “The Holy Church of Jesus Christ” is the wording we use in *Praise and
Worship*, our latest hymnal.

Much dissent has also arisen over the clause “the resurrection of the body.” People who are more
Platonic than Christian have discounted the body and have not wanted to think of it as being raised.
But according to Scripture, the body is just that aspect of man’s nature which will be raised. The
spirit will not be raised, since it does not go dormant, but remains either in bliss or in torment.
Soul sleep is a doctrine rejected by almost all the branches of the Christian Church.

Resurrection, as it applies to man, relates to the body. “This corruptible,” the body, “must put
on incorruption, and this mortal must put on immortality" (I Corinthians 15:53). True, it is “sown a natural body” and “raised a spiritual body” (I Corinthians 15:44). And what is to "inherit the kingdom of God" will not be “flesh and blood” (I Corinthians 15:50). Yet the body will be raised. “As in Adam all die, even so in Christ shall all be made alive” (I Corinthians 15:22).

The biblical teaching that the body will be raised is one important basis for the Christian view, held widely in Protestantism, that the body is not evil in and of itself. The teaching that the body will be raised is the peculiar Christian safeguard against the pantheistic view that in the next world our spirits will be merged into the great All or the Whole.

ITS VALUE

Warts and all, there it is: a non-apologetic affirmation, misleading to the critical, perhaps, and certainly inadequate; but nevertheless our creed—our doctrinal banner as Christians, our Gibraltar to hold back the bombards of modernism and the encroachments of neoorthodoxy.

It teaches that God is almighty, while many twentieth-century scholars have told us He is finite in power. It affirms the Virgin Birth, whereas some would tell us that Jesus' birth was entirely natural. It affirms the resurrection of Christ, while modernists deny it and the neoorthodox tend to spiritualize it so that its “meaning” becomes the important matter, whether or not it happened historically and factually. The Creed announces the Second Coming, though some say they “cannot” believe.

Peter gave the essence of the faith as we have it recorded in Acts 5:29-32. Paul summed it up in a few instances, as in I Corinthians 15:1-4. The author of the Epistle to the Hebrews opens that

During the past General Assembly the following message was sent to Nazarenes in America. The writer is Padhu Meshramker, a seminary student preparing for the ministry. You will enjoy reading this greeting. As you sense its sincerity and warmth, stop long enough to pray for the work of world missions. While you're praying, why don't you ask God what HE would like YOU to give in the Easter Offering.

“The people of India send loving greetings to you. Beautiful, shining leaves—this is the beauty of the tree. Leaves are sustained by the branches and from them they derive nourishment and growth. This has been done for us by you. As the leaves make the tree beautiful, so we would show forth Christ’s beauty and glory. This is our only hope. Shall we pray for each other so that the whole wide world may hear the gospel?”

Your brother in Christ,
Padhu Meshramker
(translation by Mrs. Ira C. Cor, missionary)
He Must Increase . . . I Must Decrease  
(John 3:30)

By ROSS W. HAYSEL, Pastor, First Church, Whittier, California

JOHN THE BAPTIST gave the true pattern for spiritual growth when in speaking of his own career in the light of the ministry of Jesus he said, "He must increase, but I must decrease." He realized fully that, as the outreach of Christ increased, his own personal ministry would sink into seeming oblivion.

Facing the fact without recrimination, John boldly urged his former followers now to follow the Man of Galilee. He early learned that willingness to sublimate self in order to uplift Christ was of supreme importance. No more would he be at the center of attraction in the great throngs. One mightier than he had come to take over.

"None of self and all of Thee" is the goal for the holy life. To see the increase of the Saviour in the inner life calls for a submission to the complete and perfect will of God.

Too often our lives are motivated by the base motives of carnal ambition and evil selfishness. We become upset when ignored, peevish when others are exalted and we are bypassed. We become worldly as we seek to amass the things of this passing life. This is not the way to increase the power of Jesus in our personalities.

To see Christ increase, I must see self renounced. It has been said that, as Peter denied Christ by disassociation and denunciation, so must we stand aside from ourselves and deny our own personalities by this same disassociation and denunciation. This true denial of self implies a continual seeking after God, desiring Him, meditating on Him, praying to Him until we are able, with the Psalmist, to testify, "Bless the Lord, O my soul, and all that is within me, bless his holy name" (Psalms 103:1).

This denial of self is more than a passive surrender to God which lies chiefly in a loving acceptance of whatever He may choose to allow to come our way. It is a positive effort toward a union with Him that results in a mutual abiding of Him in us and we in Him.

This indwelling of Christ within us is the strongest possible expression of the union of the believer with God. This relationship breathes Omnipotence into weak human effort and places a rainbow of hope over every dark cloud of the uncertain future.

John the Baptist withdrew into the background but not to be forgotten. His full acceptance and proclamation rose victoriously even out of the despair of prison dungeon, and his name will live forever in the annals of Christendom. His decrease meant in the end a glorious increase climaxed by a martyr's crown.

Christ exalted upon the throne of our hearts means life's highest happiness here and the joys of heaven in the world to come.

Our Changing CHRIST

By WINIFRED RITTER  
(1911 - April 30, 1956)

CHRIST HIMSELF does not change! Great comfort has come to God's people through the ages due to that fact. But Christ does change lives and circumstances through His transforming touch.

Paul pointed out that when our Lord comes again He will change us: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:21). Here of course is reference to the future, but it is a great truth that when He comes on the scene of human activity things change.

In the earthly life of Jesus, His presence was evidenced by change. According to the law of gravity and human understanding He should have sunk beneath the boisterous waves of the Sea of Galilee. The Gospels show Him stepping from crest to crest. He changed the law of nature.

Hopelessness and helplessness plagued the lepers, the blind, and the demon-possessed in Christ's day. With the dawn of each day depression drove itself deeper into their minds. One day Jesus came! Diseased hands became whole again, dull eyes became bright, and demons were dethroned. Christ
changed the law of disease and health.

Christ stood out among men! He pioneered in the field of racial equality. While the disciples went for food, Jesus talked to a Samaritan woman. He gave us His personal example of the fact of equality among men. He personally changed the age-old fallacy of racial or national superiority.

When the Master Teacher came, He observed the falsification of the Law. He began to point out the flaws of interpretation. He illuminated it with explanations based upon the Father’s original purpose. He brought forth its deeper meanings and placed hate in the same category as murder, and the look of lust in a class with adultery. He did not change the Law, but He did change darkness to light.

Jesus changed the history of men and nations. He is still changing the hearts and lives of men.

Someday Jesus will come again to this world, as Paul pointed out. He will change our vile bodies, the world, and the whole complexion of our universe. Has He changed you? This change must come to you personally to fit you for the great change to come. Thank God, He is a “changing Christ”!

Obedience

Obedience is more than hope
That others walk with God;
Obedience may not mean rest
When He would have us plod.

Obedience, the Bible says,
Exceeds a sacrifice;
Obedience can bring a peace
That knows no human price.

Obedience is heavenly coin
Secure against that day
When He shall come, as He has said,
And catch His bride away.

By PEARL BURNSIDE McKinney

A BUDGET

. . . and a Boy!

By MILO L. ARNOLD, Pastor, Richland, Washington

THE CHURCH has always dealt with both budgets and boys, money and men, gifts and girls. These have been related responsibilities.

Even before the birth of the Church, Jesus and His disciples came repeatedly against the hard demands of cold cash. They learned to figure, to have a treasury and make provision for buying food, and to pay taxes—even though people were their main business.

One day when Jesus and the disciples had crossed the sea and were followed by a throng of people, He assigned the twelve the task of feeding the crowd. The budget-minded disciples went to work with sharp pencils. They counted the men and found them over five thousand in number. They figured the minimum amount of bread essential to give each a small portion and multiplied it by the price per loaf. Their minimum budget for the meal would be two hundred pennyworth. Their next job was to raise the budget and find the bread.

Jesus came up with another idea. He knew they had been counting the crowd and taking inventory of their resources, so He asked them how many loaves they had on hand. They immediately came up with the studied answer, “There is a lad here, which hath five barley loaves, and two small fishes” (John 6:9).

The Lord showed them that day that there are times when a budget needs to be rescued by a boy. The boy gave his lunch, the Lord blessed it, and the disciples distributed it to the utter satisfaction of all. The disciples had whittled their budget
to a minimum which would provide scanty snacks for all; but Jesus worked the boy’s lunch over so where everybody had *seconds* and twelve basketfuls remained.

There are a lot of things which cannot be altogether solved by budgets. There are times when commitment must give value to the cash, and consecration must multiply the collection.

Paying budgets is essential and the Lord did not tell the disciples to quit figuring to pay cash for their needs. He continued to teach fiscal responsibility, but He did remind them that even God cannot make a dollar do everything.

Our mission fields must have dollars and we must pay budgets; but if there are no boys and girls ready to give up their pleasant lives to be missionaries, the dollars will come to a dead-end road.

Many American communities need home mission churches and these will cost money which must be paid as budgets. Money will build buildings, but money will not supply the people to man them. Only dedicated people can do this.

We must have colleges and they cost a lot of money, which means more budgets; but just dollars will not meet the need. We must have the boys with loaves and fishes who are ready to give their all. It is impossible for people to give enough money to fulfill their responsibility. It will take more than money to meet the need of the multitude.

No layman has done his duty when he has merely paid budgets. Budgets without dedicated people are cold things. The most effective churches are not those which pay the biggest budgets, but those which produce the most dedicated people. There must be homes where unselfish boys are reared, where unselfish mothers send them forth with tasty loaves, and where disciples will dare to start distributing what they have.

Budgets are good for us and no church is hurt by having to give diligent care to its fiscal responsibilities. It would be utter folly to try to enjoy a worship experience without the act of giving. Giving is essential and cash gifts are significant expressions of our personal dedication. We must be systematic, we must be dependable, and we must be unselfish if we are to succeed as Christians.

However, we must face up to the hard fact that monetary budgets are limited in their usefulness. In the real test, it is people God needs. No money can buy dedicated boys and girls. The disciples could never have gotten by that day without the unexpected help of a thoughtful mother in a devout home who sent out a well-trained and well-supplied boy.

To produce dedicated and prepared young people is the absolute demand faced by the church. All the money in the world cannot enable a church to survive effectively beyond its supply of dedicated youth. A building without dedicated people to fill it is not a church. A mission station, however well equipped, is not a mission if it has no dedicated missionary. Board members with sharp pencils can work out budgets and successful people can pay them, but it takes more than this to produce the indispensable personal factor.

Unless we continue to have unselfish boys, coming from homes supplied with loaves baked by unselfish mothers, we will find ourselves unable to feed the hungering hosts for whom God makes us responsible.

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I praise God for His blessings to me, for the privileges which are mine. And by the way—they are mine because of the gospel—which is because Jesus arose from the dead.

I thank my church, which lets me express my appreciation by giving in the Easter Offering.

Join me, won’t you? Let’s make it the biggest yet! Because we care!

-General Superintendent

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**“Please Pray for Me”**

*If you have a friend to whom you can say,*  
*In quiet simplicity, “Please, will you pray For me?” and know that a prayer of love Will rise to the holy God above,  
You have a treasure of brighter span Than all the jewels since time began.*

*And if someone asks you earnestly In a time of need, “Will you pray for me?” Rejoice that within your life, your face, He has discerned God’s cleansing grace, And fulfill that mission supremely fair, The mission of intercessory prayer!*

*By GRACE V. WATKINS*
A Morality That Condemns Us

By DALLAS D. MUCCI, Pastor, South Hills Church, Bethel Park, Pennsylvania

THE CHICAGO police scandal—Denver’s dishonest police officers—the Bobby Baker case—are a few of the headliners that cause concern, or should cause concern, for public and private morality.

Most private citizens point to this as evidence of moral decay in our country. But there is a new kind of “morality” much more condemning than the bizarre and sordid.

It is a morality of degrees. Kermit Eby in The God in You suggests this kind of morality: “One morning an indignant mother came into my office. She began forthwith to condemn the corrupt Kelly-Nash political machine, ‘fixed’ teachers’ examinations, and [school] Superintendent Johnson and all his aides. Naturally, I agreed with her. After she had consigned the machine and all its supporters to hell, she dropped her voice from high C to low F, looked around to be sure we were alone and said, ‘Of course you know how I feel, but my daughter must get into Teachers’ College. Could you recommend a politician whom I might see who would arrange it for me?’ ”

It is this kind of political accommodation upon which all corruption rests, Lincoln Steffens once warned us. This kind of attitude is the one that cries for honest cops and forthright judges that cannot be bribed, but yet wants all parking tickets fixed. It is the kind of morality that decries the unconcerned motorist who races through a school zone at twice the legal speed, but who when caught himself wants off. We cannot have both.

Perhaps our greatest moral battle today is the genuine lack of personal responsibility.

This “new morality” has fed our youth to wonder if cheating in examinations is really cheating themselves. It is not important what is learned, but it is important to get the good mark. Oh, yes, it is wrong to cheat the way the cadets did at West Point some years back, but that is national scandal.

The business world has been infected by the “new morality.” “I know that what I’m doing is not right, but we have to do it to exist in the cutthroat world of business. Business is a jungle, and you live on jungle tactics,” a bright young businessman lamented to me.

“Would you cheat your paper boy?” I asked him. “No,” he replied. “But that is different!”

There are many Christians who would not consider not paying honest debts, but allow the debts of the church to go unpaid—because it is the church. This philosophy supposes that a different morality is working for the church.

We are now fighting the devil of this “new morality” in our own backyards and in front of our television sets. The only way the battle will be won is by a rugged personal responsibility.

Christ has stated in the Sermon on the Mount, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Matthew 5:6). Pray for and give yourself to a searching after the morality of Christ and not the “new morality.”

BABES . . . or MEN?

By J. TED HOLSTEIN
Pastor, First Church, Salem, Ohio

RECENTLY I drove by a church which boldly advertised itself as the Corinthian Church. I wondered if it was as full of problems as the Corinthian church of Paul’s day. In that church there were problems of:

- envying, strife, and divisions;
- disagreement over human leadership;
- pride;
- fornication, or open sin in the church;
- going to law against a Christian brother;
- eating meat offered to idols;
- incorrect use of spiritual gifts.

A pertinent problem of church life today is that of trying peacefully to coexist with carnality in the church. We often have the paradox of carnal people trying to direct a spiritual work. This was true in the Corinthian church and Paul was writing to deal with the problem. While he would rather have fed the Corinthians a portion of strong meat, he had to give them milk instead because they were
still spiritual babes and not grown men. In fact, Paul said, “Ye are yet carnal” (1 Corinthians 3:3).

There seem to be some striking similarities between physical and spiritual infancy.

1) Babies live largely on milk and soft food while grown men must have a stronger diet. You may get by for a while on a pabulum menu, but if you are doing a hard day’s work, roast beef or steak and potatoes will do a better job of sustaining you during the rugged hours of exertion. The strong meat of God’s Word will put meat on your spiritual bones.

2) Babies must be pampered, coddled, and soothed, while grown men are able to stand on their own two feet. How about the spiritual babes in the church that must constantly be tickled under the chin, praised, and patted on the back, lest their feelings be ruffled?

3) Babies invariably insist on having their own way while full-grown men follow the admonition of Paul when he said, “In honor preferring one another” (Romans 12:10).

4) Babies are largely concerned with trivial matters. Their world consists of their little rattles and toys. They have not yet learned to shoulder responsibility. While learning to walk they are here, there, and everywhere. It is a real chore to pin them down. Draw your own conclusions about those who flit here and there and will not buckle under responsibility in the local church. It is so much easier to visit around to hear a leading quar­tet or a big-time preacher.

5) Babies often throw tantrums when others do not give in to them. However, sanctified Chris­tians are enabled by the power of the Holy Spirit to remain peaceful and to take the right attitude even when they do not get their own way.

6) Babies are possessive, and their vocabulary consists largely of the personal pronouns “my,” “me,” and “mine.” Carnal babes often become possessive of a church office or position, or even the church furniture, such as organ, piano, or pew.

7) Babies are annoyed and frustrated when moved out of their routines. What about that Sunday school class that put up such a howl when the pastor tried to move it in the interest of growth and progress?

What are you? Are you a babe or a man in Christ? Is your diet milk or meat? Are you carnal or spiritual?

Consider these words of the writer of Hebrews, who said: “For when for the time ye ought to be teachers, ye have need that one teach you again which are the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age” (Hebrews 5:12-14)
FEAR has a devastating effect on the hearts of men, especially upon the heart of the Christian. Fear destroys the initiative that makes men great or that attempts and accomplishes great things. Fear is contrary to faith.

Isaiah, under the leadership of the Holy Spirit, is bringing encouragement to the people. A few verses earlier he wrote, "I will make darkness light" before thee. Now again the Lord is trying to free His people of their fears, and properly to prepare their hearts to do exploits for God.

How easy it is to be anxious! It is so natural to suppose dark tragedies are about to overtake us, or to reckon that the momentary delay means certain defeat. When Peter discovered that the waves whose crests he so easily trod upon had deep troughs, his faith faltered. Too often our faith is like Peter's and we sap the true strength we have in anxiety and fear. There are some common fears that we ought to examine.

Do not be afraid of "want." There are always uncomfortable rumors about layoffs, strikes, automation, or recession, to disturb our complacency. One man I know well has been under the fear of layoff at any time for over seven years; and he has not missed a day of work yet due to that cause! These uncertainties ought to increase our dependence upon the Lord, who has promised to supply all of our needs, just as easily as He clothes the lily of the field.

Do not be afraid of your enemies. Rather than exhaust precious energies fretting, why not determine the cause of the enmity and remedy it? If there is no remedy, commit it to the Lord. Many fear Russia and her objectives of world rule. It is not that we need to fear her so much as it is necessary to correct our inner national corruptions and divisions and selfishness, which make her plans so dangerous. We can claim God's help, and why not, for He wants to help us!

Do not be afraid of your duties and the perils of life. Had Lil Dickison, a missionary in Formosa, given in to fear, she would have been separated from her main station for months because of the flood that washed out many roads and bridges. But she took fear by the nape of the neck and set out across rope bridges and against impossible circumstances, making her way back to her needy lepers. Duties are but bridges to eternity. Be anxious to cross them.

Do not be afraid of death. Our dislikes for any thought concerning it is mirrored in the scripture that refers to death as our last enemy. This last appointment of man is really to a cessation of the struggle against evil and the limitations of an earthly existence. It is the receiving of a perfect body and a perfect mind, no longer warped by sin, a separation unto something much better.

So why should we fear? We have God's own promises as well as Christ's specific exhortations to "fear not." He is with us to help us, and we need Him so often so desperately. When our strength seems well-nigh gone, then He comes! Praise His name!

Even if your trials are as lengthy as Job's, you need not be defeated. Though Job had few tokens of encouragement, he found comfort and vindication in the Lord. His only "encouragements" were the loss of property, health, three "comforting" friends, a youthful "smart aleck," and his own wife who told him to die. Wasn't that encouraging!

Abraham learned that God was available as a sure Guide. If we spent more time seeking His guidance, we would enjoy a richer experience. David learned just this in those days that Saul sought his life.

Another kind of fear must be recognized at this point—fearing to enter into fellowship with the Lord. We know that He wants to be very close to us, but there are many who fear to let go of themselves and enjoy this sweet fellowship. If there is hidden uncleanness, you cannot hide it, for He knows both the deceitfulness of the human heart and even the intents of our hearts. He can remove the uncleanness, relieve the fears, and put perfect trust in your heart. Open your heart to the Lord, and fear not.

Like My Lord

I want to grow more like my Lord,  
And live in loving, sweet accord  
With friends and neighbors, journeying  
Onward as we praise and sing. 
To do one good deed every day,  
And guide someone who's gone astray;  
To shelter homeless folk and feed  
Hungry ones in direst need;  
To seek the lost and sound the chord  
Of faith—then I'll be like my Lord.  
And someday when I've run this race,  
I'll see and know Him face to face!

By CHRISTINE WHITE
Believing and Behaving

Someone remarked that there are two sides to the gospel, the believing side and the behaving side. The Christian lives in two realms. There is the inner realm of faith; and there is the outer world of conduct.

People are forever trying to separate these two. There are those who will have it that it makes no difference how you live so long as “your heart is right.” Others will have it that it doesn’t matter what you believe so long as “your life is right.”

Of course both positions are completely false. To be half right is to be entirely wrong. Not only must the heart be right, but the life must be right. Believing and behaving belong together. No bird can fly with one wing. No man can walk on one leg. You can’t row a boat with one oar.

In truth, the heart can’t be right unless the life is right. When all due allowance has been made for ignorance and lack of light, it is still by our fruits that we are known.

And the life can’t be right unless the heart is right. When all possible credit has been given for ignorance and lack of light, it is still by our fruits that we are known.

TO PUT IT ANOTHER WAY, believing is necessary but not sufficient. It is to the undying credit of the Apostle James that he put this point beyond any possible misunderstanding. “Even so faith, if it hath not works, is dead, being alone. . . . But wilt thou know, O vain man, that faith without works is dead?” (James 2:17-20)

Now James obviously was not talking about earning salvation by a program of self-improvement or charitable deeds. He was simply and unmistakably recording the fact that faith and obedience are really two sides of the same coin, and that the test of whether a person is believing or bluffing is not in what he says but in what he does.

Just as we have seen those who have put their major emphasis on the heart, we have also seen those who have swung to the opposite extreme. Christianity to them has been a matter of conduct. They have had high standards, but a low, mean spirit. They have made spotlessly clean the outside of the cup and platter, “but within they are full of extortion and excess” (Matthew 23:25).

Jesus made no plea for dirty cups and platters. High standards and right conduct are necessary. But again, they are not sufficient. No amount of washing and polishing the outside will cleanse the inside. And if the inside of the cup or platter is unclean, it is pretty much a waste of time to shine up the outside.

So let us keep in mind what we have always pretty well known. The gospel has two sides, the believing side and the behaving side. “What therefore God hath joined together, let not man put asunder.”

The God of the Broken Life

One of the dramatic stories of the Old Testament describes the visit of the prophet Jeremiah to the house of a potter. As the man of God watched, the vessel which was taking shape was marred in the workman’s hands and the first design broken.

With great patience the potter continued his work. His first plan could not be carried through. Something in the clay—a hardened, unyielding bit of the material; a stick, or a stone—spoiled the artisan’s purpose. So “he made it again another vessel, as seemed good to the potter to make it” (Jeremiah 18:4).

Applied by the Lord to Jeremiah’s own day, the illustration is a parable of the whole of human life. God does have a plan, and the skill and power to carry it through. Only one thing is necessary—a plastic and yielded will.

But when rebellion and sin have broken the design of the great Potter, what then? He does not discard the clay. He makes it over, another vessel, as seemed good to the potter to make it” (Jeremiah 18:4).

Applied by the Lord to Jeremiah’s own day, the illustration is a parable of the whole of human life. God does have a plan, and the skill and power to carry it through. Only one thing is necessary—a plastic and yielded will.

But when rebellion and sin have broken the design of the great Potter, what then? He does not discard the clay. He makes it over, another vessel. It may be a “second best” but it is still a “best”—the best possible in the circumstances prevailing.

In a very famous passage, Horace Bushnell wrote years ago: “Every human soul has a complete and perfect plan cherished for him in the heart of God—a divine biography marked out which it enters
into life to live. This life, rightly unfolded, will be a complete and beautiful whole, an experience led on by God and unfolded by his secret nurture, as the trees and the flowers by the secret nurture of the world . . .

“There is, I must add, a single but very important and even fearful qualification. Things all serve their uses and never break out of their places. They have no power to do it. Not so with us. We are able, as free beings, to refuse the place and duties God appoints; and, if we do, then we sink into something lower than and unworthy of us. The highest and best condition for which God designed us is no more possible. We have fallen out of it and we cannot wholly recover it. And yet, as that was the best thing possible for us in the reach of God’s original counsel, so there is a place designed for us now, which is the next best possible. God calls us now to the best thing left, and will do so till all good possibility is narrowed down and spent.”

THE MESSAGE OF THE GOSPEL is essentially this. God is able to take the broken pieces, purged now of their unyieldedness, and make a vessel which shall yet be unto honor, “sancified, and meet for the master’s use, and prepared unto every good work” (II Timothy 2:21).

This is the new creation of which Paul speaks, the experience of those who are in Christ, for whom old things pass away, and all things become new (II Corinthians 5:17). As in the darkness and chaos of the earth, “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (II Corinthians 4:6).

The wonder of it all is the patience of the Great Potter. It would be no strange thing if He would discard for all time the broken vessel. Yet such are His grace and love that He continues to work with it, awaiting this moment when the clay shall lie in His hands all free from foreign substance or hardened particle.

And no case is too hard for Him. Broken hearts and shattered lives may be repaired. The only qualification is that suggested by Dwight Moody when he said, “It is amazing what God can do with broken vessels providing He gets all the pieces.”

But He does need all the pieces. It is when we turn to Him with our whole hearts that we find Him. Halfheartedness and divided loyalties will not do. There is healing in His hands only when the whole of our selves is there.

Then we find that the God of the broken life has become the God of the redeemed and restored life. He “redeemeth thy life from destruction”; He “crowneth thee with lovingkindness and tender mercies” (Psalms 103:4).

A Whimper or a Bang


Mr. Eliot was a provocative poet and writer. His has been a keen and sometimes biting criticism of our age of futility, “plotting of happiness and flinging empty bottles.” Ours, he said, is “an age which advances progressively backwards!” Now that his last lines have been recorded, history will assign him his place among the literary men of the world.

In a work published in 1925 entitled “The Hollow Men,” there are two lines that catch the attention particularly:

“This is the way the world ends,
Not with a bang but a whimper.

A great many in our times have been thinking about the world’s end. Christians, of course, have always lived in hope of a day in which “the elements shall melt with fervent heat” and the earth and the works that are therein shall be burned up—to be replaced by “new heavens and a new earth, wherein dwelleth righteousness” (II Peter 3:10-13).

But others, quite outside the circle of evangelical Christianity as such, have now begun to talk about the way the world ends. Historians, poets, newsmen, scientists, statesmen, military leaders—all have looked into the future with a sense of crisis and destiny.

It seems very evident that things cannot continue forever as they are now going. Unless political, social, moral, and religious trends are reversed our planet bids fair to become the lunatic asylum of the universe.

Perhaps it’s not “a bang but a whimper” nor even “a whimper and a bang” It is more likely to be a whimper and a bang. Certainly there is plenty of whimpering. Reliance on God or even self-reliance gives way to self-pity. There has never been an age when so many with so much felt so sorry for themselves.

But the Christian cannot join the whimpering. His hope is not in human abilities. He does not put his trust in horses and chariots—or even in jet bombers and atomic missiles. And he has the confidence that when the world ends—as surely it will, and perhaps soon—it will end where it began, in the hands of the sovereign Lord of all.

Religion is a phenomenon of crisis. It was born out of crisis; it lives by crisis; and it makes progress by meeting and overcoming ever new crises.—Douglas C. Macintosh.
**ANNOUNCING**

The Mid-quadrennial Conference on Evangelism in the Music Hall Kansas City, Missouri
Tuesday, Wednesday Thursday
January 11-13, 1966

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**50 HOLY WATCH NIGHTS**

For this quadrennium, the Department of Evangelism has issued a united call for "50 Holy Watch Nights" of prayer! That is, on the first night of each month throughout 1965, '66, '67, and '68 our people set aside SIX HOURS as a HOLY WATCH NIGHT to pray for the needs of the church around the world on their district and in their local church. But, also, that each of us make a new dedication, pleading for a deepening of our spiritual life in our home, our church, and our world. That we might ask for divine help to safeguard the precious heritage of HOLINESS UNTO THE LORD that is ours. That we might seek a continued outpouring of the Holy Spirit, so that "in the power of the Spirit" we might EVANGELIZE. That we might see a renewed emphasis on an intensive outreach of personal and mass evangelism in every Church of the Nazarene. That we might plead for the Lord of harvest to send forth laborers. These then are some of the things that the Department of Evangelism is urging our people to remember during the "50 Holy Watch Nights." The TENTH such Watch Night will be held THURSDAY, APRIL 1, 1965. LET THERE BE A SHINING LIGHT AND A PRAYING HEART IN EVERY NAZARENE CHURCH THE WORLD AROUND FROM SIX O'CLOCK TILL MIDNIGHT ON THAT DAY!

Souls Are Being Saved TODAY!

Recently someone asked, "Is soul saving a lost art?" Emphatically the reply was, "No!" for in these days of anguish, fear, sorrow, and uncertainty the people are looking for a Saviour. There may be a difference of opinion concerning methods and procedures of soul saving, but souls are being saved today! To the disappointed, the defeated, the discouraged, the brokenhearted, the doubt-long in that midwestern city when she quite casually met a high school senior who invited her to Sunday school. Something happened that Sunday morning, for she was back to the service Sunday night, and that high school senior was the first to seek Christ at the altar following the invitation of the pastor. To win the unchurched, the unreached to Christ is the constant task of evangelism. It is not wishful thinking but the constant effort and as consecrated hands are stretched out to lead others to Christ. If we are sure of our message of salvation, men's souls can be saved. The personal touch and a consistent witnessing are never without their reward. Yes, souls are being saved today! "In the power of the Spirit!" The Spirit is working in the hearts of Nazarenes. He waits for our cooperation. He longs for us to be eager and willing. Methods of soul winning may be varied, but the basic essentials are lives fully yielded and hearts sensitive to the power of the Spirit.

Such illustrations as these and others that are reaching the Department of Evangelism are convincing proof that souls are being saved today. The battle is on between the unseen powers of good and evil. Humanity today is deeply susceptible to action and reaction, to attack and counterattack, but we have the full and true ally "in the power of the Spirit" to be soul winners.

**DISTRICT ACTIVITIES**

**Virginia District Preachers' Convention**

The Virginia District Preachers' Convention met in Tidewater Central Church, February 8 to 10. It was three days of profitable and inspirational sessions. Dr. V. W. Littell, our much-loved district superintendent, presided and gave direction and purpose to the messages.

Dr. V. H. Lewis, special speaker, lifted the spirit of the convention to new heights repeatedly with his thought-provoking messages.

The papers and panel discussions by our pastors were prepared and presented on a high level and added to our enjoyment and profit. Wednesday afternoon was filled with the business of the district boards and committees.

A roll call in the opening service revealed that every pastor was either present or accounted for. The convention closed with a tide of victory on Wednesday evening as Dr. Lewis preached a great evangelistic sermon to four hundred people. A com-
Hearing the gospel for the first time

IN THE SHADOWS

Sitting in the shadows, the people of Alcoche, Bolivia, listen in amazement to the good news that Jesus died for them, and that He lives again. They have heard for the first time that Christ came to be THEIR Saviour. For some, that first look of wonder has now changed to a penitent cry for forgiveness as they knelt in the dust to confess their sins to God. And then they have risen, with joy, to tell their friends of their new birth.

There is a Church of the Nazarene in Alcoche now, thanks to the sacrificial giving of Nazarenes at home.

FOR WORLD EVANGELISM...

$1,700,000

EASTER OFFERING 1965

Evangelist Ray McDonald reports: "God gave us a very fruitful revival at our West Memphis Church (Arkansas) recently, with Pastor Charles Kirby. During the meeting the average attendance was 91; 30 seekers at the altar, 40 new Sunday school members enrolled, with an attendance of 253 on Rally Day—an increase of 132 from the previous Sunday. Sixty-five homes were visited by the pastor and evangelist. They have a good visitation program and the people have a mind to work. Due to a pastoral change, I have an open date, April 26 to May 2, which I shall be glad to slate as the Lord may lead. Write me, 5958 Southwind, Houston 21, Texas."

Rev. David C. Campbell writes: "I am now leaving the field of evangelism to accept the pastorate of our church in Parker, Indiana, on the Northeastern Indiana District. I give God praise for all His blessings."

Rev. J. R. Spittal, a pioneer in this field, brought an inspiring message. The Vancouver choir sang "Let Thy Mantle Fall on Me," and the Holy Spirit moved upon our hearts in wonderful blessing.

Among those baptized were a man past seventy years of age, a goodly number of young married people, and a fine group of teenagers. Three men testified to having received a call to preach.

Our people stand solidly back of our district leaders, Rev. and Mrs. Roy Weider, with our love, prayer, and work.

THE LOCAL CHURCHES

LANCASTER, CALIFORNIA—Recently the members of First Church extended congratulations to their pastor, Rev. F. H. Beeson, for fifteen years of devoted service here. The Becons began their ministry here in January of 1950, in the small church on Oldfield Street. Growth making a move necessary, the church moved to the present property, which is now valued at $240,000. Statistics show the Sunday school has increased six times over, membership seven times greater, and the annual income estimated at more than ten times larger—since 1950. For thirteen years the church has sponsored the Lancaster Christian School, with Rev. F. H. Beeson as principal. We are now in the midst of an extensive remodeling program. Brother Beeson has two more years on a four-year call, and the church is united with an enviable influence in the community.—Church Reporter.
REV. HOWARD M. TRIPP writes: "After pastoring for six years on the Louisiana District, I have resigned my church at Alexandria to reenter the field of evangelism. I am now available for meetings and shall be glad to go as the Lord may lead. Write me, 1729 Foster Street, Lake Charles, Louisiana."

Evangelist William E. Clark reports: "God has blessed in a wonderful way since I entered the field, and I have been privileged to work with some of our choice pastors and laymen on four of our districts. Souls have prayed through for regeneration and entire sanctification, and members have been added to the church. I love the church, am now working in the field full time, and will be glad to go as the Lord may lead for freewill offerings. I am now making up my slate for this fall and into the spring of 1966. Write me, 4628 Payton Avenue, Indianapolis, Indiana 46226."

EAST POINT, GEORGIA—Johnny Williams, student at Trevecca Nazarene College, was mightily used of God in our youth revival. Seekers prayed through to glorious victory at the altar in every service except one. An average of twenty-five teen-agers attended each service, and most of them had a glowing testimony for God at the close of the meeting. The work of our church is moving steadily forward.—E. H. CARTER, Pastor.

Pastor Warren O. Holloway reports from Arlington, Virginia: "I thank God for some wonderful answers to prayer during my two years of ministry at Arlington First Church. Recently we had a successful revival with Evangelist George Woodward; members said the best for some years. We are still reaping the results with good altar services. During these two years finances have been hard, and we have been able to redecorate both church and parsonage, and the Sunday school is showing a 25 percent increase. If you have friends living in the Washington, D.C., area, we would be glad to contact them."

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THE BIBLE LESSON

By BRIAN L. FARMER

Topic for March 21:

Is My Religion Genuine?


GOLDEN TEXT: Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted (Matthew 23:12).

Self-righteousness is somewhat self-contradictory. Those who depend on their own goodness are not righteous, and those who are righteous have no confidence in their own merit. True righteousness is a gift of God; it is bestowed on a person by the grace of God in response to a person's repentance and faith. In the 21st century, self-righteousness becomes entrenched in a person's mind causing great hindrance to that person being moved to repentance. The person has his own self-imposed standards, and all is right according to these. He feels he does well—considerably better, in fact, than the majority of people. He is a superior person!

Here are the dangers:

His self-fitted halo blinds him to truth. He thanks God that he is not as other men are, or even, for example, as the sinner in his closest proximity. He prays thus with himself, for he has a good eye for himself, a bad eye for God. Performing his little fetish deeds of righteousness, he happily allows big sins to be unchecked. For example, Christ found that the self-righteous person was as a Pharisee, quite unmindful of the heavy burdens they were placing on others' shoulders, the needs of widows, or the best places in the synagogues. Furthermore in his smug "I'm-all-right-Jack" attitude he is quite unaware that his self-sufficiency is insufficient before God, and that his own righteousness is as filthy rags in His sight.

Jesus uttered His strongest words of condemnation against the self-righteous—Matthew 23:23.
A. Merl Bozarth was born of Christian parents on June 22, 1912, in Kansas City, Kansas. He died in Newport, Washington, January 28, 1965, after nearly three years of serious illness. He served in the U.S. Army during World War II, and received the purple heart for his bravery and conduct in action. Following his honorable discharge from the service, he enrolled at Northwest Nazarene College, and graduated with the B.A. and Th.B. degrees. He pastored Nazarene churches in Pleasant Ridge, Idaho; North Powder and Milton-Freewater, Oregon; Union Gap, Cheney, and Newport, Washington. He was the only pastor of the Newport church, and in his two years there was God's instrument in organizing a church, constructing a lovely and commodious building, and purchasing and remodeling a lovely parsonage. At the time of his death he was serving as pastor at Newport. He is survived by his wife, Beulah; two sons: Ronald, sixteen; and Douglas, nine; and a daughter, Karen, five; also by three brothers: Lauren, Donald, and Ernest; two sisters, Mrs. Vera Mann and Mrs. Delta Brabec; and his parents, Mr. and Mrs. E. U. Bozarth. Funeral services were held in First Church of the Nazarene, Walla Walla, Washington, with Rev. Raymond C. Kratzer, district superintendent, officiating, assisted by Rev. Milo L. Arnold and Rev. D. R. Peterman.

DR. JULIA R. GIBSON
Julia R. Gibson was born at Pembroke, Bermuda, March 29, 1877. She came to the United States as a young girl and was in the first four-year class to be graduated from old P.C.I. (forerunner of E.N.C.). In 1904 she went as a missionary to India but, because of illness, she returned to the States in March 7, 1891. The family later moved to Durant, Oklahoma, where, at the age of seventeen, she was converted and became a member of the Church of the Nazarene. She was married to Wm. R. Furlong in 1913. The family came to San Diego in 1931, where they joined First Church. Mrs. Furlong died in 1962. She is survived by four daughters: Mrs. Edwin W. (Hilda) Moffitt, Mrs. Wilbur (Joyce) Cunningham, Mrs. Paul (Elaine) Crosby, and Mrs. Howard (Ruth) Eckler; and by three sisters: Mrs. Dixie Paris, Mrs. Evelyn Gray, and Mrs. Hallie Harrison. Funeral services were held in San Diego with her pastor, Rev. Joseph F. Morgan, in charge, assisted by Rev. Hoyle C. Thomas and Rev. Roger E. Bowman. Burial was in Greenwood Cemetery, San Diego.

ALBERT L. MILLER, age twenty-four, died January 11, 1965, in a hospital in Oklahoma City, Oklahoma. Mr. Miller, reposing in faith in God, in the beauty of his body, as he prepared to undergo last chance open-heart surgery. Though he died as the operation began, his faith in God led him to a full life in his twenty-four short years. He was a member of the Chandler district of the Nazarene. He is survived by his wife, Deborah; his parents, Mr. and Mrs. Ray Miller, and Mrs. George A. Miller; two brothers, Larry and Robert; grandmothers, Mr. and Mrs. Ray Miller, and Mrs. Sue Bishop. Funeral services were conducted by his pastor, Rev. John A. E. Harrison, of the Chandler, with funeral director Rev. Dwight Twedt, and burial in Oak Park Cemetery, Chandler.

Announcements

MARRIAGES

BORN
—to Walter E. and Marlene J. (Christenson) Ballard of Bourbonnais, Illinois, a daughter, Barb Jean, on January 31.
A SPECIAL PRAYER IS REQUESTED by a lady in Oklahoma for a very nervous condition which makes her feel unwanted, also a spiritual need, and for unsaved loved ones.

by a Nazarene brother in Texas, now past eighty years of age, suffering daily with stomach trouble, which is trying to his faith, that God may help him day by day.

by a lady in Texas for healing of a very serious physical condition; by a reader in Connecticut—"I see no hope for me in life, no joy, comfort, and constancy, is never answered; I am in despair."

GEORGE COULTER:

Southeast Oklahoma ................... September 5 and 6

South Carolina   August 19 and 20

Northeast Oklahoma   June 16 and 17

Sacramento   May 19 and 20

North Dakota........................................... July 1 and 2

Georgia September 6 and 9

I am writing to see if you know anything about the “I Am” movement or St. Germain, who seems to be the head of it. I would appreciate any books or pamphlets on this movement.

I know a little about it, but do not know of any authoritative books or pamphlets which deal with it in the light of historic Christianity.

“I Am” is a religious movement which originated with Mr. and Mrs. Guy M. Ballard in 1930 at Mount Shasta in northern California, and gained quite a following in that fair state where so many cults and “isms” have found fertile soil.

Mr. Ballard died in 1939, but Mrs. Ballard and their son Donald carried on. They were later adjudged guilty of using the mails to defraud.

The movement takes its name from the name of God in Exodus 3:14. Knowledge of the “I Am” is supposed to be given to men through certain so-called “Ascended Masters,” of whom Jesus is one. “St. Germain” is alleged to be another of these “Ascended Masters” who communicated with Mr. Ballard from 1930 to 1939. The Ballards called themselves the “accredited messengers” of “St. Germain.”

Instead of prayer, followers of “I Am” use certain “decrees” to achieve desired results. The repetition of these “decrees” by a group is supposed to have what we would call magical powers. Most of the teachings of “I Am” seem to be taken from theosophy—particularly this idea of a variety of “Ascended Masters” or Mahatmas.

In my judgment, the whole business is a good thing to leave strictly alone. Its teachings are directly contrary to John 14:6; Acts 4:12; Hebrews 3:1-2; and, in fact, the entire teaching of the New Testament with regard to the unique deity of Jesus Christ and the sufficiency of the biblical revelation. It comes under the indictment of Paul in Galatians 1:8-9:

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is no other; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

I have heard it said many times that Noah preached 120 years. I can’t find it in the Bible. Where is it?

It isn’t in the Bible in the form of a direct statement. That Noah was “a preacher of righteousness” we know from II Peter 2:5. That he preached 120 years is inferred from Genesis 6:3, which is found just preceding the account of the command to Noah to build the ark.

Genesis 6:3 reads, “And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.” That is, it is assumed that these words refer to the length of time until the Flood, and that the command to Noah came at the same time.

The first assumption may be correct. The second seems highly dubious. There really is no way of knowing how long Noah preached.

I have discussed with different people the question if Luke 16:19-31 is a parable or not. I think it is not a parable, because real names are used. If you think it is a parable, will you please explain it?

Luke 16:19-31 is the account of the rich man and Lazarus. It is quite possible that this was an actual event, since Jesus gave the name of the beggar who was saved but withheld the name of the rich man who was lost.

Actually, of course, the truth of the passage is the same whether it was a parable or history. For the parables of Jesus were common occurrences drawn from everyday life, used to convey spiritual truth. They were earthly stories with heavenly meanings, and the stories themselves are realistic and lifelike.

Therefore if this is a parable, it is the sort of thing that happened frequently. If it is history, it happened at least once. In either case, it conveys the truths: (1) that final salvation is not a matter of economic or cultural status in this life; (2) that hell (hades) and heaven are places of consciousness; (3) that hell is a place of torment while heaven is a place of comfort; (4) that there is a great gulf fixed in the afterlife which no man can cross—either direction; and (5) that salvation depends on hearing (believing and obeying) the word of God as conveyed by the inspired authors of Holy Scripture.

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Conducted by W. T. PURKISER, Editor

Directories

GENERAL SUPERINTENDENTS

Alabama May 13 and 14

Arkansas May 12 and 13

California May 19 and 20

Colorado May 17 and 18

Connecticut June 16 and 17

Delaware June 17 and 18

Florida May 24 and 25

Georgia May 22 and 23

HARDY C. BENNER:

Northwestern Illinois August 19 and 20

Northwestern Ohio July 14 and 15

Northern California May 19 and 20

Northern Michigan July 14 and 15

HUGH C. BENNER:

Northwestern Illinois August 19 and 20

Northwestern Ohio July 14 and 15

ILLINOIS May 9 and 10

Indians May 13 and 14

IRVING C. WATKINS:

Northwestern Ohio July 14 and 15

Kansas June 16 and 17

THE NEW BOOK

JULY 1965

This is the contemporary带给据。
Dean Snowbarger to Education Post

Dr. Willis E. Snowbarger, dean of Olivet Nazarene College, has accepted the election of the General Board to become the first full-time executive secretary of the Department for Education for the Church of the Nazarene.

Increased responsibilities delegated to the department by the General Assembly of last June created the need for a full-time executive. The work of the department has been directed heretofore from the General Secretary’s office.

Dr. Snowbarger has been with Olivet since 1949. He holds the A.B. degree from Bethany Nazarene College, the M.A. degree from the University of Oklahoma, and the Ph.D. degree from the University of California.

Dr. Snowbarger has been a member of the board of trustees of College Church, Kankakee, and lay member and secretary of the Chicago Central District Advisory Board.

He has been active as coordinator in the Study of Liberal Arts Education of the North Central Association of Colleges for the past four years, in which capacity he has visited more than thirty colleges and served on the staff at the University of Minnesota Workshops on Liberal Arts Education.

Dr. and Mrs. Snowbarger have two children: Vincent, age fifteen; and Delia, age twelve.

Additional responsibilities for the executive secretary of the Department of Education include the development and supervision of standardized home-study programs for licensed ministers, and acting in advisory capacity to the boards of trustees of the two new Nazarene junior colleges and the Nazarene Bible College.

Dr. Williamson to Europe

General Superintendent G. B. Williamson will be leaving next Monday, March 22, to visit Nazarene work in Germany, Denmark, Sweden, and Italy.

He will fly directly to Frankfurt, Germany, and will visit churches in West Germany and Denmark. He will also confer with Rev. and Mrs. H. E. Hegstrom, who are starting a church in Stockholm, Sweden.

Dr. Williamson will spend a few days in Italy, and return to West Germany for the district assembly on March 31. He expects to return to the States about April 2.

Home-going of Dr. Garrett’s Mother

Mrs. Alma L. Garrett, mother of Dr. Paul H. Garrett, superintendent of the Dallas District in the Church of the Nazarene, passed to her eternal reward February 22 from the hospital in Erick, Oklahoma, where she had been a patient for nine weeks. She was ninety-one years old; would have reached ninety-two next month.

She was a pioneer settler in Oklahoma with her husband, Mr. E. S. Garrett, who preceded her in death in 1941.

In addition to her son, Paul, she is survived by a daughter, Miss Alyllie Garrett, of the home in Erick.

Funeral services were conducted February 24 at the Church of the Nazarene in Erick. Rev. Bill Ray is the pastor.

—N.S.

Last of the March Missionary Conventions Slated

The last four cross-country missionary conventions planned for this month will be held during the next two weeks in Detroit, Michigan; Toronto, Ontario, Canada; Wollaston, Massachusetts; and Charleston, West Virginia.

Missionaries Harry Flinner, Peru; Elton Wood, Cape Verde Islands; and Wendell Woods, Japan, will be in Detroit First Church, March 18-19; and in Toronto, Ontario, St. Clair Church, March 22-23.

Wollaston College Church will be the scene of the convention on March 25-26 with Harry Flinner being joined by D. H. Spencer, Transvaal, and George Rench, Taiwan.

George Rench and Wendell Woods will be with Ronald Denton, Brazil, in Charleston First Church, March 28-30.

Dr. E. S. Phillips, executive secretary of the Department of World Missions, together with Franklin Cook and Neil Rimington of the Kansas City office, will take part in each convention also.

Services are to be held at 7:30 p.m. the first day, and at 10:00 a.m. and 7:30 p.m. the second day. At 2:30 p.m. on the second day, workshops will be conducted for district superintendents, pastors, and N.W.M.S. presidents.

Another series of cross-country conventions is planned for October in different areas. Conventions earlier this month were conducted in Nampa, Idaho; Seattle, Washington; Calgary, Alberta, Canada; Des Moines, Iowa; and Kankakee, Illinois.

Prayer and Fasting Brings Revival

Pastor R. Nelson Gunstream reports that ten days of prayer and fasting resulted in a wonderful visitation of the Holy Spirit upon the Temple City, California, church with some remarkable conversions.

Rev. John Leith was the evangelist for the recently conducted series.

Billy Graham on Vietnam: “We Are in a Mess”

HONOLULU (EP) — Evangelist Billy Graham called for prayers for President Johnson to help him lead the U.S. out of the “mess” the country is facing in South Vietnam.

The evangelist addressed a capacity crowd of 8,360 persons jammed into the Honolulu International Center Arena. He was to hold nightly rallies for a week and then move on to some of the other islands making up the fiftieth state for single meetings.

Dr. Graham said the U.S. “is on the horns of one of the greatest dilemmas in its history in Southeast Asia.”

He asserted America faces “an all-out war with Red China or a retreat that will cause us to lose face throughout Asia. Make no mistake about it. We are in a mess.”

N.A.E. Spokesman Opposes “Parochial” Areas of President’s Education Bill

WASHINGTON, D.C. (EP) — A leading conservative Protestant spokesman said here that neither poverty nor national defense needs should be used as a pretext to provide aid, direct or indirect, to parochial schools.

Testifying before the House Education Committee, Dr. Clyde W. Taylor, general director of the National Association of Evangelicals, said he is in agreement with President Johnson that the needs of education should be met. But if tax money is to be used, he said, it should be channelled to public programs and administered by public officials.

He told the House committee, “We deeply regret that the desirable aspects of this bill are being used as a cover for all of these highly questionable features. Why not separate the lambs from the bill in order that they may stand or fall on their own merit?”
The Paradise Valley Church of the Nazarene, Phoenix, Arizona, was dedicated by General Superintendent Williamson. The congregation began services in an elementary school in 1963. Nazarene Architect Glen A. McCullough, of Chandler, Arizona, designed the completely round structure with a sanctuary in the center seating 300. Classrooms surround the sanctuary. The church has reached a Sunday school record of 194, and has 34 members, 19 of whom have joined on profession of faith. Rev. L. Dale Horton has been the pastor from its beginning.

A special service was held highlighting the burning of the mortgage on the First Church of the Nazarene, East Liverpool, Ohio, with Dr. V. H. Lewis, general superintendent, preaching. In addition to Pastor Claude Schlosser and Dr. Lewis, the men in the picture are the original building committee. Front row, left to right are: Pastor Schlosser, Homer Rutledge, Leroy Longwell, Robert Kinsey, and Dr. Lewis. Second row, left to right, Thurman Allen, Vernon Sanford, Orville Crawford, and Robert Bennybaker.

Rev. and Mrs. A. C. Wood are greeted by Pastor Edward Hurn at the close of an appropriate service at the Corvallis, Oregon, Church of the Nazarene recognizing the eightieth birthday of Mr. Wood. The Woods have held pastorates in Missouri and the Pacific Northwest, and make their retirement home in Corvallis near the church which has been the center of their interest for so long.

The First Church of the Nazarene, Red Deer, Alberta, Canada, was dedicated with the assistance of District Superintendent Herman L. G. Smith and Professor James McGraw of the Nazarene Theological Seminary as guest speaker. The property has an estimated value of $250,000 and was designed by Nazarene Architect James Varro, of Regina, Saskatchewan. Rev. David L. Blum is the pastor.

The visit of Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, and Mrs. Rice, to Amman, Jordan, was the occasion for a gathering of the national pastors and their wives with the missionaries in the home of Mr. and Mrs. L. Wilson Rice, Dr. Rice's brother, who is U.S. agricultural credit advisor for Jordan. Missionaries Berge and Mrs. Najarian are left front, and Rev. and Mrs. Ivan Lathrop are back center. Dr. and Mrs. Rice are seated, left.
An appropriate season of the year to consider a new

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Finish
Needs
NO Polishing!
Will NOT
Tarnish!

Silver-Tone Brass-Tone

Communion Tray E-500A E-500AB $10.00
Communion Cover E-501A E-501AB 6.00
Communion Base E-502A E-502AB 5.00
Bread Plate Cover E-503A E-503AB 4.00
Bread Plate (Stacking) E-504A E-504AB 5.00
Bread Plate E-505A E-505AB 3.75

GLASSES—Plain, clear glass, rounded inside, heavy bottoms (HG)
E-66 1½" high 12 for $1.10
E-44 1¼" high 12 for $1.10

Plastic—Unbreakable, lightweight, noiseless, clear (SB)
E-169 1½ " high 12 for $1.25
E-163 1⅜" high 12 for $1.25

NOTE: Covers supplied with crosses unless knobs are specified.

Order RIGHT AWAY to Assure Delivery by Easter

For OTHER COMMUNION SUPPLIES—GLASSES, WAFERS, FILLER, INDIVIDUAL SETS—SEE OUR "MASTER BUYING GUIDE"

COMMUNION WAFERS

Round, thin, unleavened wheat wafers embossed with significant designs. 1½" in diameter. Come wrapped 125 in roll. (MD)
U-125 250 for $1.50
500 for $3.00; 1,000 for $5.00

INDIVIDUAL COMMUNION SET

Meaningful to every pastor's visitation program when calling on the sick and shut-in. Simulated leather case with purple satin lining. Contains four glasses, small flagon, and wafer box. Handy 4½ x 7 x 2" size. (SB)
MS-125 $7.50

Here you have an outstanding example of the finest heavy-gauge aluminum skillfully styled to be both beautiful and practical. It fits the hand . . . is lightweight for ease of passing . . . holds forty glasses . . . can be easily stacked with most other Communion ware. Bread plate cover design for stacking and non-stacking plates. Sanitary—no dirt-catching crevices. (RV)

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