THE IMPACT that the Church has on the world is stronger than we think. Her saving influence was described by Jesus when He said, “Ye are the salt of the earth.” The Church’s endurance was foretold by the Master when He said, “And the gates of hell shall not prevail against it.”

In our own connection today our worldwide mission is largely operated and sustained through our local and related congregations. No matter how well organized the district areas may be or how well balanced or scripturally sound the total general program, the true measure of our church’s service lies in the local unit. Here is where prayer is heard and the gospel is preached and the sacraments are administered; here is where faith is usually engendered and born; here is where men often hear the call of God for Christian service; and here is where the faithful bring their tithes and offerings. In truth, our church is no better than her local congregations.

The writer and his wife had occasion last summer to drop in on a congregation unexpectedly. The pastor was gracious and invited the general superintendent to preach, but we declined, for we had come that morning simply to worship. Our visit was rewarding. The Word of God was preached and our souls were fed. Praise was heard both in the songs and in the tone of the service. The pastor and the people were cordial. Our hearts said, “This is our church.”

The 1964 General Assembly put forth some worthy and challenging goals for our entire church. But the local pastors must make these goals self-appointed, and the individual Christians must catch the vision and relate it to their own Sunday school and church operations week by week. The Holy Spirit himself must make our service dynamic and fruitful.

During the early centuries of the Church one bishop dared to say, “I am the Church.” He spoke a partial truth, for every Christian may say the same. Our service in and through the church will not be enduring except as we render it “in His name.” Neither will it be worthy unless we do it for God’s glory. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:16).
DURING His earthly sojourn Jesus needed to pray, and did. Often He sought out the Father’s face while other men slept, keeping audience with the Almighty the whole night through—the sinless God-man communing with the Transcendent One.

So Jesus knew how important it was for His followers to get low before Heaven, there to worship and make petition. He therefore not only set an example in prayer life, but gave us a model after which we could pattern our own prayer procedure.

The prayer He taught us, a bit of glory written out, has been on our lips and in our hearts these nineteen centuries. The first-generation Christians used it often. Paul, for example, probably alludes to it a number of times, as in I Corinthians 10:13. In the Didache, a manual of church order dating to around A.D. 100, all Christians are enjoined to pray it three times a day. The Eastern Orthodox, as well as Roman Catholics and Protestants, use this prayer. Surely it has been the Gibraltar of Christian devotional life.

ITS OPENING

In this prayer, which is better for public use than for private repetition, we are taught to use the plural pronoun our, because we thus witness to our oneness with other Christians. And it is to our Father that we address the prayer. What presumption! In all the prayer intimacies that have come to us from David in the Psalms, we never hear him calling God his Father. Sometimes, however, in the Old Testament, God is called “Father.” But in those days not as much was meant by the term as now. For instance, Malachi meant only that God is Creator. He queried, “Have we not all one father? hath not one God created us?” (2:10). And Isaiah seems not to have meant much more by its use (see chapter 63). But it was prophesied, “Thou shalt call me, My father” (Jeremiah 3:19).

This “Father” is said to be “in heaven.” That is, He is above the earthly; independent of time and space, limitless in His capacities.

ITS FOCUS UPON GOD

God’s name—His being and His attributes combined—is to be hallowed or sanctified, set apart from and above all that touches our lives.

It is also asked that the Father’s kingdom might come. Here it is desired that God might reign more intensively—to greater degree; and more extensive— in the hearts of men everywhere. Instead of the phrase, “Thy kingdom come,” Marcion’s second-century edition of Luke’s Gospel reads, “May thy Holy Spirit come upon us and cleanse us.”

It is asked, also, that His will might be done by us men, here on earth, even as it is done by the angels that surround His throne, worshipping and serving Him continually.

ITS FOCUS UPON OURSELVES

The prayer also contains three requests in which we ourselves have central place. We pray for daily bread: for what is necessary in order to keep alive day by day. We ask that the Father direct us, in order that we may avoid temptations; and, if they flood in upon us, that we may be kept from succumbing to Satan, “the evil one” (an alternative translation). But between these two requests is one over which there has been much difference of opinion. We pray the Father to forgive our debts—or trespasses.

All of us know that Matthew records the Lord’s Prayer as we have come to know it, and that Luke gives a similar one. Of the two, E. F. Scott says: “In substance they are in full agreement.” Yet anyone can see differences. Luke’s is much shorter, it does not give the closing doxology, and it has sins instead of debts. Some sources consider the two prayers as two versions of what Jesus said on one occasion, the variances being partly explained by the fact that different persons had translated what Jesus had said from His Aramaic into Greek.

But these prayers are surely not two versions of what Jesus said on one occasion. At two different times, according to the contexts, Jesus suggested similar prayers. In the Sermon on the Mount, probably close to the beginning of His ministry, He gave the prayer we use, recorded by Matthew (6:9-13). Later in His ministry His disciples came to Him and asked that He teach them to pray even as John the Baptist had done for his disciples—a procedure folk in those times expected of their prominent teachers. The prayer He then taught them is recorded by Luke (11:2-4).

Getting back to the important difference itself, the matter of debts as in the prayer Matthew records, or sins as in the one given by Luke: which are we to use, “debts,” or “sins,” or “trespasses,” when we repeat the Lord’s Prayer?

Probably no one repeats the prayer in Luke, so
Christians in the denominations where Calvinistic theology prevails consider that even a devout Christian sins perhaps daily. They therefore think nothing of praying for forgiveness of trespasses. Christians of the Wesleyan denominations, however, such as the Church of the Nazarene, who believe such as the word something not as serious as willful sins. Even a good Christian will trespass in the sense of unwittingly overstepping his rights. "Debts," however, is the word used in the Lord’s Prayer in the responsive reading section of Nazarene hymnals, as it is in the King James Version.

its close

In the King James Version one finds the doxology, "For thine is the kingdom, and the power, and the glory, for ever. Amen" (Matthew 6:13). None of the early Greek manuscripts contains this liturgical close. Some of the early Fathers make reference to it, although they vary in the precise wording. And the Didache, which Clement of Alexandria even includes with the Scriptures, closes the prayer with: "For thine is the power and the glory for ever."

In Protestant circles we fittingly close the prayer in this way, although Roman Catholics do not. In doing so we assure God that all rule, in time and throughout eternity—for ever and ever—shall come from Him, through His power; and that our submitting to His rule is not for our own glory but for His.

C. E. Simcox says the Lord’s Prayer is "perhaps the most familiar thing in our religion." But often, since it is so familiar, it is repeated in parrotlike fashion in public services. This need not be so. Indeed it must not be so, for Jesus had the greatest of scorn for vain repetitions said with no heart. Certainly we should use the Lord’s Prayer and at the same time put real heart into it.

Seminary Sunday, February 14

NAZARENE THEOLOGICAL SEMINARY

THERE WILL always be room at the top. The demand for fully equipped leaders in the Church of the Nazarene was never so great as now. The intelligent people of the world expect it. The growth of the church and its increasing influence make it imperative. Therefore men called of God to preach the gospel should seek the best and most complete training available.

If the church is to grow it will need men of one, two, and five talents. All of them are duty-bound to prepare to give their best according to their several abilities.

The Nazarene Theological Seminary is a distinctive institution, the apex of the pyramid of our denominational training program. It was established two decades ago that it might meet the urgent need of today. It merits unanimous and generous support by all members and friends of the Church of the Nazarene.

The church-wide offering on Seminary Sunday, February 14, 1965, is expected to net $125,000, minimum. Such response will justify immediate construction of the urgently needed library addition.

This project has my full endorsement.

By G. B. Williamson
Our First PRESIDENT: a man of faith and prayer

by OVella S. SHAFER

THAT early religious home training builds for faith and strength of character is evidenced in the life of our first president, George Washington. We know he was a human being like ourselves, subject to faults, saddened with disappointments, and gladdened by successes. Yet he had a deep, inner reserve strength that made him the man of fervent faith that he was.

The boy George was born into a Christian home and was accustomed to hearing his father reverently offer grace at meals, as well as read from the Bible each morning and night in family devotions. Washington's father died when George was only eleven and his mother, who was also a devout Christian, encouraged her son to take his father's place in offering prayer before meals and reading the Bible aloud in devotions. Thus Bible reading and prayer became an accepted part of his daily schedule.

As George Washington grew to manhood, he demonstrated his faith and Christian principles when at twenty-two as lieutenant colonel in the French and Indian War he instigated regular religious services for the men he commanded. These rough, half-trained soldiers and backwoodsmen became different characters when prayer and Bible reading became a regular part of their camp life with young Washington acting as chaplain.

Another example of Washington's prayer life was manifested in 1772 when his stepdaughter, whom he loved as his own flesh and blood, seventeen-year-old Patsy Curtis, lay dying. Together for many anxious hours, the mother and husband knelt in prayer at this teenager's bedside, but she did not recover. It was through faith and prayer that the grieving couple was able to weather this dramatic heartbreak.

When Washington commanded the Revolutionary Army, especially in the bitter winter at Valley Forge, through prayer and supplication he beseeched God for help in his problems, satisfied that God would come to his rescue. To commemorate this is a stained-glass window in the prayer room of our nation's capitol which shows the general praying at Valley Forge.

Not only did General Washington believe in private prayer and services among his soldiers, but he also believed in corporate worship—the assembling of Christians together on the first day of the week. Washington attended regularly the Protestant Episcopal churches at Pohick, near his home at Mount Vernon, and at Alexandria, Virginia.

Thus it was that America's first president, George Washington, a fervent believer in God and prayer, was inaugurated on April 30, 1789, in New York City. The day opened with clouds, but before noon the sun broke out in resplendent rays. All during the forenoon prayers were offered in all churches of the city, and at twelve o'clock Washington proceeded with military escort from the corner of Cherry Street and Franklin Square to Federal Hall.

In the Senate Chamber were assembled both houses of Congress and Vice-president John Adams, who already was performing his official duties as he received the president-elect and conducted him to a chair at the upper end of the hall. The assembled body and the invited guests then went out upon the Senate balcony, which faced a large open space.

Below was a sea of eager, upturned faces packed in solid mass—present to view this solemn patriotic scene. All windows and roofs in the neighborhood were likewise occupied.

What kind of picture did our president-elect present? Washington's costume was a dark brown suit manufactured in America; white silk stockings and shoes with a silver buckle; no head covering—only white, powdered hair gathered in a bag behind. A dress sword worn at his side completed the picture.

Chancellor Livingston stepped forward with a gesture for silence and Otis, the new secretary of state, held out upon crimson velvet an open Bible. The chancellor than administered the oath of office—which words were repeated slowly by Washington. Then the president-elect said with closed eyes in a prayerful voice, "So help me God." He kissed the Bible as he uttered those final words.

Livingston then turned to the throng with a wave of his hand and this exclamation: "George Washington, President of the United States. Long live George Washington!" Unrestrained emotion was evidenced in wave after wave of applause and cheers following the introduction.

We are aware that George Washington formulated prayers for many and varied occasions, but few have been preserved. However one saved to
posterity is the prayer below, adapted from his letters addressed "to Governors of the States on Disbanding the Army" and dating back to June 8, 1783. As American citizens today, buffeted on all sides by Communism and atheism—yes, as Christians, it will refresh our souls to pray again this prayer left us by the first president of our United States, whose birthday we celebrate this month:

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate the spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord."

George Washington Told the Truth

GEORGE WASHINGTON, born 232 years ago this month, has often been called the father of his country. Like many other patriots, countless legends have grown up around the life of this early American statesman. Among the most famous is the story concerning the cherry tree. Whether the story is truth or legend, it illustrates a great fact about a great man.

It also illustrates the truth that no trait is incidental to a man's character. We live in a day of worldwide political and moral dishonesty. These times appear to be a page in history when truth is regarded as a relative thing and honesty a matter of expediency, in both public and private life. We might profit by taking time to examine some statements which seem to crop up in the spiritual sphere of our lives so repeatedly.

"It can't be done" is a favorite alibi when something unusual or involving extra work is proposed. Perhaps a more realistic approach would be, "It can't be done without God's help." Are we not to be about our Father's business? Isn't His business that which encompasses the difficult as well as the commonplace? If we undertake only those things we are able in ourselves to do, we are not allowing faith, or grace, or God's power any place in our lives. In short, we are limiting God.

"I can't get up on Sunday morning," is an untruth almost as old as the Sunday school itself. We offer this excuse, what we are really saying is this: "Work is more vital than worship. We owe more to mammon than we owe to God." We show more respect to the time clock than to the church bells.

"I am too timid to do visitation." Good news travels fast. The best of all good news is the gospel of Jesus Christ. Isn't something that good worth sharing? Doesn't the Holy Spirit empower people today as He did back in the first century? Perhaps our timidity is really not that at all, but rather a lack of His empowering Spirit.

We have time to read the newspapers and watch our favorite television programs, but "I don't have time to read the Bible." I used to know a man who was slightly hard of hearing. When he didn't want to hear, it seemed as though he was stone-deaf! Perhaps we don't like what we hear when we read God's Word. True, the Bible is "sharper than a twoedged sword," and we had better let it do its dividing while there is time to change.

Economically, we need to point our hearts in the direction of truth, for many have declared, "I can't afford to tithe." It is a mathematical fact that everyone starts out with ten-tenths of his income. It is a scriptural fact that the first tenth belongs to God. When our spending doesn't allow for this, we are saying in essence: "I'm too selfish to give God that which belongs to Him. I want too many things for myself to restore to God His tenth." Move over, friend, you have invited into your life a "star boarder," that ravenous monster—selfishness. He will stay until he has eaten you out of house and home.

There are those everywhere who say, "I don't want to accept responsibility." No, we don't hear them say it in those words. Instead, they say, "What I do doesn't really matter." This is a part
of the lethargy which belongs to this spectator age. We are satisfied to observe, to cheer, even to criticize, but we want no part of the “harness horse.” It looks to much like work. With the Apostle Paul we should say, “Lord, what wilt thou have me to do?” (Acts 9:6)

“I’d rather not.” “I don’t have time.” “Can’t you get someone else?” These are only some of the fabrications we employ when we really mean, “I don’t want to,” or, “I don’t think it is very important.” These are the answers to requests to teach a Sunday school class, lead a young people’s service, visit a convalescent home, direct a children’s program, or host of other calls for service.

Yes, we are proud of the “father” of our country, and partly so because of his honesty. Wouldn’t it be wonderful if all his “children” determined to tell the truth? Our thinking would be changed, our vision would be enlarged, our zeal would burn brighter, our love would abound, our hearts would be made to rejoice, and our fruit would multiply.

The next time you have an opportunity to serve—stop and think! Are you really telling the truth, or are you coloring the truth with an alibi?

Let Me Love

John 13

*How is it, Master, that Thou layest down*  
The feasting garment  
*For the humble cloth?*

*How is it that Thou kneel'st down to serve*  
And comest now to me?

No, Master, no! . . . These are the dusty feet  
Of common men,  
And Thou art God!

*Hast Thou such love that Thou must choose humility?*

Then wash my feet, but wash my hands . . . Wash Thou my head, my soul . . .  
*O Christ of love, wash all of me!*  
Wash and make me whole.  
And let me love as Thou hast loved;  
A servant’s place . . . make mine!  
*I, too, would wash man’s dusty feet*  
With love divine!

By JOYCE LETH

The Meaning of LOVE

By DALLAS D. Mucci, Pastor, South Hills Church, Pittsburgh, Pennsylvania

LOVE is a much misunderstood term. It is a word which has lost meaning—real meaning that is. Playboy and Hollywood are the one extreme, and the thirteenth chapter of First Corinthians is the other—God’s directive to man, or the genuine norm.

From New York comes the report of a woman giving birth to a child before at least a half-dozen people; no one offered to help. Before this appalling report the nation was shocked by the murder of a screaming woman before some thirty spectators. Even the attacker was surprised by the apathy of the spectators.

These are stunning events. They are not a play wrought from the mind of Tennessee Williams. They are front-page news releases.

Men, from leading psychologist Gordon Allport to the newspaper columnist, point to such reports of violence as the work of men who were not loved and thus have lost the capacity to love.

According to the Warren Commission, Lee Harvey Oswald, assumed slayer of President Kennedy, was a victim of no love. His carping, unconcerned mother and constant rejection by friends, because he was a bit different, caused his “withdrawal.” The report reasons that Oswald grew to his date with history from these beginnings.

Why go on? Can anything be done about this? Yes, something can be done. We can pass more laws. Offer better education. Increase the standards of living. But these are just dealing with the symptoms and not the cause.

Our answer to this growing menace of social disintegration and destruction is St. Paul's comment, “The love of Christ constraineth us” (II Corinthians 5:14).

Yet the world does not accept Paul's answer of commitment to love. It does not see enough of it. It does not see enough from the Church.

The personal action of each member of the local church must be followed by social action on the part of the church as part of the body of Christ. Perhaps it is at this point, the critical point of commitment, that we fail.

The young Nazarene Sunday school teacher who visited a number of psychiatrists in his city seeking members for a young adult Sunday school class he was starting was thought absurd by his fellow Nazarenes. Was he absurd? No, he was seeking...
men who were lost, unloved, brokenhearted. He was not concerned about their financial standing—how much tithe they had to offer.

Another tough-minded Sunday school teacher was thought odd when he asked, “May I teach the problem children in this department?” He knew he was in for trouble, but his commitment could not escape the driving force of Christ’s mission, “The Son of man is come to seek and to save that which was lost” (Luke 19:10).

As Dr. Kenneth Rice has preached across the Church of the Nazarene: “The gospel is more caught than taught.” It is far more true that love is “caught” and not taught. Yet too many Nazarenes cover up a lack of vital concern by such pious comments as, “It must have been God’s will,” or, “There was nothing I could do,” or, “Pray for Brother ——,” and then spell out a sordid tale that makes everyone feel very much like not praying.

A greeting card company has a slogan, “When you care enough to send the very best.” The assurance of the Scriptures is, “If you care enough, God will supply the grace, power, and ultimate victory. But we continue to work on the ‘good prospects’—those who fit our class of church, those with evangelical background, those who wander into our church. How much of contemporary Nazarene energy is spent on those who constantly hear the gospel? Probably more than we would like to admit. Little goes where we are unloved, unsung.

Laymen, clergymen, can we ignore the same heart-rending need that has been from the beginning of time and still sing “Oh, to Be like Thee”? The song writer of “So Send I You” has captured the directive from the Scriptures. Indeed, we are sent to love, more than to build. Can it be said of Nazarenes, “Behold how they love!”

We must know that holiness is really, in the words of John Wesley, simply “loving God with all our heart, mind, soul, and strength.” This projected into our lives for our workaday world becomes “the fruit of the Spirit”—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Galatians 5:22-23).

Perhaps our preoccupation with the formula about a specific doctrine has destroyed the foundation of it. Christ left the last word when He stated there is a new commandment, that we love one another. "Let us stand still on a starry night till the wonder of the heavenly hosts humbles and exalts. Let us gaze at the wonders of our world. More than that, let us find a tie between reverence and better everyday living. It is wrong in God’s sight to sing ‘How Great Thou Art’ and then live in shabby, selfish pettiness.”—Wilson R. Lanpher.
"Take Time to Be Holy"

By CECYL ELIZABETH CUPP

Take time to be holy. Speak oft with thy Lord; Abide in Him always, and feed on His Word. Make friends of God’s children; help those who are weak. Forgetting in nothing His blessing to seek.

IN THESE DAYS when we are all so rushed with so many things, our hurry often defeats its own ends. We are rushing because so much needs to be done. But the more we rush, the more nerve-strain we have, with the result often that less gets done, or at least rightly done.

How can we prevent this? There is much work that really needs to be done and we must do our share. How can we do more and do it better? Take time to be holy. Speak oft with thy Lord.

“What? Take time off when we have so much to do? How do you figure that will help get things done?”

Because the Lord gives us all our strength. He gives us peace in our souls. He can soothe our frayed nerves. He can renew our spirits, make us ready to meet and solve any problem we may have. He is our Helper in truth, in every way.

So from a purely selfish point of view we will be ahead if we take time to think of holy things, to pray, and to commune with our Lord. We will find when we do go back to work that everything will go much more smoothly, our thoughts will be clearer, and our hands steadier.

And what about our hearts and our spirit? We Christians must especially watch during these troubled times. The Bible asks, “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark 8:36) What will it profit us if we help our country and lose out with God in our individual lives? Let us be careful. Watch and pray. Commune often with our God. Take time to be holy.

If we are truly sincere, we are trying to make the world better. And how can we make it better unless we keep God with us, close to our hearts, a vital part of our daily lives? What this world needs now more than ever is God in people’s hearts. Let us be sure we have Him in ours, then try to help others to know and love Him.

Make friends of God’s children.

Let us choose for our friends those who know and love God. There is an added blessing in numbers, if the numbers are right. By associating with others of the right sort, namely, children of God, we get more strength to help those who need help, those who are weak. Let us bring them to God. Then they will be weak no longer.

Forgetting in nothing His blessing to seek. If we are truly Christian, then everything we do will be done in a Christian manner, that is, in a manner not displeasing to God; even our recreation, our pleasures. I believe God wants us to have a good time. It does not do always to be too serious, to be ever working—just so we are careful that we do nothing to which God might object, nothing which might hurt others or lead them astray. Let us go nowhere we cannot take God along, or do anything we feel He would not like.

Take time to be holy. The world rushes on; Spend much time in secret with Jesus alone.

By looking to Jesus, like Him thou shalt be; Thy friends in thy conduct His likeness shall see.

What wonderful words! If we take time to be holy, spend much time with Jesus, we shall become like Him, and shall show His reflection in our lives. What a blessed thing that is, and to know this is true! We can make it come to pass in our own lives.

By constant association with Jesus we can grow to be like Him. Can we have a higher ideal? Can we do anything more than to be like Jesus? If even all the Christians in the world truly were like Jesus, would the world be in the shape it is now? Let us think about this seriously.

And remember, the way we can become like Jesus is to take time and effort to be with Him in spirit and in truth by prayer and studying His wonderful Word. It is by taking Him at His word and letting Him rule in our lives; and it is by His likeness showing in us, leading others to know Him as we do. “Actions speak louder than words.” Those whom we wish to lead to Christ will come much more quickly through the blessed influence of Christlike lives than by many words we may say.

So while we sing this song today, let it sink deep into our hearts. Let us truly take time to be holy. Let us depend on our God more and on our own efforts less. Let us give ourselves over completely to God, so that He may truly use us in His own way. He will find that we will get more done, and better, for it will be done God’s way. God really will be doing things through us, and this world will become a more excellent place for all. Let’s try it.
"When God Erases"

It has been said, "When God erases, He is making ready to write." This is the main difference between God's erasing and man's. When man erases, he thinks only to obliterate and destroy. When God erases, it is to communicate anew His will and way.

And God does erase. He erases the record of our sinful past when we turn to Him in repentance and faith. The Psalmist prayed for this: "According unto the multitude of thy tender mercies blot out my transgressions. . . . Hide thy face from my sins, and blot out all mine iniquities" (Psalms 51:1-9). Christ accomplished this: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:14).

God also erases the stain of sin within the moral nature, when again we come in consecration to receive of His fullness. The Psalmist not only prayed that his transgressions and iniquities might be blotted out; he also prayed, "Purge me with hys­ sop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:7).

The Hebrew language has two words for "wash." One means to dip or pour water over a person or an object. It is a painless and pleasant process. The other means to wash as a stained garment is washed by beating it with a stick or pounding it on a flat rock. It is a rugged and radical cleansing. David sought no pleasant shortcut. He used the second term when he said, "Wash me, and I shall be whiter than snow."

This, too, is accomplished in Christ. He gave himself for the Church, that He might "sanctify and cleanse it with the washing of water by the word . . . that it should be holy and without blemish" (Ephesians 5:25-27). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

And the erasing of the past and the purging of present and future are but making ready to write. Said Paul to the Corinthians: "Ye are . . . the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart" (2 Corinthians 3:2-3).

The world doesn't read the Bible bound in morocco very much. It does read the Bible bound in shoe leather. "Which is your favorite Gospel?"

a man was asked. His reply was, "The gospel according to my mother."

What is "the gospel according to you"? Are you permitting the divine Penman to write clearly and persuasively on the page He has erased and made whiter than snow? Does the message come through clearly? When God erases, He is making ready to write.

BUT THERE IS ANOTHER WAY in which God erases in order to write. It does not come to us at an altar of prayer, in a crisis of conversion or entire sanctification. It comes in the providences and pressures of our daily lives.

God erases when He takes from us that which we have cherished. It may be a person, a possession, a pursuit. It may be by sickness, by bereavement, or by the swift and unexplained change of circumstances.

The Lord used a large eraser in the life of His servant Job. He erased Job's wealth, his family, his health, his home, and his friends. Nothing seemed left but a dismal blank page with little that could be written upon it.

But God was making ready to write. He wrote a message for the ages in the life of Job. He answered Job's plea: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" (Job 19:23-21)

What words they are! "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

We would like to have it that our Heavenly Father would simply add to what we already have of the treasures of His grace. We would like to see our rainbows on the blue, clear vault of the sky. We would like to know the beauty and brightness of the stars while all the lights around us burn.

But in most cases it cannot be so. God often takes away before He gives a hundredfold more. He paints His rainbows only on the dark side of the storm cloud. The beauty and brightness of the stars in heaven can be seen only when the lights on earth go out.

Erasing is not a pleasant experience, when what is erased is what we have loved and longed for. But there can be no writing, fresh and new, until
interest in the person and ministry of the Holy
limits of denominationalism. There is a broadened
leys, seems now to be breaking out beyond the
vation is not only here and now by faith, but it
ly in the work of John and Charles Wesley. Sal­
the stain of sin has gone.
has a dimension of depth that goes deeper than
gelical revival of the eighteenth century, principal­
not yet been reached.
New Testament ideal of deliverance
from the power
little more than repeated forgiveness for repeated
by faith now. But justification tended to become
power of the Blood became the way to heaven.
put in the cushion. Finding the demands of the
changed all that. They took out the cross and
New Testament too rigorous for the natural man,
they shaped a theology which postponed salvation
to the world to come. Purgatory rather than the
world, and gave them the assurance of salvation
not only hereafter but here and now.
Yet this was not a complete return to the New
Testament. The gospel had first been preached
and experienced as a supernatural deliverance from
both the guilt and the power of sin. It had called
men and women to a radical break with the
world, and gave them the assurance of salvation
not only hereafter but here and now.
But Constantine and a long line of followers
changed all that. They took out the cross and
put in the cushion. Finding the demands of the
New Testament too rigorous for the natural man,
they shaped a theology which postponed salvation
to the world to come. Purgatory rather than the
power of the Blood became the way to heaven.
Luther’s credit lies in the restoration of salva­
tion to the span of this life. Justification operates
by faith now. But justification tended to become
little more than repeated forgiveness for repeated
sinning. The New Testament ideal of deliverance
from the power as well as from the guilt of sin had
not yet been reached.

THE FULL CIRCLE was made in the evan­
elical revival of the eighteenth century, principally
in the work of John and Charles Wesley. Sal­
vation is not only here and now by faith, but it
has a dimension of depth that goes deeper than
the stain of sin has gone.
A new reformation, which began with the Wes­
leys, seems now to be breaking out beyond the
limits of denominationalism. There is a broadened
interest in the person and ministry of the Holy
Spirit, by whom the power of God is brought into
human life.
That some of the power of the new reformation
may be drawn off by concern with manifestations
which are spectacular and bizarre may be true.
That much of the power of the Spirit’s presence
and life is available, however, may be seen in the
unobtrusive, yet spreading, success of the ministry
of spiritual healing, with its inevitable quickening
of the spiritual life and devotion of all who take
part.
The guidelines for a new reformation are writ­
ten in the eighth chapter of Romans. It must
center about the Spirit of life in Christ Jesus. It
will be marked, not only by a quickening of our
mortal bodies in health and wholeness, but also by
the fulfilling of righteousness in those “who walk
not after the flesh, but after the Spirit.”
Let us pray that there may be a reformation in
our day, more deep and searching than that of
the sixteenth century, which will turn upon the
Spirit’s presence and life as that did upon justifi­
cation by the Son.

**Seminary Sunday**
The Nazarene Theological Seminary is the cen­
tral graduate training institution for the ministry
of the Church of the Nazarene. It was created and
is controlled and supported by the church as a
whole. It deserves the consideration and help of
Nazarenes everywhere.
Since the Seminary has no other means of mak­
ing its needs known, the *Herald* has devoted space
across the past six weeks and in this issue to calling
attention to the importance of Seminary Sunday
next Sunday.
While the demands of the local situation may
require the use of a different Sunday, it is hoped
that each congregation throughout the church will
contribute a cash offering to help with the con­
struction of the Seminary Library building. The
money received should be sent directly to Naza­
rene Theological Seminary, 1700 East Meyer Boule­
vard, Kansas City, Missouri 64131.

*Covetousness is one of the seven deadly
sins. Jesus knew that anyone who loves
God has his heart centered in spiritual
values. The opposite way of life is ma­
terialism, worshipping things. Anyone
who fixes his sights on money, luxury,
fame, success, or pleasure has not put
God first. He cannot covet material
things and at the same time love God
with all his heart, soul, mind, and
strength.”—M. Lunn.*

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 Nazarene Theological Seminary is a graduate training school for Christian workers. During nineteen years of operation, the Seminary has graduated 773 persons who are now serving the church as district superintendents, pastors, missionaries, evangelists, chaplains, teachers, religious education directors, workers in International Headquarters, editors of church publications.

32,850 volumes now on shelves.
Library receives 260 periodicals.
1,100 new books being added each year.
Increasing enrollment (34 percent more students in first-year class than a year ago) makes more reading room area a necessity.
New building will provide adequately for 85,000 volumes, with ample space for special Wesley room, reading and study areas, offices, typing rooms, listening booths, bookbinding, workroom, and conference room.

New building will be a single-story construction on land east of present building, with connecting walk between the two buildings.
An Open Letter to All Nazarenes:

AS THE CHURCH MOVES FORWARD on many fronts, it is the privilege of every member to extend his personal influence worldwide by participating in every phase of the work of the church. Nazarene Theological Seminary is a vital factor in the future of the church, as a large percent of our ministers will be trained in the Seminary.

Now you can join in this training program of the church. The Seminary has outgrown the temporary location for the library and must build a Library building. February 14, 1965, has been designated as Seminary Sunday and the time for the church to give a cash offering to provide funds for building the Library.

As president of the Seminary, and in behalf of the Board of Trustees, faculty, and student body, I am inviting each member of every church to join in this offering. The goal is at least $125,000. If every church will take an offering and each member will give something, the goal will be reached and victory will be assured.

Thank you for your cooperation.

Sincerely yours,
LEWIS T. CORLETT, president
Nazarene Theological Seminary

Plan to be a partner with God in the training of young ministers:

Loughed missionaries requires that many more books be added to the already crowded library.

The cost of library building and equipment, and remodeling of temporary library area in present building, will be $350,000. The goal for the first offering is $125,000.

Plan to be a partner with God in the training of young ministers:

There can be no real Christian life without the teachings of the Lord Jesus Christ. With the clear light of heaven poured around the soul, and the highway of a new life pointed out for our pilgrim feet, if we seek its ennobling influences, we become marks along the way. The only way the world knows of our discipleship to Christ is our loving obedience to Him. . . . Loving obedience secures the peculiar presence and constant fellowship of the Saviour.—Selected.
NAZARENE THEOLOGICAL SEMINARY

Library Campaign

Special Gifts—Memorials

The construction of the Seminary Library building offers many opportunities for individuals to make donations to assist in the training of young ministers. The cost of particular areas of the Library building and items of library furniture are listed for those who desire to make a specific gift or give as a memorial to some relative or friend. Plaques giving names of donors or of those memorialized will be placed in strategic positions of the area in the building and on the items of furniture selected.

Send checks to:
Library Fund
Nazarene Theological Seminary
1700 East Meyer Blvd.
Kansas City, Missouri 64131

Areas of Building

<table>
<thead>
<tr>
<th>Area</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Librarian's office</td>
<td>$10,000.00</td>
</tr>
<tr>
<td>Processing room</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Cataloger's office</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Workroom and bindery</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Lobby</td>
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<tr>
<td>Conference room</td>
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<tr>
<td>Five reading areas (each)</td>
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<tr>
<td>Magazine reading area</td>
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<tr>
<td>Typing room</td>
<td>2,000.00</td>
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<tr>
<td>Three listening booths (each)</td>
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Library Furniture

<table>
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</thead>
<tbody>
<tr>
<td>Check-out desk</td>
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<tr>
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<tr>
<td>34 bookstacks</td>
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<tr>
<td>2 display cases</td>
<td>500.00</td>
</tr>
<tr>
<td>12 reading tables (each)</td>
<td>150.00</td>
</tr>
<tr>
<td>4 round reading tables (each)</td>
<td>125.00</td>
</tr>
<tr>
<td>22 study carrels</td>
<td>120.00</td>
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<tr>
<td>1 magazine rack</td>
<td>125.00</td>
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<tr>
<td>8 lounge chairs</td>
<td>75.00</td>
</tr>
<tr>
<td>14 typing tables (each)</td>
<td>50.00</td>
</tr>
<tr>
<td>100 study chairs (each)</td>
<td>25.00</td>
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</table>

Office Furniture

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 desks (each)</td>
<td>$200.00</td>
</tr>
<tr>
<td>3 desk chairs (each)</td>
<td>75.00</td>
</tr>
<tr>
<td>6 office chairs (each)</td>
<td>50.00</td>
</tr>
<tr>
<td>2 four-drawer filing cabinets</td>
<td>50.00</td>
</tr>
</tbody>
</table>

Office Furniture

THE CHURCH AT WORK

HOME MISSIONS

ORVILLE W. JENKINS, Secretary

Traveling Abroad

The speed and relative economy of air travel have made international travel attractive to many people today. There will be many Nazarenes who will be vacationing or traveling to other countries. If you are planning such a trip in 1965, you will want to attend services of the Church of the Nazarene in such places as Bermuda, Newfoundland, Denmark, West Germany, Sweden (services may be started soon), South Africa, Panama Canal Zone, American Samoa, Australia, and New Zealand. You will see firsthand what the church is doing in these countries, the services will be of blessing to you, and your presence will be an encouragement to our Nazarenes overseas.

To you as a traveler we make these recommendations:
1. Write to the Department of Home Missions for the location of our churches in the countries you plan to visit. (Write to the Department of World Missions about visits to other countries where we have missionary work.)
2. People of every nation have their own customs of social contacts, communication, trade, and worship. When visiting, you are the foreigner and your ways are strange to them. Your customs are not superior—only different. Christian courtesy requires that you as a visitor should not violate the proprieties of the people you are visiting.
3. The United States is the wealthiest nation in the world. If you are an American visiting overseas, it will be almost universally assumed that you share with all Americans in this wealth. An understanding of the standard of living of the people you are visiting is essential.
4. You are a representative of the Church of the Nazarene. The home church will be judged by your spirit and actions abroad.
5. Our overseas pastors are busy in their pastoral duties. Do not ask or expect them to spend time conducting a sight-seeing tour for you. Courtesy and thoughtfulness on your part will leave pleasant memories of your visit.
6. Pay your own way. The overseas pastor may have a very limited income. He will be courteous, but he is not operating a motel and restaurant for tourists. Do not stay overnight at the pastor's home (under most circumstances) unless you have been asked to do so before arriving and you are there to render a specific service in the church.
Put a good offering in the collection when you visit the churches.

7. Ministers visiting abroad should not expect to preach in churches they visit, except when invited to do so before they begin their trip. They should expect reimbursement only for officially planned revival campaigns or other services of a specific nature.

These suggestions are presented at the request of the General Board and will help you as you plan to travel abroad. We hope your trip will be relaxing physically, broadening intellectually, and deepening spiritually. You will come home with a new appreciation for the work of the church around the world. May your visit also be a spiritual blessing wherever you go.

Central Africa Zone Organized

The South Africa European district has been spread across several countries and thousands of miles. Our principal work is in the Republic of South Africa, where we began seventeen years ago. Here we have 22 churches and 841 members, with a Sunday school enrollment of 841.

To the north, we have churches in Rhodesia, Zambia, and Nyasaland. It has seemed wise to set these churches up as a Central Africa Zone. Representatives of the churches met together in December, with Dr. Charles H. Strickland presiding. Rev. J. J. Scheepers was installed as regional supervisor. N.Y.P.S. and N.W.M.S. presidents, a regional secretary, and an advisory committee were elected. There are 4 churches with a membership of 47 and Sunday school enrollment of 166. There was a wonderful spirit in the organizing meeting.

WORLD MISSIONS

E. S. PHILLIPS, Secretary

We Like Barbados

By JEAN WEBB, Barbados

We have enjoyed our first Quarterly Service in Barbados. Nazarenes from all over the island gathered at the large tabernacle in Bridgetown. The baptismal service began at nine o'clock followed by reception of members. At the eleven o'clock hour Larry preached a message on holiness and there was a wonderful response, for which we praise the Lord. The people ate their lunch of rice, peas, bananas, etc., which they had brought with them on the busses. In the afternoon I endeavored to speak, giving my testimony of healing to a sleepy crowd of adults, restless children, and arriving busses. Nevertheless the Lord's presence was felt and I trust many received help and encouragement.

We started two weeks of revival here in Speightstown. Our crowds were good for the most part, but the response was slower than we had hoped for. On the other hand, the Lord helped with some really difficult ones and it is a thrill to see those results. At present we have a good converts' class of about ten preparing for the next Quarterly, when they will be baptized and received into membership.

Let me share a scene with you which blessed our hearts greatly. On the second night of revival a lady came to the altar on crutches, having one leg amputated. She was wonderfully saved (her first night in the church) and came back almost every night, walking over a half mile on crutches. I'm sure she was tired at the end of the day, as she is the mother of six children, the youngest four months. She came out to convert's class on Tuesday night, which thrilled us too.

We were also privileged to have the fishermen attend several nights at the invitation of little David. How they love David. They take him for boat rides, and have really adopted him. They have invited us to hold services out on the jetty on Sunday afternoons. We go out just before sundown with the accordion, sing some familiar gospel songs, and then preach. God has begun to deal with them, and last Sunday night about a dozen raised their hands for prayer. How we look forward to that time when they will move to an altar of prayer!

Larry has been preaching every night this week at various revivals. I had our services here and then go with him on the other nights when possible. I wish you could attend a service in one of the country churches. There are as many people outside as inside... a testimony to both the size of the buildings and the size of the crowd. They sing exuberantly, without piano but accompanied by their tambourines... even the doorposts shake. Their faces certainly shine when they are happy and blessed.

We know that the Lord's hand is full of victories and covet your prayers that by His power we might go from victory to victory.

Moving Missionaries

Miss Juanita Gardner's address should be P.O. Box 55, Pigg's Peak, Swaziland, South Africa.

Rev. and Mrs. George Hayse are now living at Box 70, Mondeor, Johannesburg, Republic of South Africa.

Rev. and Mrs. Frank Howie have a new address in Portugal. It is 2° d Rua Antonio Stromp, Lumiar, Lisbon, Portugal.

The address for first-class mail to Korean missionaries has been changed. Letters ONLY to Rev. Charles Stroud, Rev. Donald Owens, and Rev. Eldon Connell should now be addressed to Church of the Nazarene Mission, APO 96801, San Francisco, California. Other classes of mail, such as packages and magazines, should continue to go to Box 1327, Seoul, Korea.
Evangelists A. E. and Pauline Miller write: "After serving as full-time evangelists for twenty consecutive years, we left the church of evangelism last August 1, to accept the pastorate at Fulton, Ohio. We have a wonderful group of loyal and cooperative Nazarenes and God is blessing us. We appreciate the pastors and people with whom we were privileged to work while in the field."

PAYNE, Ohio—In December we had what was said to be the best revival in the church's history. Evangelist John Harrold was used of the Lord, with rich blessings on the services night after night. Although the pastor was in the hospital most of the time, the church prayed and God came. I am now beginning my tenth year as pastor here, and we thank God for His blessings. The church gave Evangelist Harrold a blessing. We appreciate the pastors and people. We thank God for His blessings."

Rev. Clay Cocommer, pastor at Shatuck, Oklahoma, died January 1. He was a member of the Missouri District, in the process of transferring to Northwest Oklahoma District.

Evangelist Orville W. Rees reports: "During the year 1964 we were happy and helped nineteen churches in Indiana, at Anderson East 38th Street, Alexandria, Muncie South Side, Fort Wayne West Main, Wolcottville, Indianapolis Winter Avenue, Broad Ripple, and Bridgeway; at First Church, Dayton, Ohio; with our Pilgrim Brethren in Indianapolis and Greenfield; and in the Victory Camp in Florida. We plan to be in the vicinity of Bradenton, Florida, until about May 1, and would be glad to serve any of our churches, of any size, in that area. We have open dates which we shall be glad to slate on a freewill offering basis. Write us, 5410 Roslyn Avenue, Indianapolis, Indiana 46220."

Rev. Virgil R. Caudill writes: "After thirteen years of pastoral work and now entering the year of evangelism, we give thanks to God for His faithfulness. We have been enriched by the association with many pastors and laymen. Last December we moved to our present home at 5924 Baltimore Street, Owosso, Michigan. We have some available dates for the spring and fall of 1965, and will go as the Lord may lead."

Rev. Mrs. Selma W. Miller, retired Nazarene elder, died in December of 1964 at Fort Meade, Florida. She was a member of the Pittsburgh District, and burial was in Warren, Pennsylvania.

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Could a person be consciously and stubbornly prejudiced and maintain a sanctified experience?

Not if by prejudice you mean what the dictionary defines as "leaning toward one side of a question from other considerations than those belonging to it," or "an opinion or leaning adverse to anything without just grounds or before sufficient knowledge."

In tithing one's salary, I understand the net income is to be tithed. Just how do you find the net income? What should be deducted from the total? Should transportation and cost of living be taken out?

Not many of us would have any transportation at all if we took out transportation and the cost of living.

Nothing should be deducted from the total income, salary, or wages except that which the government would allow in determining the "adjusted gross income"—repeat, "adjusted gross"—not net. And the adjusted gross applies only in certain cases, such as salesmen or professional people, who have unavoidable expenses directly connected with earning their incomes.

My tithing is to be figured on my gross income before taxes, social security, hospitalization, insurance, and retirement are deducted. "Deducts" get a lot of my salary, but it is all part of my "in-the-net" income to be tithed. Just how do you find the net income? What should be deducted from the total?

Is it not a fact that the Christian is still accompanied by guilt after conversion? The condition stated in Romans 7 is the state of everyone, converted or not. Do you agree?

I do not. It is not a fact that the Christian is still accompanied by guilt after conversion.

Romans 7 is followed by Romans 8, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (verses 1-4).

The condition described in Romans 7:7-24 is primarily the state of a man awakened to the requirements of righteousness, but not yet converted. However, its underlying principle is clear. There is no freedom from the presence of inner sin by human effort. There is, therefore, to the extent to which any converted man attempts to find deliverance stubbornly prejudiced and maintain a sanctified experience.

Of course, our difficulties arise mainly in the area of unconscious prejudices, and these may be very stubbornly held even by the sanctified. Sanctification imparts a perfect heart, but not a perfect head. One with a pure heart may still have very poor judgment.

Announcements

BORN
— to Sgt. and Mrs. William R. Miller of Cherry Point, North Carolina, a daughter, Michele Hope. Welcome on January 4.
— to Richard and Billy Lee (Jetton) Spindle of Bethany, Oklahoma, a daughter, Robin LeAnne. Welcome on December 21.
— to Mr. and Mrs. John A. Burris of Fostoria, Ohio, a son, William Glenn. Welcome on December 31.
— to Donald and Sharon (Jakobitz) Farrar of Urbana, Illinois, a daughter, Julie Anne. Welcome on November 22.

ADOPTED— by Jack and Roberta (Nielsen) Petty of Bethany, Oklahoma, a baby girl, Lorrie Jill. She was born on December 14.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Kansas for the salvation of a daughter-in-law— that she may be able to forgive and exchange bitterness for God's love. She is a Nazarene by birth, by a Nazarene in Indiana for a family who have drifted from God, and most of them are backslide— the mother only is true to God and needs help in prayer.

Announcements

FEBRUARY 10, 1965 •  (1061) 17

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Office Editor to Retire

The retirement of Miss Velma Knight, office editor of the \emph{Herald of Holiness} for thirty-one years and employee of the Nazarene Publishing House for a total of forty-two years, was announced to the General Board by Editor W. T. Purkiser. Miss Knight will retire December 31, 1965, according to present plans.

Miss Knight was introduced to the General Board by Dr. George Coulter, the general superintendent in the chair, and was greeted with a rising ovation.

New Staff Assignment Made

An expansion and realignment of editorial responsibilities for the \emph{Herald} was also announced, and the position of managing editor was authorized by action of the Department of Publication.

Mr. Elden Rawlings, director of public relations for the Nazarene Publishing House, was presented as the new managing editor with duties to begin on about July 1.

Mr. Rawlings holds bachelor's and master's degrees in journalism, and has five years of newspaper experience prior to coming to the Publishing House six years ago. He will supervise layout, features, news, and circulation for the \emph{Herald}.

Dr. T. W. Willingham Retires

Dr. T. W. Willingham, executive director of the Nazarene Radio League from its beginnings twenty years ago, retired January 31.

Under Dr. Willingham's direction, "Showers of Blessing," the English-language radio broadcast, has grown from a handful of station outlets to its present regular schedule of 481 stations.

In addition, the "Spanish-language broadcast, "La Hora Nazarena," went on the air in 1953 with 12 stations, and is now carried on 207 stations. This makes a total of 688 stations around the world for both the English and Spanish releases.

\emph{Herald} General Board Coverage Planned

The \emph{Herald of Holiness} for next week, February 17, will carry more complete reports of actions by the General Board, in addition to the items included in this issue of "Late News."

A photographic report is planned for the issues of February 24 and March 3.

Death of Phillip R. Rehfelt

Phillip R. Rehfelt, father of Dr. Remiss Rehfelt, superintendent of the Indianapolis District, died January 14, on his eighty-first birthday.

Mr. Rehfelt had been in the Lebanon, Missouri, hospital for several weeks prior to his passing. Funeral services and interment were in Herrin, Illinois.

\textbf{Mother of Dr. E. S. Phillips Dies}

Dr. Everett S. Phillips, executive secretary of the Department of World Missions, was called away from the General Board meeting by the death of his mother, Mrs. Christina Phillips, January 17, in Manchester, Connecticut.

Mrs. Phillips, a native of Belfast, Ireland, was ninety-seven years old. Her husband, Stephen, preceded her in death in 1956 at the age of eighty-eight. She is also survived by her daughters; Mrs. Hallbad Austin, Mrs. Frederick Wood, and Misses Gertrude and Gladys, all of Manchester.

The funeral was held January 20 at Manchester First Church with Pastor Robert J. Shoff officiating.

\textbf{General Board Moves Toward Establishment of New Bible College}

A board of control for the new Bible college, authorized by the last General Assembly, was elected by the General Board in its annual meeting last month.

Two representatives from each college zone in the United States were elected as follows:

- Bethany Zone, Dr. Raymond McClung, Dr. Paul McCrorey; E.N.C. Zone, Rev. Fletcher Spruce, Dr. Norman R. Oke; N.C. Zone, Rev. Bert Davis; Rev. Milo Arnold; Olivet Zone, Dr. Fred J. Hawk; Dr. Cecil Ewell; Pasadena Zone, Dr. Nicholas Hull, Mr. Lewis Shingleton; Trevecca Zone, Dr. Otto Stucki, Dr. T. E. Martin; new junior college Zone A, Dr. H. Harvey Hendershot, Mr. E. H. Steenberg; and new junior college Zone B, Rev. Dean Baldwin, Mr. Vernon Lunn.

The membership of the board is composed of eight district superintendents, four pastors, and four laymen.

\textbf{Timetable for New Colleges Projected}

The General Assembly of 1964 authorized the establishment of two new colleges for the Church of the Nazarene, to be started as junior colleges, and to be carried on after the 1966 date.

The General Board voted to set off two new educational zones, temporarily known as Zone A and Zone B, beginning May 1, 1966. The new zones will be created by a realignment of existing zones.

Zone A will include the assembly districts of Akron, Central Ohio, Northwestern Ohio, Southwestern Ohio, Eastern Kentucky, and West Virginia.

Zone B will be comprised of the Iowa, Kansas, Kansas City, Joplin, Minnesota, Missouri, Nebraska, North Dakota, and South Dakota districts.

The Virginia District will be transferred to the Eastern Nazarene College zone, and the Colorado District will become part of the Northwest zone in the new alignment.

Initial boards of control for the new colleges will be composed of trustees from these districts serving on the original college boards at the time. These boards will be authorized to begin their work after the 1966 date.

\textbf{Herald Price Increase Not to Affect Majority}

The recent action of the General Board to increase the price of the \emph{Herald of Holiness} to $3.00 per year will affect only those persons who subscribe for the periodical directly with the Publishing House, M. A. Lunn, manager, recently said. To those who subscribe through their churches, the subscription price will remain at $2.50 per year.

This means that for 92 percent of the \emph{Herald} subscribers their price will stay the same. They pay their subscription fees to their local literature fund chairmen. They in turn forward the subscriptions to the Publishing House.

The reason for price increase in individual subscriber homes around an increased cost in handling these subscriptions. Processing groups of subscriptions submitted directly by churches is less expensive. Unless otherwise specified, subscriptions will continue to go directly to the subscriber's home address.

In the not-too-distant future the pastor, or someone specified by him, will receive a complete list of those persons in his church subscribing to the \emph{Herald} during his district subscription campaign. This will simplify the work of the literature chairman. This feature is being made possible by the installation of new IBM equipment in the subscription department of the Publishing House.

\textbf{Bonaire Gospel Station Has Strong Outreach}

\textbf{Chatham, N.J. (MNS)—Trans World Radio's new facilities, Station PFB, Bonaire, Netherlands Antilles, have been on the air for some time now. During its first two months of broadcasting the station received over 5,700 letters. Responses have come from 40 states of the United States and 61 other countries.}

The amazing outreach of the 500,000-watt, medium-wave transmitter (on 500 kc) is indicated by letters from such distant places as Tierra del Fuego, the Republic of South Africa, Sweden, and Finland.

A 260,000-watt, shortwave transmitter which is being installed at the Bonaire station will be used for transmitting the gospel message to Europe, the Middle East, North Africa, and iron curtain countries in a multilingual program schedule.
1 The Beardstown, Illinois, Church of the Nazarene was dedicated by General Superintendent Samuel Young, assisted by District Superintendent L. S. Oliver of the Illinois District. The building, valued at almost $100,000, was erected at an actual cost of $46,000 with six men of the local church acting as a contracting committee. Beardstown has the distinction of having been a “10 percent” church for the past fifteen years. Rev. John A. Dittmer is the pastor.

2 The award of two top banners has encouraged the Oberlin, Kansas, church to renewed efforts. Left to right are Richard Russ, assistant superintendent; Sunday School Superintendent Anna Cathcart; and Pastor Carlton R. Zehrt. The attendance awards were won on the basis of rate of growth, from the teens in last July when Mr. Zehrt came as pastor to an average of forty only four months later.

3 The Mooresville, Indiana, Church of the Nazarene recently dedicated a new unit valued at $50,000. The new building consists of a sanctuary seating approximately two hundred, nine classrooms, and a pastor’s study. It was dedicated by District Superintendent Remiss Rehfeldt. Rev. R. E. Haun is the pastor.

4 Dr. Neel J. Price, local medical doctor and obstetrician, member of the board and Sunday school teacher at Washington, D.C., reads the Christmas story from a Bible given him by the martyred Dr. Paul Carlson. Dr. Price was on the staff of the George Washington School of Medicine when Dr. Carlson took his medical training. The Bible was presented to Dr. Price in appreciation for the spiritual help received during student years. Dr. Norman R. Oke, pastor of First Church, is seated to the right.

5 The Church of the Nazarene at Eau Gallie, Florida, recently dedicated a new sanctuary. The air-conditioned building will accommodate 350 persons, and is valued at $40,000. Dr. John L. Knight brought the dedication address. The church is located in the fast-growing area around Cape Kennedy. The pastor is Rev. D. Paul Ray.
ANOTHER STEP IN THE
MARCH
TO A MILLION

"Crusading with Christ"
A BIBLE-BASED LOYALTY-ATTENDANCE CAMPAIGN
MARCH 21 through APRIL 18

EQUIP YOUR CHURCH FOR ACTION!

"Shield of Faith" TAG
Create interest the very first Sunday by giving this symbolic tag to all who attend. Index stock is printed with a cross, die-cut in shape of a shield and strung with red string. 1½ x 2".

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"Crusading with Christ" POSTCARDS
Two eye-catching cards that will encourage attendance. Send them to ALL your members and friends before and during the campaign. Four-color design with message and scripture ties right in with the theme.

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<td>250 sets</td>
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IMPRINT: $2.50 extra with each order

"Crusading with Christ" PUPIL'S SET
During this 5-week emphasis pupils are identified as soldiers arming themselves with the whole armor of God. Each is given a card picturing a soldier.

As he attends each Sunday, the pupil mounts a part of the colorful armor on the soldier—first, the breastplate of righteousness; second, the feet shod with the gospel of peace; third, the shield of faith; fourth, the helmet of salvation; and fifth, the Sword of the Spirit. Card is 5½ x 7". Armor comes die-cut and gummed.

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"Crusading with Christ" POSTER
For maintaining a visual record of each class and department. Its design and purpose are similar to the pupil's set, with space for writing in goals. As these goals are met weekly, the armor is placed on soldier. Size 16 x 20".

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"Crusading with Christ" Vertical BANNER
An exciting way of showing the united efforts of your Sunday school! This 5½-foot piece pictures a guidon (flag) extending the full height, and soldiers in the background. Using the "thermometer" idea, pressure-sensitive chartreuse strips are stuck onto the staff of the guidon illustrating your progress in reaching the Sunday school-wide goal. 20" wide.

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NOTE: Suggested uses come with each order.

*Read Ephesians 6:10-17.

A workable plan that will challenge every member to work harder

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