Faith of Our Fathers

Faith of our fathers, living still
In spite of dungeon, fire, and sword!

Our fathers, chained in prisons dark,
Were still in heart and conscience free.

Faith of our fathers! we will love
Both friend and foe in all our strife;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word!
How sweet would be their children's fate
If they, like them, could die for thee!
And preach thee, too, as love knows how,
By kind-ly words and virtuous life.

Faith of our fathers! holy faith!
We will be true to thee till death!
SUCH IS the Church of the Nazarene. We believe in the orthodoxy of our doctrine. Our entire church structure is built upon this belief.

Holiness is woven throughout our "Manual." It is identified as the theme around which our operation concept is transmitted into procedure.

Holiness and its growth in the soul are the cause for our rules and standards.

Holiness with its indispensable truth is found in our literature and our publications.

Holiness is the dominant note of our ministry. And in this we do not believe that other phases of theology or doctrine are neglected. Instead we believe they find their full meaning and reality in the climactic truth of the pure heart and holy life.

Holiness has in it a mighty force. Consider our church in its marvelous growth since the early fires of its beginnings. Now it is a huge, far-reaching, growing, surging movement.

Every church building in our more than forty world areas, every college, Bible school, seminary, hospital is but proof of its power.

International Center and the mighty Publishing House are testimonials of its strength.

The 300 revival campaigns going on simultaneously all the time are a part of its thrust. The 730,611 enrolled in its Sunday schools, the 349,270 members, all these are a reality because of our holiness beliefs.

I am glad the "Manual" says:

"We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

"It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

"Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness."

Onward with the march of the Church of the Nazarene, a "holiness church."
AT BAALBEC, not far from the ancient city of Damascus and overlooking the ruins of Helipolis, stand six magnificent columns of Corinthian marble, sixty-five feet in height. These columns are thirty inches in diameter and were made in three sections of equal length and fastened together with brass dowels. This is all that is left standing of the original fifty-four pillars of the Temple of Jupiter, erected three centuries before Jesus was born. These great pillars, silhouetted against the Syrian sky, speak eloquently of the fact that pillars are made for durability and permanence. The structural strength of a stone or masonry building in ancient times depended upon its pillars. Six great marble columns have stood through cold, heat, drought, cloudburst, storm, lightning, floods, and earthquake, through more than twenty centuries.

I thought of the ravages of time. The stone blocks of the wall, one by one, crumbled. The roof fell in. The other pillars gave way. But these six stood as straight and as true as they did the day they were erected. And they still stand—pillars!

Pillars are sometimes used today in the construction of church buildings, but there are spiritual “pillars of the church” who are a great deal more important. Paul spoke of James, Cephas, and John, who “seemed to be pillars,” and who gave to him and Barnabas “the right hands of fellowship” (Galatians 2:9).

The Church of Jesus Christ needs pillars. In fact it is difficult for a church to survive without a few, and this being written with the hope that it may inspire others to strive to join their ranks.

Some preachers are pillars, but to me this is especially the sphere of laymen—strong laymen, young or old, men or women, who can hold steady under pressure, and are willing to carry more than their share of the load. In fact that is what a pillar is for—to hold up the building and to hold it together.

A pillar must be a man of faith, like Daniel in Babylon, who said to a powerful king, “But there is a God in heaven.” If a man is sure of God, and sure that he is on good terms with God, he can stand a lot.

A pillar has to be unselfish. Nothing divides people faster or destroys the effectiveness of a church more completely than a few would-be leaders who are motivated by self-centeredness and self-seeking. I noticed a sagging front on one of those old colonial homes which had the characteristic, tall, imposing, two-story columns. They looked so big and strong that it amazed me. But I examined one; it was hollow inside.

A pillar must have courage. Courage is the willingness to face things that are difficult or painful or even dangerous, without running away. This does not mean that a pillar has to push his way through every situation. Sometimes it takes more courage just to wait and be misjudged and misunderstood.

I have been a pastor for a few years—forty-three to be exact—and I have had a chance to watch people in some interesting situations. Some break under pressure and join another church or drop out entirely. Others hold steady. I have watched the children of those families grow up. The years tell quite a story.

A pillar needs good judgment. If people come to trust him, they will be inclined to follow him even in mistakes. However, it is amazing how little real harm a man does with poor judgment if he is always careful to keep his spirit right. Somebody will usually show him his blunder before it is too late. But if a man gets a wrong spirit, he not only falls but inevitably he brings others down with him.

A pastor of a certain church betrayed his vows and betrayed the confidence of his people. It was tragic. I do not know of anything that so shakes and shatters spiritual foundations. I knew the church well and I felt heart-sick.

But a few months later I had occasion to be in that church. I could hardly believe what I saw. The pillars had all held steady. A new pastor had come. The blessing of God was in the service, and people were finding the Lord. I visited with some friends after the service that night. From their conversation one would never know that any trouble had ever touched their church. Incidentally, they were pillars.

OVERCOMERS

It is often through hardship and trial,
And tragedy, patiently borne,
God’s enabling strength is given,
And beauty and joy are born.

Overcoming is joy in itself;
And sorrow, through God’s wondrous grace,
Etches deeper the strong lines of courage
In the overcomer’s face.

By VIOLA E. HODGE

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A Truant in the Hand of God

By Pastor LEO D. STEININGER

SHE had shut the Lord out of her life. In spite of His mercy in her early years, in spite of the heritage of a pastor’s home, she had drifted away from God into sin.

Now she was destitute. The need for help was desperate. At 1:00 a.m. Sunday she was alone with three children, and in great internal pain. In agony she called the police, who rushed her to the hospital and cared for the children until dawn.

Fortunately, the police looked to the church for help. “What church do you belong to?” came the normal question. The answer could only represent a pretense: “The Church of the Nazarene, but I don’t know where to find one.” The phone directory immediately aided in calling the nearest Nazarene pastor (only a few miles away).

“No, I know of no person by the name you mention, but we will gladly care for the children,” came the answer of the pastor as he was preparing for the Sunday morning service. During the Sunday school hour, at the hand of the police, the children made their appearance. They looked like frightened rabbits that were victims of tragic happenings. All they had right now was each other.

A call by the pastor to the county hospital in the afternoon revealed the hand of God working in a backslider’s life in a most unpleasant manner, yet in a way unmistakable. This prodigal caught the cue. God’s mercy had stopped this vagrant wanderer from grace. Now was the time to do something about it.

At the very first service she was permitted to attend after surgery she made her public confession and voiced praise to God. God had permitted misery and destitution to bring her back in contact with the church and with God. Physical distress and mental anguish were a price not too dear to pay for sin and to lead her back.

Now she and her three children are members of the church. They can be counted on to occupy a front seat when the first hymn is announced. With them now is a friend, a former companion in the world, who is also enjoying the fellowship of the church. All of this is because a truant was seized by the hand of God, and she returned with all her heart and soul.
man said. "If you will allow us to install the concert organ, we will remove the organ if you do not have an excellent organist within twelve months. We will return your small home model to you and there will not be any obligation to the church. There will not even be any interest for the year you have the concert model," he concluded. The organ was ordered.

A few days later the big truck arrived with the installation man and the organ. Almost simultaneously A. Duane Kendall, a young policeman, passed the building and stopped to view the unloading. He was a steady "knothole quarterback" from then on.

Just a few days before we opened our new sanctuary, Police Officer Kendall came to my office. "I am wondering," he said, "if you have anyone to play the new organ for your opening service." My answer was, "No." He said, "Would you permit me to play?" For the first time during the entire organ project my faith moved about 90 percent. The organ-playing policeman was there opening day. Soon he and his schoolteacher wife were members and active leaders in our church. He is the director of a group of eighteen teen-agers known as the Nazarene Peace Corps.

This pastor will never forget the lesson learned when the organ salesman said, "If only you preachers had faith!"

LOVE in Search of a Word

By JAMES E. ADAMS, Chambersburg, Pennsylvania

SIDNEY LANIER, the poet, said, "Music is Love in search of a word."

Surely this was true in the life of William Cowper, who suffered a nervous breakdown that ended his preparation for a legal career in London. In one of his attacks of melancholy Cowper determined to end his life by throwing himself into the Thames River.

He hired a cab, but before they arrived at the river, a dense fog rolled in. This so confused the cabman that, after driving around for about an hour, he stopped and admitted to his passenger that he was lost.

Cowper alighted from the cab to give the driver more careful directions for reaching the bridge over the Thames. To his great surprise he saw that his wandering had brought him back to his own door.

Strongly affected by what seemed to him divine intervention, Cowper dismissed the cab and hurried to his room. In worshipful wonder, gratitude, and love he wrote his famous hymn—

God moves in a mysterious way
His wonders to perform . . .

Like Cowper, Joseph Scriven was subject to attacks of deep depression. His fiancée had accidentally drowned on the eve of their wedding. He never married. Some years later he wrote "What a Friend We Have in Jesus." His love for Christ found expression in this testimony:

In His arms He'll take and shield thee; Thou wilt find a solace there.

Had these men not tasted the dregs of defeat and depression, they might never have searched for words to express their devotion to the Friend that sticketh closer than a brother; and they would have missed being a blessing to others.

A drunken man came home one night realizing he had about reached the end of the road. He looked through the window and saw his faithful, often mistreated wife. She was ironing clothes—and singing! Curious, he came closer and caught the words, "What a Friend we have in Jesus!"

The drunkard thought, If Christ can cause my wife to sing at midnight, He can help me stop drinking whisky.—Just like that! And Christ did give him victory over that evil habit and saved his soul.

How well we know that the pressure and tension are great in this modern era! One-half the hospital beds in this country are taken by people with mental trouble and nervous disorders. And among them are Christians who collapsed under some terrific calamity or strain.

It is a long time between church services. Quite a few hours separate morning and evening prayers. Sometimes we can work the whole day without hearing a cheery word from a fellow Christian. But at the ironing board, the typewriter, the machine, we can have peace in our souls. We can fellowship with our Lord by humming, whistling, or singing a hymn.

Soon after I started to work in a different area

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of our factory, I heard a fellow humming as he worked. There was something familiar about it, but I had to move on before I was sure it was a hymn. One day I heard him whistling "Jesus Is the Sweetest Name I Know." Oh, we don't go to the same church, but we love the same Lord; and at breaks we have times of sweet fellowship together.

But whether we meet a new friend or not, the fact remains that a song of praise in the soul helps to lighten the burdens of the day. And if something unforeseen would happen, God will brighten that dark hour for the one who practices keeping in touch with Him with a hymn.

The story is told of a farmer who had an unusually fine crop of grain. But a few days before it was ready for harvest, a terrible wind and hailstorm destroyed it.

After the storm was over the farmer and his little son went out on the porch and surveyed the devastation. With tears in his eyes the boy looked up at his father, expecting to hear words of despair.

But love was searching for a word; and from the depths of his soul that godly man began to sing softly—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Years later the boy, grown to manhood, said, "That was the greatest sermon I ever heard."

Music is also love expressed in words. Let us be "speaking to . . . [ourselves] in psalms and hymns and spiritual songs, singing and making melody in . . . [our] heart" to Him who loved us and gave himself for us (Ephesians 5:19).

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The FIRE of the HOLY SPIRIT

By JOSEPH T LARSON

He shall baptize you with the Holy Ghost, and with fire (Matthew 3:11).

The REAL MEANING of this passage is that "it is the fiery character of the Spirit's operations upon the soul, searching, consuming, refining, sublimating the soul. Water and fire are employed to set forth the same purifying operations of the Holy Spirit upon the soul."

John the Baptist believed in water baptism, but he promised that Christ would baptize "with the Holy Ghost, and with fire."

The Holy Spirit strives with men, convicts of sin, convinces the mind, leading to salvation by God's power. Jesus Christ knew how essential it was for the Spirit to come after He had ascended to the Father, after His resurrection.

They asked Jesus if He would at that time set up the Kingdom. He answered, "Wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5).

At Pentecost, the disciples were filled with the power of the Holy Spirit, and with a fire which burned out the dross, refined the soul, and filled them with a burning passion to win the lost for Christ (Acts 2).

What was the effect of being filled with the Holy Spirit? The cowardly Peter, who had denied Christ before, was filled with a holy boldness and proclaimed a message of salvation before many thousands of people. He gave to them the message of repentance, and the need of faith in Jesus as the Messiah.

It was such a baptism of fire that enabled John and Charles Wesley to do a mighty work for God in England. Wesley preached forty-six thousand sermons and travelled over one million miles on foot or horseback.

It was the baptism of the Holy Spirit which enabled Evangelist Charles G. Finney to perform a service of soul winning. Dr. R. A. Torrey went to many nations in 1906, filled with the Holy Spirit, and saw many come to Christ.

It was this baptism of fire which enabled Evan Roberts in Wales to pray down a mighty revival in 1905 until more than forty thousand souls came to Christ and were saved. The Holy Spirit has always been the power behind the gospel, bringing spiritual revivals to many nations.

Jesus Christ said, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). This is a promise to all Christians. By returning to God in repentance and faith, yielding wholly to Him, we shall receive God's power.

God desires to cleanse the believer's heart, possess the life fully, enabling him to deliver the message of the gospel. Hearts can be cleansed from sin, selfishness, and purified by the blood of Christ and the fire of the Holy Spirit. This is great
lacking in the churches of today. The Church needs to go back to His Word and take hold of it by faith, receiving fullness of power and life.

Jesus said, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13)

The writer does not advocate wildfire but rather the Holy Spirit, whom Jesus promised. He cannot do anyone harm. Christians do themselves harm by refusing to admit the light, to see the truth, and to be blessed of God as He would.

Holy Spirit, Thine infilling
Is the gift for which I pray.
Holy Spirit, Thou art willing;
Come, thyself, on me today!

I LIVE IN ROMANS 8:28
By Evangelist GERTRUDE WARD

I AM PRAISING the Lord! My soul is blessed! I have reason to be "shouting happy!" Here is my story.

When they put me in the ambulance at Weirton, West Virginia, to take me 330 miles to Howell, Michigan, and the hospital there, many different thoughts were going through my mind. As we travelled over the Ohio Turnpike, I had time to think over everything that had happened the previous two days. It all seemed like a terrible nightmare from which one would suddenly awaken.

Two nights before, I had preached a Thanksgiving message in First Church of the Nazarene at Newell, West Virginia, where we were conducting a revival meeting. That evening, after the service, as they carried me down the church steps in my wheelchair, the brother assisting slipped and I fell four steps, landing on the sidewalk below. My hip was broken in three places, crushed, and splintered.

At the hospital, when the specialist looked at the X rays he exclaimed, "You are in bad shape. Your polio bones will be very slow healing, if they will heal at all. Your bones are too fragile and thin to operate and pin the bones, so you will have to be put in 'traction.' It will be seven to ten months before you can resume your work. And because your limbs will not straighten out, we will not be able to put you in a regular traction."

He impressed us with the fact I would be in traction many months, and that I was in for a long, long rest. It was a dark picture. I looked up and replied, "I have lived in Romans 8:28 for years and I don't intend to move now. I know the Lord will take care of me, and give me grace to face whatever comes. He has a purpose in whatever happens, and I am resigned to His will."

The reason for coming to Howell, Michigan, was to be near friends and loved ones during the long recovery period.

If the devil thought I would complain, he was fooled. I began rejoicing and praising the Lord for His goodness to me. The Lord helped me to keep looking up, trusting Him. I knew I was serving a wonderful God!

After a few days in the hospital, all pain left. The first X ray showed my bones had all gone back together perfectly! The Christian doctor was pleased. Said he, "Your bones are healing faster than an ordinary person."

When the minister anointed me and prayed for me, my faith began to take hold. I told the nurses I was going to break all records getting out of the hospital. I felt the Lord wanted me back in His work. Perhaps I did need a rest, but I knew God didn't intend to keep me down seven or ten months.

I completed writing my life story, which I had in the rough for years but never had time to finish. And then I began telling folks the Lord surely wanted me out of there soon.

After forty-three days the doctor took me out of traction. I felt wonderful! Three days later he let me get up in my wheelchair. I had no pain, and told him I was ready to go home. After three more days he took another X ray. Then came the wonderful news.

This X ray showed my bones were all healed. Even the splintered and crushed bones were completely filled in. The X-ray technician told my husband, as they looked at the X rays, "This is marvelous, unbelievable. It looks more like a bone after five months, not seven weeks."

The doctor said I could come home. I rode home in the car; and in three weeks he said I could resume my evangelistic work. We contacted the pastors of the meetings we had cancelled, assuring them we would be there for the revival!

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I have had no pain, and am ready to work the harder for God as we resume our evangelistic work. Yes, I’m glad I lived in Romans 8:28 and didn’t move when this all happened. God is still a miracle-working God. Even the nurses rejoiced with me, and admitted that God had undertaken. We are serving a wonderful God. He does hear and answer prayer. Praise His name!

Seven weeks to the exact day after I broke my hip, I left the hospital. And it was just two and one-half months to the day when I began our next revival meeting!

The Manifestation of the S P I R I T

By ROSS W. HAYSLIP
Pastor, Whittier, California

JESUS SAID, “I will pray the Father, and he shall give you another Comforter, . . . the Spirit of truth” (John 14:16-17). The Holy Spirit then proceeds from the Father and the Son. He is the Spirit whom Jesus promised, prayed for, and provided for mankind. The outward manifestation of the Spirit at Pentecost was in wind and flame, and the diversity of tongues. His inner manifestation was a filling of divine presence in which He took possession of these folks who tarried in that noted Upper Room. His coming to them gave fortitude and enlightenment for their mission of world evangelism. We recognize that as a historical event Pentecost is ended and that precise manner of the Spirit’s coming will not occur again. We do know, however, that He still comes to baptize the seeking believer. He is to us, as to the apostles, the Enlightener and Comforter.

St. Augustine has declared, “As the soul is in our body, so is the Holy Ghost in the Body of Christ which is the Church.” He is more than a spectacular Worker of wonders. He is, as the Nicean Creed declares, the Lord and Giver of life. We fall into error when we seek to equate His manifestation only with charismatic miracles, gifts of prophecy, of tongues, and other extraordinary demonstrations.

St. Bernard in one of his sermons for Pentecost says: “He comes upon the disciples in tongues of flame . . . Moreover I need scarce tell you that the Spirit was given more for our our benefit than for the Apostles; for what need had they of Gentile tongues but to convert the Gentiles? Therefore was another manifestation in the apostles too, which has more to do with us and is still given today.

For it was manifest that they who had been so faint-hearted, and had become so bold had been endowed with power from on high. It was patent to all that a mighty Spirit had come upon them, enlightening their minds with unseen power. And in the same way the Spirit works in us, to bear witness to Himself.”

We must realize afresh the truth that the Holy Ghost is no less powerful when He comes to us in a “still small voice” than when He was manifested in wind and flame. “There are,” said St. Paul, “diversities of gifts . . . but it is the same God which worketh all in all.” The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge . . . to another faith . . . but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (I Corinthians 12:4-11).

It is not the manner but rather the reality of His manifestation that the Church must seek to exalt.

When Sacrificed Then Sanctified

God’s pathway seemed so narrow,
The worldly way so wide,
As oft my heart would hear His claim,
“Ye must be sanctified.”

I knew I could not find my way—
I must have God to guide.
He showed to me His perfect path,
Planned for the sanctified.

The price seemed very costly, yet
Afraid to turn aside,
I longed to know His settled peace
And to be sanctified.

My heart, divided and distressed,
Was full of foolish pride—
So bothered and so burdened down,
It must be sanctified!

One day as sacrifice I bowed,
And how my spirit sighed,
Until His peace poured through my soul
And I was sanctified!

His power ne’er once has ever failed.
Each day He hath supplied
The grace that bringeth victory
Unto the sanctified!

By JACK M. SCHARN

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Don't Stop Too Soon

Most Christians who get into spiritual trouble and drift into darkness do so, not because they do not make a good start, but because they stop too soon.

Getting a good start is of first importance in running the Christian race. To be clearly converted and definitely sanctified are the first two steps—and major steps they are. But they are the start and not the end of the race.

And you can’t run a race or plow a field looking back. Many have viewed their initial experiences of grace in such a way as to keep their attention fixed on the past. It was with good reason that John Wesley refused to allow a testimony in class meeting which was more than one week old. His insistence was that the report be up-to-date and fresh each time it was given.

Oswald Chambers put this in a clear light when he wrote: “The test of life ‘hid with Christ in God’ is not the experience of salvation or sanctification, but the relationship into which these experiences have led us.”

Mr. Chambers went on to explain that “experience is absolutely nothing if not the gateway only to a new relationship. The experience of sanctification is not the slightest atom of use unless it has enabled me to realize that that experience means a totally new relationship. The experience may take a few moments of realized transaction, but all the rest of the life goes to prove what that transaction means.”

The problem, he stated, is that “people stagnate because they never go beyond the image of their experiences into the life of God which transcends all experiences.” “We must beware,” he warned, “of turning away from God by grubbing amongst our own experiences.”

THIS IS “STRONG MEAT,” particularly to those whose vision of the potential of Christian life has never gone beyond the two initial crisis experiences by which we enter the walk with God. But it will put on muscle and sinew when we come to see more clearly the possibilities of grace as unfolding endlessly before us.

The great experiences of grace wherein God works in our hearts are never to be considered ends to be achieved. They are means to be employed.

Forgiveness and the new birth, the crisis of conversion, puts an end to a life of sinning. But more important, it is the beginning of a new dimension of spiritual life as a son or daughter of the Heavenly King.

Entire sanctification as a second crisis experience destroys the inner sin of the carnal nature. But when it reaches its full biblical stature, it begins a day-by-day, full, and unreserved commitment to the whole will of God.

There is a very real sense in which what happens at the altar or in the place of secret prayer is the signing of a promissory note in return for the far greater value the grace of God gives. But the worth of a promissory note does not lie in the good intentions of the person who signs. It is found in the way he makes the payments along the way.

Sanctification occurs in an instant of time. Every word in the Bible used to describe it testifies in one way or another that the experience itself is instantaneous. It is a gift, and this implies a moment in which possession passes to the one who receives. It is a baptism, and the idea of “gradual” baptism is a contradiction in terms. It is a crucifixion and death—and while death may be long a-coming, it occurs in a moment. It is a cleansing, a purification, terms which most naturally suggest an act which takes place at a definite time. It is entering “the rest of faith” as Israel crossed the Jordan into its promised land, an event which took place in a day.

Yet every word in the Bible used to describe entire sanctification also suggests the need for a lifetime commitment to the full will of God.

The gift is given and received in order that it may be retained.

The baptism begins a new relationship to Christ through the Holy Spirit, a relationship which is to abide forever.

The crucifixion and death are the prelude to an Easter-morning resurrection, in which we may say with Paul: “I have been crucified with Christ, and I am living no more, but Christ is living in me; the life I am now living in the flesh, I am living by the faith of the Son of God, who is loving me and giving himself for me” (Galatians 2:20, Greek).

The cleansing and purification are the beginning of a state of continual cleanness.

The entering into the promised land of perfect love is the first act in a life of conquest which confronts us, as it did Joshua, that even when we are old and full of years, there will yet be much land ahead to be possessed.
It is vitally important to us all to enter the experience, the crisis. But then we must get on with the processes, working out the implications of our consecration, adding to our faith virtue, knowledge, self-control, endurance, piety, fellowship, and love (see II Peter 1:5-7). And he who claims that this is quickly and easily done only testifies to the fact that he has never begun.

"The First of the Sabbaths"

If we could read the Gospels in the original Greek in which they were written rather than in English translations, it is doubtful that the Saturday Sabbath idea which has plagued evangelical Christendom for the last century would ever have been started.

In Matthew, for example, the most "Jewish" of the Gospels, we should read the opening words of the Resurrection story, "But at the end of the Sabbaths, at the dawning of the first of the Sabbaths, came Mary the Magdalene and the other Mary to view the grave" (Matthew 28:1).

It is true that sabbaton, the plural form of the Greek noun which Matthew used, may stand for "week." But the Greek translation of the Old Testament, from which Matthew always quoted, uses another word entirely for "week." We are therefore told that the old Sabbath was ending, and a new Sabbath was emerging. The Resurrection marked the introduction of "the first of the [new] Sabbaths."

But God had been preparing the minds of the people for just such a change in the very structure of the Sabbath law itself. Even God's seventh day of the creative cycle was man's first day of life.

The fourth commandment was never stated in such a form as to specify a single day from an eternally fixed cycle of weeks. It never read, "But the seventh day of an unchangeable weekly cycle is the Sabbath of the Lord thy God." Nor did it read, "But day number seven on the calendar is the Sabbath of the Lord thy God."

The fourth commandment says simply and finally, "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." No one can change the elementary facts of counting—that the seventh day is also the first day after six days of labor.

And for those who like a narrow literalism, there is the statement of Leviticus 23:39, "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath."

ONE OF THE MOST STRIKING PROOFS of the resurrection of Christ is the almost unbelievable speed with which the Saturday Sabbath was abandoned by the New Testament Church in favor of the first day of the week. It is true, there is mention of apostolic preaching in synagogues on Saturday, the only day the Jewish congregation would meet there.

But nowhere in the New Testament after "the first of the Sabbaths" is there any mention of the meeting of a group of Christians for worship on Saturday. Whenever the day is mentioned, which is not often, it is always "the first day of the week."

The truth simply remains, if the Christians as Christians worshipped on the Jewish Sabbath, the fact was too unimportant to be so much as mentioned. Every indication is just the opposite. Christian worship on Saturday as the Sabbath is not mentioned because it did not occur.

We should give little attention to the preachments of those who would turn Christianity back to the black Saturday which was "the end of the Sabbaths." There are both divine inspiration and tremendous wisdom in meeting these confusions with Paul's injunction: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Colossians 2:16-17).

So "the first of the Sabbaths" is God's memorial to the resurrection of His dear Son from the dead. If Christians understood their gospel, they would see that the resurrection of Christ is too important to be reserved for recognition once a year. It is actually recognized once a week in worship on the day Matthew describes as "the first of the Sabbaths."

Tower Builder

(Luke 14:28)

No shining palace on the sand want I,
No shoddy house of stubble, wood, or hay;
The tower that I shall plan to build
I want to stand through God's great judgment day.

"Go sell all that thou hast," Christ says to me,
"And buy thee lasting gold, refined and pure,
Which trial by fire makes brighter shine,
A faith that will eternally endure."

So, thoughtfully, I pause to count the cost
To dig down deep and strike the solid Rock,
The Word of God that standeth sure
Through test of daily grind or crisis shock.

With prayer that every part be fittingly joined
To please the Master Builder's eye, I'll build
On Jesus, precious Cornerstone,
A firm, high tower with His radiance filled.

By HELEN R. SULLIVAN
THE CHURCH AT WORK

WORLD MISSIONS
E. S. PHILLIPS, Secretary

Thank You, Everyone
By HARMON SCHMELZENBACH
Republic of South Africa

We have always known that you folk were remembering us in prayer, and this has provided us with much strength and inspiration in times of trial. But we had never realized fully the extent of your interest in the work out here, nor the size of the army that stood instantly ready to be called on for prayer and help, until our SOS for help went out.

Within days the first airforrns started arriving, and by the end of November the first welcome parcels of bandages and supplies arrived. Until this time we had managed to skimp by on what we were able to purchase with about $200 of donations brought in spontaneously by the local people (an unheard-of thing) and several boxes of supplies given to us as a donation by a local drug company here in South Africa.

We were also able to obtain a loan of about $1,500 at this time, which enabled us to buy and replace part of our medicine stock temporarily. Then during December and now during January, the full impact of the church’s effort and interest arrived. I had to make several trips all the way into Pietersburg with the jeep and trailer to haul parcels. On one occasion at the peak, I picked up 175 packages, and had a wonderful opportunity to testify to our local post office staff about the sincere interest of our church in missions, as indicated in the hundreds of packages that were coming to people they had never seen and would never see this side of heaven.

I think that most of the parcels have now arrived and certainly the supply far exceeds what we lost in linens, bandages, towels, gowns, etc. Then we learned from Kansas City that many donations towards replacing the medicines were arriving and being sent on. This thoughtfulness, too, we appreciate beyond words, for we know that there is no way in which to send drugs and they have to be purchased locally. Consequently this has been one of our largest worries.

On behalf of the “Baugana People,” Miss Dixon, Miss Pass, Beverly, and myself, I wish to thank you from this far corner of the battlefield for your instant awareness and readiness to meet the challenge when the enemy strikes.

In closing, you will be glad to hear that more than a thousand cement blocks are drying in the sun and my garage is stacked with lumber and corrugated iron and we have started construction of a brand-new building (fireproof), replacing those destroyed.

Lorraine Schultz Recuperating
Miss Lorraine Schultz, principal of our Bible school in Mozambique, Africa, is recovering well from a recent illness that hospitalized her in Manzini for a month. She hopes to return to her teaching load soon. Continue to remember Miss Schultz in prayer that God will give her full restoration of health and strength.

New Addresses for Missionary Parcels
Rev. and Mrs. William Bromley request that all parcels sent to them be mailed to them c/o Nazarene Mission, Banz, Western Highlands, Territory of New Guinea. Letters should continue to come to their old Jimi Valley address.

Rev. and Mrs. James Graham have requested that parcels for them be sent to them at P.O. Box 566, Limbe, Malawi, Central Africa. Letters should continue to go to their Fort Johnston address.

Moving Missionaries
Rev. and Mrs. Donald Davis have returned to Argentina from furlough. Their address is 27 de Febrero 1660, Rosario de Santa Fe, Argentina, South America.

Rev. Thomas Ainscough is on furlough from Argentina, in England. His address is Missionary Guest House, Colledge Walk, Selby Oak, Birmingham 29, England.

Rev. and Mrs. Allen Hollis have returned to the States from Israel. Their address is 815 So. First Avenue, Lanett, Alabama.

Rev. and Mrs. Earl Morgan are withdrawing from missionary service because of Mrs. Morgan’s health. They plan to take a pastorate.

Rev. and Mrs. Jackson Phillips are in Africa for their first term of service. Their address is P.O. Box 15, Acornhock, E. Transvaal, Republic of South Africa.

Miss Ruth Rawlings has left for Japan to begin her first term of service. Her address will be 2301 Karuzawa Machi, Nagano Ken, Japan, c/o Rev. Fred Forster.

Rev. and Mrs. Howard Sayes have withdrawn temporarily from missionary service due to the health of their son. Rev. and Mrs. Eric Courtney-Smith have returned to England on their way back to Africa for their third term of missionary service. We do not have their new address in Africa yet.

Miss Mary Wallace has returned to Canada for furlough from Nicaragua. Her address is 52 Park Avenue, St. Thomas, Ontario, Canada.

Miss Agnes Willox is returning to British Honduras in April to begin her fourth term of service. Her address there will be P.O. Box 95, Belize, British Honduras, Central America.

SERVICEMEN’S COMMISSION

PAUL SKILES, Director

REPORT from the office:

You will be interested to know that more than 10,000 names of servicemen are on our files.

Approximately seven thousand Conquest, thirty-five hundred Herald of Holiness, thirty-three hundred Come Ye Apart, two thousand Standard, and three thousand Other Sheep (sent to those with an APO or FPO address) were mailed out during the last quarter.

A number of servicemen, in the process of being transferred, were in “discontinued” temporarily until the new addresses are received. (And here’s where we need your help—pastors, parents, and friends.) In addition to the single copies of periodicals, a number of bundles are sent to base libraries, reading rooms, and to our chaplains for use in their work.

The Church of the Nazarene is being represented in the chaplaincy of the various branches of military service by thirty of its finest ministers:

AIR FORCE
Claude L. Chilton, Shural G. Knippers, John T. Donnelly, Everett D. Penrod

ARMY

NAVY

VETERANS ADMINISTRATION
William M. MacKay, Archel R. Meredith, Claude A. Steele

APRIL 28, 1965 • (211) 11
Let this meaningful hymn enrich the music program of your church during the month of MAY

FAITH OF OUR FATHERS

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SANCTUARY CHOIR—Arrangement by Charles E. Higgins.
AN-255 ............................................................... .15

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SACRED TRANSCRIPTIONS FOR THE PIANO, Number 1—
16 beautifully arranged piano solos by Wilda Jackson Auld $1.25

For TRIO
SACRED TRIOS FOR WOMEN—124 outstanding selections
arranged by Haldor Lillenas ........................................ $1.00

Order NOW for this Special MAY Feature
NAZARENE PUBLISHING HOUSE
Pandarena KANSAS CITY Toronto

Evangelist R. W. ("Bob") Carpenter writes: "I am to be in Nova Scotia and Prince Edward Island for two meetings in May and June, this year. I would like to slate another meeting or two following June 15, on the way back to Colorado for our district assembly. Write me at my home address, 111 N. Fifth, Lamar, Colorado."

NAME, ALASKA—In March we had an eleven-day revival with Rev. Paul Mounts from Wapato, Washington. He is an excellent evangelist and Bible preacher. Average attendance for the revival was sixty, with fifty-eight seekers at the altar of prayer. On the last Saturday night, ninety-one were present in the service. On the closing Sunday we broke our Sunday school attendance record with sixty-seven present (average for last year was forty-five). We praise God for His blessings.—EUGENE S. MORRELL, Pastor.

AMARILLO, TEXAS—The San Jacinto Church recently closed a good revival with Evangelist Clifford Mayo. Much prayer preceded the meeting, and Brother Mayo preached with the anointing of the Holy Spirit. A good spirit prevailed, attendance was good, and there were forty-three seekers (counting as they came), most of whom found victory. Evangelist Mayo is a "revivalist," and preaches the plan of full redemption, making an altar call the first night. We appreciated his ministry: he is a man of prayer, preaches the truth, and is led of the Spirit.—BUDDO BURGNER, Pastor.

Kennewick, Washington—Recently we enjoyed a wonderful indoor camp at First Church, sponsored by the tri-city churches. God blessed the fine preaching of Rev. Bert Daniels and the singing of Rev. and Mrs. Gene Culbertson. God is helping our churches to make an impact for holiness in this atomic energy area.—WILLIAM GRIFFIN, Pastoer of First Church.

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for May 2:
God Demands Obedience


GOLDEN TEXT: Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams

Pastor BRYAN L. FARMER

THE LOCAL CHURCHES

The sixth Greater Houston (Texas) Evangelistic Crusade, sponsored by the 24 Nazarene churches of the Houston area, was held February 17 through 21. The Spirit-anointed message of Dr. Edward Lawlor stirred the people from night to night, and a great number sought the Lord for regeneration and sanctification. Brother DeVerne Mullen, a baritone soloist, was used of the Spirit to bless hearts as he sang and directed the Crusade choir. Attendance was good each night, with a high attendance of 1,155 for the Sunday afternoon holiness rally. Dr. W. Raymond McClung served as platform manager, and was assisted by Rev. Calvin Oyler, Crusade chairman.—DWIGHT J. BOLTON, Reporter.

MARIENTHAL, KANSAS—The people fasted; the people prayed—and the Lord came. Many souls were saved and sanctified in a recent revival at the Sunnyside Church. The local members supplied the special music, with the messages by the pastor, Rev. C. R. Zehrt.——MARILYN MOLLER, Reporter.

NEWELL, WEST VIRGINIA—First Church is seeing some of the greatest days of its sixty-year history, according to many of the members. For months now there has been a gracious spirit of revival, and the church is unified in its purpose to reach the lost around the world. All budgets are paid in full, with some overpaid, and it is yet several months to our assembly. The church has gone beyond the "10 percent" for world evangelism. A large number of new members have been added, with souls being won for the Kingdom in each Sunday’s service. Our folks are praying, working, visiting, and tithing, with a true spirit of fellowship between pastor and people.—IRA E. FOWLER, Pastor.
which was obviously (to him) had, but spared that which seemed to him good. Thus when he was faced with the evident fact of his disobedience, he outwardly frankly but inwardly deceitful­ly protected his innocence.

Agg. 24:25

Amaeleke King, had been brought back as a token of the victory, and as for the fine livestock, they had been spared that which seemed to him good. Then, when he was faced with the evident fact of his disobedience, he outwardly frankly but inwardly deceitful­ly protected his innocence.

District Assembly Information

MISSISSIPPI, May 5 and 6, First Church, 603 W. Woodridge Road, Baltimore, Maryland. Pastor Ford Boone. General Superintendent William. (N.W.M. convention, May 3-4.)

NORTHWEST, May 5 and 6, First Church, Clinton, Arkansas. Pastor D. R. Peterson. General Superintendent Benner. (N.W.M. convention, May 3-4.)

WASHINGTON, May 5 and 6, at First Church, 4301 Woodridge Road, Baltimore, Maryland. Pastor Milton Parrish. General Superintendent Lewis.


SAN ANTONIO, May 32 and 34, at First Church, 1411 E. Commerce St. Pastor Jack Bullard. General Superintendent Young. (N.W.M. convention, May 10; N.W.M. convention, May 11; S.S. convention, May 12.)

IDAHO-OREGON, May 13 and 14, at First Church, 1220 Liberty Road, Boise, Idaho. Pastor Grady Crandall. General Superintendent Benner. (N.W.M. convention, May 13.)

ALABAMA, May 19 and 20, at First Church, 800 E. Clinton Ave. N.E., Huntsville, Alabama. Pastor Robert E. Leffel. General Superintendent Coulter. (N.W.M. convention, May 19.)

CENTRAL CALIFORNIA, May 19 and 20, at First Church, 2801 Hughes Lane, Bakersfield, California. Pastor Paul D. Mungam. General Superintendent Williams. (N.W.M. convention, May 19; S.S. convention, May 20.)


SACRAMENTO, May 19 and 20, at Arden Church, District Assembly Schedule

tendent Powers. (N.W.M. convention, May 17-18; S.S. convention, May 19.)

ARIZONA, May 20 and 21, at First Church, 1209 East 10th Street and N. Highland Ave., Tucson, Arizona. Pastor C. M. Foster. General Superintendent Young. (N.W.M. convention, May 20.)

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Announcements
Dr. Stockton, this is the check for the Easter Offering for the

CHURCH.

It came in today's mail.

Thank you. We can get it on the books right away. That treasurer is always prompt in sending in money.

Put the name of your church here

Put your name here.

SEND YOUR EASTER OFFERING PROMPTLY TO:
John Stockton, General Treasurer
6101 The Paseo, Kansas City, Missouri 64131

—General Stewardship Committee

**SHOwers of Blessing**

Program Schedule

May 2—“Doing—Knowing—Being,” by Russell V. DeLong

May 9—“The Expansion of John the Baptist,” by Russell V. DeLong

May 16—“Changed Men Changed the World, Part I,” by Russell V. DeLong


Brown, Curtis R., Song Evangelist, 8731 South Beverly Ave., Chicago Ill. 60602: Akron, Ohio (Arlington St.), Apr. 21—May 2; Ravenna, Ohio (1st), May 3-16.

Brown, J. Russell, c/o NPH*: Pratt, Kan., Apr. 22—May 2; Lincoln, Neb., May 3-16.


Brunner, R. M. 3236 East 14th St., Marshfield, Wis.: Antigo, Wis., Apr. 29—May 9.

Bumbe, Eddie and Ann. Box 1007, Ashland, Ky.: E. St. Louis, Ill., Apr. 21—May 2; Ft. Wayne, Ind. (1st), May 3-16.

Buttles, Robert F. c/o NPH*

Cameron, Jim and Evelyn. Singers and Musicians, Box 83, Fairborn, Ohio.

Cargill, A. L. and Myra. Route 1, Box 181-A, Ceredage, Colo.

Carnci, James and Juanita. Singers and Musicians, c/o NPH*

Carpenter, W. 111 N. 5th, Lamar, Colo.: Hutchinson, Kansas (Westside), Apr. 22—May 2; Chanh­

Carlos, Okla., May 5-16.

Carter, E. L. Bluford, Ill.

Casey, W. A. and Helen. Preachers and Singers, c/o NPH*: Ft. Smith, Ark. (North Side), Apr. 21—May

Cass, Tone Yule C 4121 Dayton St., Sacramento, Calif.: Pittsburg, Calif. (1st), Apr. 28—May 9; Orange-

Caudill, Virgil R. 1004 N. Washington, Owensboro, Ky.

Chalmers, Morris 1420 Oak Ave., Danville, Ill.: Jacksonville, Ill. (1st), Apr. 26—May 2; Lansing, Ill. (1st), May 3-9; Ft. Wayne, Ind. (Fairfield), May 12—16; Iowa City, Iowa, May 19-23; Galien, III. (1st), May 25-30.

Clark, Gene 104 Wayland St., Findlay, Ohio; Berea, Ohio, Apr. 22—May 2; Fulton, Ohio, May 6-18; Elyria, Ohio, May 23-30.

Clark, William E. 4628 Patton Ave., Indianapolis, Ind.: Indianapolis, Ind. (South Keystone), May 12-23.

Coehn, Richard H. 102 Cora, Dexters, Mo.

Cole, George G. 413 E. Ohio Ave., Sebring, Ohio.

Cooper, Marvin S. 1514 N. warehouses St., Arlington Heights, Ill.

Cordello, Robert. c/o NPH*: Prince Albert, Sask., May 2-9; Medicine Hat, Alta, May 10-16; Cre­

Cox, Charles F. 521 N. Plum St., Albany, Ind.

Cox, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Indianapolis, Ind. (4th), Apr. 29—May 9; Akron, Ohio (Ellet), May 13-16; Ft. Dist. Conv. and Assembly, May 21-25; Har­

Cox, Morris B. 4301 Dearborn, Colby, Kansas.

Dayton St., Elyria, Ohio, May 23-30.

Dickinson, Kans. (West Side), Apr. 23—May 2; Ravenna, Ohio (1st), May 3-16.

Drake, Ernest R. 20 17th St., Lowell, Mass.: Berea, Ohio, Apr. 26—May 2; Ft. Wayne, Ind. (1st), May 3-9; Ft. Wayne, Ind. (Fairfield), May 12-16; Iowa City, Iowa, May 19-23; Galien, III. (1st), May 25-30.

Drury, J. E. 22 N. First Ave., Upland, Calif.: Ster­

Eavesdropping by a brother pastor (of Pilgrim Holiness Church) in North Carolina for their eight-year-old daughter— who has developed glaucoma and stands to lose her vision unless God performs a miracle; by a Christian friend in Kansas for a very special unspoken request; for a Nazarene minister in a hospital in Michigan and a Nas­ veness.

Evelegate, H. P.O. Box 323, Fort Wayne, Ind.: Mounds­

Evangelist and Musician, P.O. Box 323, Fort Wayne, Ind.: Mounds­ville, W.Va. (1st), Apr. 29—May 9; Muscoda, Conn., May 13-23.

Briston, George. 4105 N. Wheeler, Bethany, Okla.: Marion, Ind., May 3-9; Lawrence, Ind., May 16-30.


Brewer, Russell. 129 Tibbet Rd., Columbus, Ohio: Louisville, Ky., Apr. 21—May 2; Frederic­

Brown, Curtis R., Song Evangelist, 1349 Perkim­mm, Ill.; 308 S. Pine, Bloomfield, Iowa: Canton, Ohio (1st), Apr. 26—May 2; Louisiana, Ky., May 3-9; Charlotte, W.Va. (1st), May 10-16; Des Moines, Iowa (Central), May 17-23.

Bertolets, The Musical (Fred and Grace). 1349 Perkim­

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DeLong, Russell V. 121 Siobhan, Tampa, Fla.: Oak City, Okla., May 10-16; Las Vegas, Nev., May 19-25; La Marque, Tex. (Gulf Freeway), May 28-30; Fort Worth, Tex. (Northside), May 31—June 6.

Doran, V. and Mrs. Indian Lake Nazarene College, July 1—15; Highland, Ind., Apr. 28—May 9; Mount Vernon, Ill., May 19-30.

Deo, John, P.O. Box 82, Pekin, Ill.: La Marque, Tex. (Gulf Freeway), May 28-30; Fort Worth, Tex. (Northside), May 31—June 6.

DeSantis, Joseph, 512-516 15th St., Torrance, Calif.: Oklahoma City, Okla., April 25—May 1; Omaha, Neb., May 6-16; San Francisco, Calif., May 16-23.

Fish, Charles W. 1593 Loma Vista, Pasadena, Calif.: Madera, Calif., April 26—May 9; Chowchilla, Calif., May 10-16; Caruthers, Calif., May 17-30.

DePasquale, James. 1593 Loma Vista, Pasadena, Calif.: Madera, Calif., April 26—May 9; Chowchilla, Calif., May 10-16; Caruthers, Calif., May 17-30.

Dunn, T. P. 318 E. Seventh St., Hastings, Neb.: Cincinnati, Ohio, May 24-30; Roanoke, Va. (Garden City), May 19-30.

Dobbins, C. H. Yoder, Ind.: Huntington, Ind., April 26—May 9; Parkersburg, W. Va., May 10-16; La Marque, Tex. (Gulf Freeway), May 28-30; Fort Worth, Tex. (Northside), May 31—June 6.

DePasquale, James. 1593 Loma Vista, Pasadena, Calif.: Madera, Calif., April 26—May 9; Chowchilla, Calif., May 10-16; Caruthers, Calif., May 17-30.

Dean, C. and Minnie. Preachers and Singers, c/o NPH*: Wallingford, Conn., Apr. 27—May 8; Whitter, Calif. (1st), Apr. 4-9; Kansas City, Mo., Apr. 12—17; Sidney, Neb., May 24-30.


Dubois, W. E. 21-23.; Auraria, Col.: Dallas, Tex. (1st), May 19-30; Delta, Ohio, May 31—June 6.


Dunmire, Ralph and Joann. Singers and Musicians, c/o NPH*: Wayne, Ind. (West Main), May 17-23; Herington, Kans. (1st), Apr. 30—May 12; Lamar, Colo., May 5-16; Ft. Wayne, Ind. (Grass Creek), May 15-30; Goshen, Ind., May 31—June 6.

Dunn, H. E. P.O. Box 929, Vivian, La.: Minneapolis, Minn., May 6-16; Bayard, Iowa (West 1st), May 19-30; Charleston, W. Va. (Capitol Hts.), May 10-16.

Dunn, H. E. P.O. Box 929, Vivian, La.: Minneapolis, Minn., May 6-16; Bayard, Iowa (West 1st), May 19-30; Charleston, W. Va. (Capitol Hts.), May 10-16.


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Mounts, Dewey and Wavelene. Evangelists and Singers, Box 52, Worth, Ill.: Sprouner, W. A., May 5-16.

Murry, B. W. 2952 Fourth Avenue, Huntington, 2 W. Va.

Myers, David. Route 1, Box 108-A, Logan, Ohio 43332.

Cincinnati, Ohio (Highpoint Community), Apr.—May 20.

Nelson, Charles E. and Normadene. Evangelist and Singers, 310 East Centre Street, Greenville, S.C., Apr. 29—May 9; Des Arc, Mo., May 13-23; Des Moines, Iowa (Central), May 24-30.


Noland, Reine 191 Sierra Madre Blvd., Sierra Madre, Calif., Apr. 21—May 2; Northridge, Calif., May 5-16; Northridge, Calif., May 19-30. 

Norris, Roy and Lily Anne. Evangelist and Singers, c/o: Valonia, Ind. (Halesville), Apr. 25—May 2; Indianapolis, Ind., May 19-30; Greenfield, Ind. (Central), Apr. 29—May 9; Slator, Tex., May 27—June 6.

Oakley, Jesse and Mrs. Box 488, El. Cloud, Fla.; Miami, Okla. (Central), Apr. 22—May 2; Greensboro, N.C. (Bethel), May 9-16.

Dibbern, C. D. 5315 Evangeline, Ind. 

Palmer, "Bob." 494 E. Perry St., Tiffin, Ohio 44883.

McConnell, Al. 463 L. Main, Bourbonnais, Ill.: Slain, Kans. (1st), Apr. 28—May 9; Marshalltown, Iowa (1st), May 12-23; Anthony, Kans., May 26—June 6.


Newton, Paul L. 3373 Lakeside Drive, Fort Worth, Tex.

Peacock, E. Leora. 65 Grandora Crescent, St. Albert, Alta.

Phillips, W. 3924 Bawbaw Lane, Dayton, Ohio 45415.


Pierce, Roy and Catherine. Evangelist and Singers, 505 W. McKinley Ave., Cambridge, Ohio.


Smalley, Robert F. and Lillian. Evangelist and Singers, 816 McKinley Avenue, Cambridge, Ohio.

Portland, Ind., May 6-16; Akron, Ohio, May 26—June 6.

P Towers, H. W. and Mrs. 614 W. Market St., Hamilton, Ohio.


Purkhiser, T. S. 44683: McConnelsville, Ohio, Apr. 21—May 22.

Rosett, Robert, and Wife. Evangelist and Singers, c/o: Pekin, Ill. (1st), Apr. 29—May 2; Portland, Ind., May 6-16; Akron, Ohio, May 26—June 6.

Robison, Robert, and Wife. Evangelist and Singers, 316B E. Poplar St., St. Paul, Minn.

Roper, L. Wayne, c/o NPH: Pittsburg, Kans.

Rust, Everett F. 420 Sherman, Aka. (Os- 

Rutledge, James H. 1121 Northern St., Boise, Ida.


Schulte, James W. 731 W. Broadway, Denver, Colo.

Scott, carrot W. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio.

Scott, Willis H. 8041 Ruby Ave., N.E., Louisville, Ohio 40241.

Sears, L. Wayne, c/o NPH: Peoria, Ill.


Seymour, Rock, Ark. (Cedar Lane), Apr. 29—May 9.

Sidney, Ohio, Apr. 28—May 9; Dayton, Ohio.

Strack, W. J. Box 112, Jefferson, Ohio: Uhrichs- 


Strahm, Loran. 732 Kingston Ave., Grove City, Pa.

Staples, Earl L. 1317 Lakeview Ave., Eustis Creek, Fla.: Oviedo, Fla.

Stillwell, A. 1739-1749, Bartles- 

Stout, S. W. 1000 Greer Ave., Covina, Calif.

Sturkey, Mrs. Box 233, C.C.C., N.C. (Central) (Alford), May 1-2; Harvey, Ill. (1st), May 5-16.

Sisk, Ivan. 4537 Morave Ave., San Diego 17, Calif.

Skinner, George W. 1317-1349, Bartles- 

Smith, O. L. 3373 Lakeside Drive, Fort Worth, Tex.

Smith, Otto. Jr. 1 Route, 1 Edinburg, Ohio. 

Smith, Samuel. 1739-1749, Bartles- 

Sprowls, Earl L. 1317 Lakeview Ave., Eustis Creek, Fla.: Oviedo, Fla.

Sprouls, Earl L. 1317 Lakeview Ave., Eustis Creek, Fla.: Oviedo, Fla.

Stevens, Ken. A. Box 241, Rogers, Ark.: Seymour, Ark.

Stephens, Ken. A. 3924 Bawbaw Lane, Dayton, Ohio 45415.


Stilson, Glenn. 320 S. 22nd St., Independence, Kan.

Squire, Hugh L. c/o NPH: Greensboro, N.C. (1st), Apr. 28—May 2; Homestead, Fla. (Central), May 6-16; Ridgeway, Ind., May 21-30.

Smith, Paul R. 305 Central Ave., Spencer, W.Va.

Sparks, Asa. 68 Letter Ave, Norfolk 30, Tenn.

Learned, N.Y., May 26-30.

Sprouls, Earl L. 1317 Lakeview Ave., Eustis Creek, Fla.: Oviedo, Fla.

Sprouls, Earl L. 1317 Lakeview Ave., Eustis Creek, Fla.: Oviedo, Fla.

Stiles, W. H., Jr. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio.

Stout, S. W. 1000 Greer Ave., Covina, Calif.

Stricker, D. F. Song Evangelist, Route 2, Vevay, Ind.: Indianapolis, Ind. (2nd), May 23-30.

Seymour, Rock, Ark. (Cedar Lane), Apr. 29—May 9.

Sidney, Ohio, Apr. 28—May 9; Dayton, Ohio.

Strickland, Mrs. Box 66, Brookville, Fla.: Jacksonville, Fla. (1st), May 12-23; Everglades, Ind., May 26-30.

Sawyer, G. T. 222 Dominion Ave., Pasadena, Calif. 91104.

Shackelford, H. W. and Mrs. 614 W. Market St., Cambridge, Ohio.

Singers 3162 W. 14th, Kansas City, Mo.: Kansas City, Mo.


Conducted by W. T. PURKISER, Editor

In my reading, I often run across quotations from or references to the writings of Tertullian, Eusebius, Irenaeus, and Papias. But I have never seen any of their writings. Are any of their books in English? Could you tell me where I could get them and if it would be worthwhile to read them?

Irenaeus, Papias, Tertullian, and Eusebius are among the church fathers who lived and worked in the first three centuries of the Christian era (before the Council of Nicea, A.D. 325). They are often called the "ante-Nicene" fathers.

The writings of the ante-Nicene fathers have been translated into English.

Isn't it just as wrong to allow our children to go to the drive-in on a Sunday night for church refreshments as it is to buy our groceries on Sunday?

It is hard to see any real excuse—other than unforeseen emergency—for buying groceries on Sunday. But drive-ins present other problems besides those associated with the Sabbath. One of these is the fact that they tend to become gathering places for teen age gangs whose conduct and attitudes are far from wholesome.

I have heard sanctification explained as taking away man's carnal nature or indwelling sin so that he can't sin anymore. If a man can't sin, why does the devil still put temptations in his path? This is one reason I don't believe in eternal security. If a man can't be lost, why would the devil tempt him?

Entire sanctification does mean the taking away of man's carnal nature or indwelling sin. But this just means that he is able not to sin. It does not mean that he is not able to sin. Adam and Eve had no carnal nature or indwelling sin, since God had created them in the holiness and righteousness of innocence. But they had human desires, and through these they were tempted and fell.

Entire sanctification does not dehumanize an individual. He is left with the whole range of purely human instincts, needs, appetites, and propensities. What is removed is that which is inherently sinful, which could never be followed in harmony with God's law (Romans 8:7).

The temptations of the sanctified come through appetites and desires that in themselves are legitimate and right, yet which if yielded to under the circumstances would lead to sin. It is natural and right to be hungry. It is sinful and wrong to steal food to satisfy that hunger.

As to eternal security, I accept both your conclusion and the argument you give for it.

Does a member of the Church of the Nazarene violate the Manual by purchasing a share of stock in a mutual fund which may subsequently acquire stocks in the tobacco and liquor industries as part of the fund's holdings? What about direct purchases of such stock?

We pledge ourselves to avoid "using of intoxicating liquors as a beverage, or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of the same, or of tobacco in any of its forms, or trafficking therein" (Manual, par. 25 [3]).

Since common stock represents a share in the business, certainly buying the stock of any company in the liquor or tobacco industries would be absolutely out.

The same would not be true of buying mutual fund shares where the fund does not own liquor or tobacco shares. If I owned shares in a mutual fund (hypothetical proposition, contrary to fact) and that fund subsequently bought the stock of liquor or tobacco companies, I would immediately write a letter of protest to the fund management and dispose of my shares.

APRIL 28, 1965 • (217) 17
The Pittsburgh District, Rev. Robert Goslaw, district superintendent, have reached the goal of 100 percent church participation in the Seminary Library of the Nazarene Theological Seminary.

Campaign—Ninety-five churches have sent in offerings totaling $1,401.89. The entire Seminary staff congratulates Superintendent Goslaw and his pastors.—Lewis T. Corlett, President, Nazarene Theological Seminary.

Requirements for Missionary Service

A tract outlining the requirements for missionary service with the Church of the Nazarene has been prepared by the Department of World Missions, Executive Secretary Everett S. Phillips has announced.

Furloughed missionaries have been given a supply to use in missionary recruitment, and copies are available on request from the World Missions office at 6401 The Paseo, Kansas City, Missouri 64131.

Radio Coverage at Peak

Mr. Honorato T. Reza, director of the Spanish Department, and the Nazarene Radio League report that coverage for "La Hora Nazarena," the Nazarene Spanish-language gospel broadcast, is at an all-time high.

In addition to the 217 stations which regularly carry "La Hora Nazarena," a total of 461 additional stations aired the special Palm Sunday and Easter broadcasts this year, making a total of 678 stations in all.

Figures for the national distribution of the broadcasts are: Mexico, 179; Peru, 75; Chile, 66; Guatemala, 53; Venezuela, 46; Ecuador, 46; Bolivia, 35; Puerto Rico, 30; Dominican Republic, 29; Honduras, 23; El Salvador, 19; Costa Rica, 18; Argentina, 15; Uruguay, 14; Nicaragua, 11; miscellaneous, 9. In addition, 40 stations in Spanish-speaking areas in the United States carried the broadcasts.

The special Palm Sunday and Easter broadcasts are on 62 stations in cities of over 15,000 people. Each year, a number of stations which use the special Lenten broadcasts become part of the network airing "La Hora Nazarena" each week.

Medical Student to Africa

A young medical student, Douglas W. Soderdahl, of Chicago, a senior at the Northwestern Medical School, and his wife, Mrs. Nancy Soderdahl, a registered nurse, are on their way to the Nazarene hospital at Manzini, Swaziland, where they will give medical assistance in the hospital.

The Soderdahls won a $3,000 fellowship offered by a drug firm to make the work possible. Soderdahl is a graduate of Oberlin College, where he was Phi Beta Kappa.—N.I.S.

Joplin Midyear Convention Takes Missionary Project

General Superintendent Hugh C. Benner; Dr. J. T. Gassett, executive secretary for gifts, annuities, and special gifts; and Miss Betty Cummings, missionary from Africa, were the special speakers at the Joplin District midyear convention held in Parsons, Kansas.

A missionary project was undertaken by the district and emphasized in three area rallies following the convention. Dr. Benner and Miss Cummings presented the need for a car for missionary work in Africa, with enthusiastic response from the congregations.

Missionary Slide Set in Preparation

To run concurrently with the missionary study for 1965-66, pictures for new sets of slides on Italy, Jordan, and Israel have been received and the slide sets are in production.

It is expected that additional slides representing the Cape Verde Islands and Middle East areas in addition to Israel and Jordan may also be included. The Department of World Missions will make announcement later as to how and when the sets may be ordered for use in local study groups.

Committee on Public Relations

The Board of General Superintendents has appointed a committee of five to study and correlate the work of Nazarene Information Service as it relates to public relations. Dr. Hugh C. Benner, sponsor of N.I.S., will be chairman. The other members, who all happen to be graduates of Pasadena College, are: Cecil Ewell, Chicago; Robert Goslaw, Butler, Pennsylvania; Eugene Stowe, Fresno, California; and George Reed, Washington and Carson City, Nevada.—N.I.S.

Bible College Offering

Sunday, September 12, was designated by the General Assembly last June at Portland as the date for a church-wide offering to go to the proposed new Nazarene Bible College. The board of control (trustees) will meet in early September. Many buildings and sites in various parts of the nation have been offered for consideration by the trustees.

Church of God Selects Land for New Headquarters

Cleveland, Tenn. (EP) — The Executive Council of the Church of God, meeting in regular session at the International Headquarters in Cleveland, voted to secure a twenty-two-acre tract of rolling land on which to build its new general office building.

Situated to the south of 25th Street at Keith Street Bypass in Cleveland, the proposed acreage will be the site of the projected $1,500,000 modern and aesthetic office structure to house the many-faceted programs of the worldwide organization.

Outreach International Buys Bible Institute Buildings

Minneapolis (EP) — Lutheran Bible Institute of Minneapolis has sold the buildings comprising the former campus here to a newly formed, nonprofit religious organization, Outreach International, Inc.

Outreach will use the buildings to begin a sheltered workshop program for the training and rehabilitation of retarded and handicapped young people of employable age, according to Dr. John G. Geier, board chairman.

Purchase price of the properties and furnishings was not announced but it was understood to be more than $500,000.

Bible Society Work Expands

New York—The 1965 goals of the American Bible Society for distribution of Holy Scriptures are the highest in the 119 years’ history of the organization.

The Society's Translations Department, together with similar experts in many other Bible Societies, is now providing help to persons translating and revising the Scriptures in more than five hundred languages.

Aucas Become Missionaries

Tiwane, Ecuador—Aucas Christians are attempting to reach their savage downriver relatives. Rachel Saint, missionary with Wesley Bible Translators working with the Aucas, reports growing urgency among the former "Palm Beach" murderers to take the message of Christ to the dreaded killers of the village located downriver from Tiwane.

Twice within the past few weeks a carefully selected group of Aucas Christians attempted to reach the enemy village over jungle trails. Both attempts were unsuccessful and the group returned each time to Tiwane. Christians have been asked to pray that God will guide and protect them. The Aucas recently received the Gospel of Mark translated into Aucan by Miss Saint.
"Fret Not Thyself"

TO "FRET" means to chafe, to be irritated, to be uneasy, to be troubled or bothered. It is the opposite of the peaceful, trustful rest that Jesus promised to our souls.

We may have this promised rest. We cannot have it, however, if we give place to worrying and fretting. God’s purpose for us is that we should have calmness and soul quietness, even in the midst of tribulations.

Jesus said, "My peace I give unto you." He followed this by saying, "Let not your heart be troubled, neither let it be afraid" (John 14:27).

David, in Psalms 37, said, "Rest in the Lord, and wait patiently for him: fret not thyself . . ." (v. 7).—FRANK A. NOEL, JR., Effingham, Illinois.

The Sin of Neglect

A VERY impressive sermon by a minister, warning the church against complacency, inspired the compiling of a few prophetic excerpts over a 2,000-year period, warning against the sin of neglect.

In His Sermon on the Mount, our Lord said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but only those who do not neglect doing the will of the Father.

The writer to the Hebrew Christians, after giving a whole chapter to evaluating the worth of our salvation, said, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For . . . how shall we escape, if we neglect so great salvation: . . .?" (Hebrews 2:1-3)

And in another place the Bible says that we should not neglect "the assembling of ourselves together." So many are guilty of this sin.

At the birth of our nation, Benjamin Franklin said that if we neglected to form the Constitution upon the principles of the Bible, the nation could not endure.

About the middle of the nineteenth century Daniel Webster made this statement, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we add our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

At the beginning of the twentieth century Dr. P. F. Bresee warned us not to neglect the keeping of spiritual glory upon our services.

And just a few years ago Colonel Edmund Starling, chief bodyguard to six of our presidents (ever at their elbow and attended church with every one of them), had this to say: "We Americans are a good people. We believe in religion, but are drifting away from practicing it; we are neglecting the Bible and have put away our hymnals. We cannot go on in this way and endure. Christianity is not a theory to be believed; it is a living force which must be active, else it will die. We'd better harken to the old-fashioned way; better be about our Father's business. He will not wait on us forever."

One has said, "Beliefs seldom become doubts: they become ritual." By neglect, we grieve the Holy Spirit out of our lives, our beliefs die, and we carefully bury them in creed and ritual.

Oh, please do not let us come to the Judgment facing those capital letters, NEGLECT!—O. M. CLAY, Lay Member, Northwestern Ohio District.

The Gospel

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth . . . (Romans 1:16).

BECAUSE:
It has brought me from darkness unto light;
Changed my life completely;
Given me new hope and a vibrant faith in God.
It has caused me to choose a Christian lady to be my wife;
Given me the best friends a man could ever want;
Given me a living Church in which to worship and to serve my God in peace.
The gospel of Jesus Christ has taught me how to enjoy the really good things in life, and given me a Christian education in a Christian college.
It has given me a burden for this sick world, and the courage to help win it for my Master.
The gospel has won most of my family to God, giving us eternal, lifetime citizenship in heaven.
If the gospel of Jesus Christ has not done these things for you, you are living below your privileges. If it has done these things for you, then you too are not ashamed.—J. A. Potter, Baldwin City, Kansas.
Take an Armchair Visit
to the
Mission Field!

1965-66
MISSIONARY
READING BOOKS

STUDY BOOK: “Mediterranean Missions”
By Carol Gish. This year’s study includes the work of the Church of the Nazarene in such fascinating countries as Israel, Jordan, Syria, Lebanon, Italy, and the Cape Verde Islands. Although a study book, MEDITERRANEAN MISSIONS is not “textbookish.” Firsthand accounts related by those who have been on these fields offer a volume of enlightening and challenging reading. 159 pages. $1.50

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AMBASSADORS TO LATIN LANDS
By H. T. Reza. The thrilling account of the Nazarene Evangelistic Ambassadors—from how the idea first started to the impact the crusades had upon each of the six countries visited as well as those who represented the church. 79 pages. $1.00

LAND OF OUR ADOPTION
By Jerry Johnson. Seven years ago the Johnsons moved to West Germany to establish the Church of the Nazarene. Today, as this book so gloriously relates, there are eight preaching points, a Bible school, and two American servicemen’s congregations. 63 pages. $1.00

PUBLISHING THE WORD
By Paul Orjala. Dr. Orjala discusses three aspects of the publication ministry—reducing primitive languages to writing, teaching people to read, and publishing gospel literature. Special attention is given to the contribution Nazarene missions make to this program. 93 pages. $1.00

RANSOMED OF THE LORD
By Helen Temple. Six stories from Syria, Jordan, Cape Verde, Italy, and Lebanon. Each is an outstanding example of the miraculous ways God works upon the hearts of men, the dedication of our missionaries, and the victorious experiences of the converts. 96 pages. $1.00

SHOOT TO KILL
By Louise R. Chapman. Some of the choice editorials of Mrs. Chapman, missionary to Africa and president emeritus of the N.W.M.S., are now available in this more permanent form. Their wide range of subjects should prove interesting and stirring. 93 pages. $1.00

HARVEST IN BIBLE LANDS
By Berge Najarian. An inside look at missions in the eastern Mediterranean area. The highlight, however, is the fifteen stories of conversion showing the difficulties people whose religious traditions run deep have in accepting the gospel. 64 pages. $1.00

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By Betty Bowes. The story of how a boy was reached through playing with missionary children, and became a spiritual leader. 32 pages. $0.50

GOD HAS A PLAN
By Helen Temple. Five missionaries now active in the field testify how they were led by the Lord into missionary service. 38 pages. $0.50

MAN WITHOUT A COUNTRY
By Franklin Cook. Boys and girls will enjoy reading about Berge Najarian, how God protected and guided him. 36 pages. $0.50

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