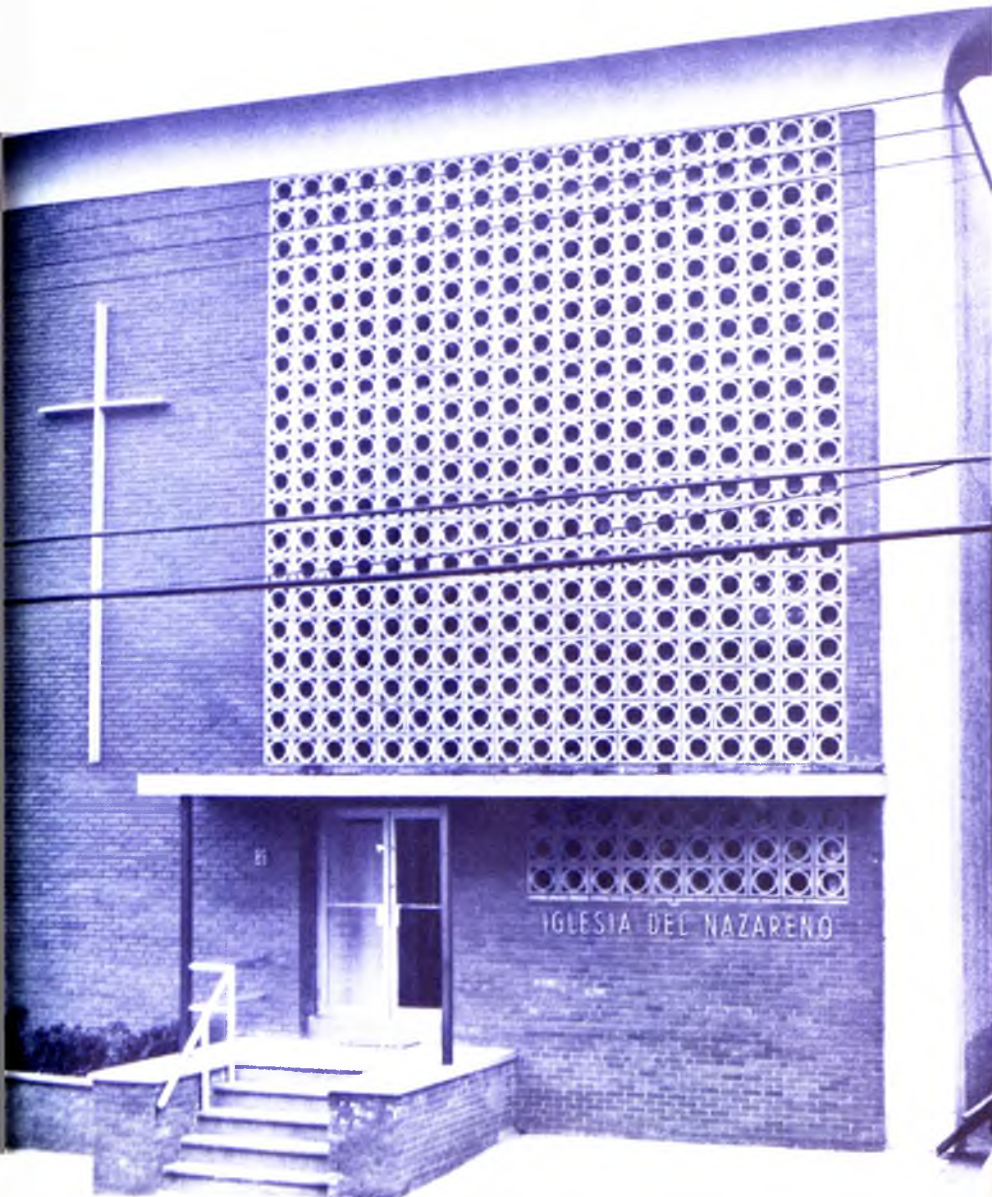


JANUARY 15, 1964

Herald of Holiness

**EVANGELISM
FIRST**
1960-1964

Official Organ
of the Church of
the Nazarene



**Spanish
Church of the Nazarene
Stamford, Connecticut**
*Spanish East, U.S.A.
District*

The Siege

of

Love

I DARE NOT DOUBT God's love when loved ones travel on and on that zigzag path of sin—downward; when prayers and tears do not avail and the answer seems so long delayed. I must remember the story of the prodigal that came from the Master's lips. It tells us of the father as well as the prodigal. That wanderer traveled far in moral distance from home. But the reckoning time arrived and he came to himself. His sin had found him out—empty, inadequate, and sinful. Now desire arose to travel back to the land and home he once despised, even to settle for a servant's place. What a meeting of father and son! And what a restoration! For the father's heart was glad too, and read the truth beneath the young man's rags and shame.

In C. S. Lewis' account of his own conversion (*Surprised by Joy*) he confesses that he did not return to God like the prodigal, walking on his own feet. He described his return rather as one "who is brought in kicking, struggling, resentful, and darting his eyes in every direction for a chance to escape."

But George MacDonald warns us that God will not force our hand even when He sends the fierce tempests of life to besiege the soul of man. He writes, "Nor will God force any door to enter in. He may send a tempest about the house; the wind of His admonishment may burst doors and windows, yea, shake the house to its foundations; but not then, not so, will He enter. The door must be opened with the willing hand, ere the foot of love will cross the

threshold. He watches to see the door move from within. Every tempest is but an assault in the siege of love. The terror of God is but the other side of His love, it is love outside that would be inside—love that knows no house, only a place until it enters."

Francis Thompson writes of the divine quest out of his own agonizing experience when he describes the Spirit of God as the Hound of Heaven. He writes:

*I fled Him, down the nights and down
the days;*

*I fled Him, down the arches of the
years;*

*I fled Him, down the labyrinthine ways
Of my own mind; and in the mist of
tears*

I hid from Him.

But Thompson heard those feet of divine mercy in hot pursuit:

*General
Superintendent
Young*



*But with unhurrying chase,
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray Thee, who betrayest
Me."*

The Way of HOLINESS

By LAWRENCE B. HICKS, Pastor, First Church, Ashland, Kentucky

AS I DROVE toward home one late autumn afternoon from pastoral visitation I thought upon the grace-given, Blood-bought, love-laden way of holiness. "While I was musing the fire burned," and the blessed Holy Ghost sweetly communed with my heart, suggesting and applying a sermonette relating to this altogether lovely way that leads the soul heavenward. The simple outline was:

- I. *It is a Bible way.*
- II. *It is a beautiful way.*
- III. *It is a blessed way.*

It at once appeared to my mind that much genuine truth was expressed in so brief an outline. To begin, no religious teaching that is not in total and plain agreement with the Holy Bible can be tolerated. The great doctrine of entire sanctification—"the second blessing rightly so-called"—is no exception to this rule. Do we possess a clear "Thus saith the Lord" for our major doctrine? If so, it must be easily discovered, for the Lord wills that His holy way must be so plain that "the wayfaring men, though fools, shall not err therein" (Isaiah 35:8).

I have often suggested to congregations across the land that they take pencils with red lead and mark in the New Testament such words as "perfect," "holy," "holiness," "pure," "clean," "sanctify," and "sanctification." I have then challenged them to count the number of New Testament books in which any or all of these words are found. I have asked the people to read each verse in which they occur. Such a prayerful reading of the Bible will convince any fair-minded person of the fact that the Bible teaching of a life of holiness does really exist.

Each doctrine we preach must be in accord with the whole teaching of the New Testament. No interpretation of one particular passage can be true if it causes that passage to be in any contradiction with another. As an example of this, to make Romans 3:9-18 apply to Christians is in total and dreadful contradiction to such scriptures as I John 1:7 and 3:8-9! A careful examination of Acts 2:1-20 in the light of the Gospels' account of the call of the apostles will at once show us that the glorious, Heaven-sent baptism with the Holy Ghost and fire is something following and in addition to the new birth and given only to converted individuals for the specific purpose of evangelism.

The Holy Spirit, secondly, spoke to my heart of the *beautiful way of holiness!* The Old Testament speaks of the "beauty of holiness." No life is so lovely and enticing as one that is sweet and mellow and holy with the very elixir of heaven exuding from its daily conduct. Holy living gives proof of the power of the gospel. Hypocritical, sinful living by a professor of Christ makes the gospel of none effect and brings a blasphemous reproach on the Lord Jesus Christ.

We live in an age of skepticism. Our educational system in this day is based on the scientific demand for specific proof. No longer are the statements of the pulpit taken at face value. The spirit of this Laodicean age has made the word of the preacher something to be challenged, even doubted. When, however, the tired, sinful, disillusioned old world sees a holy life flowing in rivers of perfect love from a purified heart, matching the testimony of the saints and the sermon of the minister, a much stronger appeal to salvation is presented. The death of a suffering, yet uncomplaining, saint places a holy quietness on physicians, nurses, hospital attendants, and visitors alike! I have known powerful works of saving grace to flow from just such holy living and dying.

Wesley was right when he said that two ways are set before each child of God at the new birth, a high way and a low way. I believe with Spurgeon that there is a way almost unknown to the average professor, a way that is associated with the

.....
***"My own experience has been that there are some enjoyments, some distractions, some ways of spending my time, from which I must firmly turn aside, if I am going to keep the Spirit alive within me. I can say nothing against them in the abstract; they may be innocent enough in themselves, they may even be all right for other people; but I know myself well enough to be sure that I cannot afford to indulge in them without danger of losing the Pearl of Great Price. They are like the weeds in our gardens. There is nothing wrong with the weeds in themselves. Each of them has its own humbly honourable place among our flora. But we dare not let them grow where they are, lest they choke the tender plants which the garden is intended to nurture."*—John Baillie.**

eagle in his acie. May God help us all to challenge men with the radiant sunlight of the soaring way of "God's Eagle Saints"!

Lastly, the way of holiness is a *blessed way*. Here we discover the "shout" in our holy religion. Here we link arms with the yearning. Here heart meets head. Here deep and forever unforgettable emotions stir in the soul. Here the fullness of the blessing becomes tenderly and sweetly moving. Holiness without the "shout in the camp" tends to a dry legalism that leaves the thirsty heart the sun-baked desert of despair. Here is the absolute of satisfaction demonstrated. Desire and fact come

together in the laboratory of the altar and the result is a new element of blessing.

The relaxed rest from the turmoil of a "long divided heart" is the most blessedly refreshing experience known to mankind. In such a "rest to the people of God" the mind reposes on the downy pillow of unshakable scriptural truth. The soul relaxes on the bosom of love and covers itself with the pure white linens of grace. Without, the winter's storms may howl and rage, but in the security of God's holy temple the sanctified rest undisturbed in the everlasting fellowship of the Holy Spirit.



African Vignette

TOKEN GIFTS

AT LIMBE, NYASALAND, soon to be Malawi, the African pastors and people desired to give me a present. They asked Enoch Litswele, whom I was to ordain, to make the speech for all. He could readily have done it in English, for he served as a very capable interpreter for me. But all must hear the words spoken in their language, so Maurice Hall translated for my benefit. He wanted to illustrate the idea that the choice gift I was to receive was nothing as compared to their love for me, my message, and the church that had sent me and the bearers of the good tidings to him and his people. To do so he said, "When I was married my friends and those of my bride brought many nice gifts. But some brought us feathers. They knew these were without value. They said, however, "This is a promise that when the time is right we will bring you a chicken. That will be our real gift to wish

you well.' "

Enoch's words made me ask myself if what I give to God is only a token like feathers; and to search my soul to make sure that I do not give only a promise, which I never fulfill in total consecration of my all for the sake of Christ and His kingdom.

Our tokens of love and devotion are good if we do not stop there. They are useless as feathers if we do not give our all. Yea, they may be only idle words and false, to be accounted for at God's great judgment seat. Will our offerings of thanks and our Alabaster boxes mock and condemn us in the last great day? God asks for a living sacrifice.

*Where the whole realm of nature mine,
That were a present far too small.*

Love so amazing, so divine,

Demands my soul, my life, my all.

—G. B. WILLIAMSON

General Superintendent

The Cover . . .

The Spanish Church of the Nazarene in Stamford, Connecticut, has 51 members and is pastored by Rev. Joaquin Rodriguez. It represents the work of the Spanish East, U.S.A., District, one of 3 foreign mission districts within the borders of the continental United States. The district has a total of 7 organized churches, of which 3 are fully self-supporting, and 9 preaching points in addition. There are 206 full and 32 probationary members. The district works in an area extending from Rochester, New York, to Newark, New Jersey, in which it is estimated there are at least one million Puerto Ricans in addition to other Spanish-speaking people. Rev. Harold L. Hampton is the district superintendent.

Concerning Darkness

Oh, never fear the dark

Upon a space-wide plain,

Or by a lonely shore

With midnight-murmuring rain.

But only fear the dark

That deepens in a heart

Without a lighted altar

To be a deathless chart.

Oh, give us vision, Lord,

To show Thy timeless grace

Till darkened hearts become

A shining chapel place.

By GRACE V. WATKINS

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What Is

CARNALITY?

THE BIBLE establishes the fact of carnality, gives us a picture of it, and places it under condemnation.

The Fact of Carnality

To deny the fact of carnality would be a denial of the truth of a Bible teaching. To fail to recognize that a sinful disposition remains in the heart of the regenerated man, and often has, led to serious harm in the church and in the individual's life.

Paul recognized carnality in the Corinthian church and wrote: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal" (I Corinthians 3:1). James recognized the fact and said, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James 4:8). The forgiveness of sin, represented by clean hands, was not sufficient. The forgiven man still had two minds: the mind of the flesh and the mind of the Spirit. And, in addition, he said, "A double-minded man is unstable in all his ways" (James 1:8)—a truly tragic condition.

The life of sin and the law of sin are not the same. The one is the parent of the other. The life of sin is the harvest of the law of sin in the heart. The law of sin is not something from without; it is from within. And so long as the law of sin is in the human heart, the life of sin will continue, or will soon return. Paul said: "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:22-23). The law of sin is opposed to the spiritual life and maintains a constant warfare against it. The law of sin is not passive; it is a militant force.

Is there a remedy for it? Yes. Thank God there is. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Romans 7:24-25). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1).

The Face of Carnality

The speaker who meant to say, "Sin has many facets," was entirely right when he said by mistake, "Sin has many faces."

THE FACE OF INFANCY. "I . . . could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk,

and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal" (I Corinthians 3:1-3). The law of sin remaining in the regenerated heart keeps the Christian in the state of infancy. He must be fed with milk. How sad to see Christians remain babes in the things of Christ when long since they should have grown to adulthood!

THE FACE OF DISSENSION. "There is among you envying, and strife, and divisions" (I Corinthians 3:3). Without doubt, all strife within the church comes by the way of carnal Christians. When churches split, it is not due to the spiritual, sanctified Christian, but it is due to the carnal, unsanctified Christian. When carnality rules, it ruins. One carnal person on the board, one carnal person in a place of leadership and authority can cause more harm than all the worldliness and sin without the church. Peaceful coexistence with carnality is not possible. It will not co-operate nor consider others.

THE FACE OF PREJUDICE. "One saith, I am of Paul; and another, I am of Apollos" (I Corinthians 3:4). Strange how fond carnality becomes of the departing pastor! Carnality will fight the pastor as long as he remains in the pulpit. After he is gone, carnality will parade him before the new preacher and make him the example of all that the new preacher should do and should not do. Carnality will never accept a preacher as a man of God and an instructor in spiritual things.

The Fault of Carnality

ENMITY. "The carnal mind is enmity against God" (Romans 8:7). In the regenerated but unsanctified heart there lurks an enemy to God. It is not only opposed to certain spiritual truths, nor to certain things in the church, but an enemy to all truth—an enemy to God. It will fight against everything God is for. It is an ally to the devil himself. It is the essence of sin itself.

ANARCHY. "For it is not subject to the law of God" (Romans 8:7). Carnality is in rebellion against God. It will not allow God to be Sovereign in the heart. It will not allow Jesus Christ to occupy the throne room of the soul. It has placed itself above God. It constantly struggles to overthrow the rule of God in the life. Carnality will never submit to the demands and claims of God upon the life. Monarchs have always crushed re-

bellion. They have never allowed insubordination. Is God less than an earthly monarch that anarchy should remain in His domain? Yet many Christians are satisfied to allow it to be so.

OFFENSIVE: "They that are in the [carnal] flesh cannot please God" (Romans 8:8). To say that God is pleased with carnal people is to fail to grasp the significance of this passage of scripture. It tells us that God is not pleased with carnality. To allow the principle of anarchy to remain in the heart is an offense to God. God has planned for us a redemption which not only takes care of the sins committed but the principle of sin in the heart also.

CONDEMNED: "God sending his own Son in the likeness of sinful flesh, . . . condemned sin in the flesh" (Romans 8:3).

Carnality is under condemnation. The Christian becomes responsible for the sinful nature after God has given him light. The individual who allows this principle of sin to remain is under con-

stant condemnation. God has provided a remedy for it through the blood of Jesus Christ. "It would be an imperfect redemption," said G. Campbell Morgan, "if God had not provided a remedy for sin in the heart as well as for sin breaking forth from that sin." And he is absolutely right. But God has provided the remedy; hence the condemnation when inner sin is allowed to remain.

DEATH: "For to be carnally minded is death" (Romans 8:6). Needless to say, there will be a pull back into the old life if carnality is allowed to remain. Sin will not be confined to the heart alone; it will break out into acts of sin and degradation, and the "wages of sin is death."

Carnality cannot be successfully suppressed. Suppression is not the remedy nor the answer. Surrender to God is the remedy. Surrender to Christ and let His blood cleanse your heart from all its impurity and defilement. His blood can do for you what you need to have done.

BROKEN VOWS

THE BOOK OF HOSEA portrays a young prophet in the throes of the most bitter of human experiences. He had not mistaken the divine instruction to marry Gomer, the wife of his youth. But the outcome of that union was not so quickly understood—broken vows.

In the midst of his suffering the prophet learned the supreme lesson of his ministry. Above his own sobs he was able to detect the sensitive compassion of the heart of his God as he wept over a backslidden people. "O Ephraim, what shall I do unto thee? . . . how shall I give thee up?" (6:4; 11:8)

The experience led the Old Testament preacher into a New Testament truth. To break commitment with God is not a light thing, but always drives the spear to His great heart afresh.

It is true that we must give place to the possibility of "falling from grace" in our theology, but we dare not give way to the probability in our lives and ministry. Paul spoke to the Romans of a grace "wherein we stand, and rejoice" (5:2), while Peter prayed that the God of all grace would

"make you perfect, *stablish, strengthen, settle you*" (1 Peter 5:10).

These men express the sincere desire of every true shepherd of the flock. We must have the evangelistic waves and times of seeking, but these must be followed by establishment and settling in grace and holy virtues. Our people need to be aware of the peril of disclaiming the initial vows made at the altar of consecration, and at the same time learn the rewards in consistent living.

The hope of the backslider is held out by the Prophet Jeremiah in the plea, "Turn, O backsliding children, saith the Lord; for I am married unto you" (Jeremiah 3:14). But we must never forget that the benefits of such a relationship are reaped only by a mutual reverence and flawless regard for the initial vows. Perhaps the most bitter experience at the judgment will be to look into the face of Him who took us at our word when we have been untrue.

*There's a grace that will establish you, my brother,
If you will dig down deep and strike the Rock.*

By PAUL C. ANDRUS, Pastor, Lookout Valley Church, Chattanooga, Tennessee

GAMBLING

. . . its cause and cure

By WAYNE WELTON, Pastor, First Church, Noblesville, Indiana

"I SEE NOTHING WRONG with gambling; after all, the Bible doesn't mention it." This was the reply of a young man who was being counseled by his pastor.

He is one of a total of fifty million Americans who were in attendance at the race tracks in our country last year, betting a total of four billion dollars, part of an estimated total of fifty billion dollars per year squandered in games of chance. Excitement, diversion, reversion, compulsion, and neuroses are among the various explanations for the gambling urge.

It all begins, regardless of how it is later explained, with a desire on the part of someone to get something for nothing, whether it is the grade-schooler playing marbles "for keeps" or the business tycoon wagering a large fortune. No one of sound mind would compare gambling with anything other than covetousness, a direct transgression of the tenth commandment.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Genesis 3:19), was the sentence passed on to Adam after his sin. Anything less than this is unacceptable and less than honorable.

"Gambling is a cancer." So states a leading article in a national magazine. If we take this literally, we are admitting that gambling has neither a known cause nor a sure cure. In some ways, it is like a cancer. It is no respecter of age, sex, or social standing. In the numbers pools, check pools, and drawings for the checks at countless lunch counters and coffee breaks, plus other multiplied forms of gambling, Americans of all ages spend half as much annually "for the fun of it" as they do for all public and private education combined. This amount includes legalized gambling as well as illegal expenditures for everything from office pools to check pools among some public school teachers, and even a regular numbers racket in some large parishes.

This brings into focus another side of the problem. Several states are now considering making the numbers racket legal in one form or another. The contention is that people are going to gamble anyway. That's just about as sensible as saying, "Certain people are going to commit murder. Let's set up a legalized 'Murder, Incorporated.'"

Gambling pays off! But where does it finally

pay off? It pays off in broken homes, ill-fed and underclothed families, insufficient finances for educational purposes, and many other direct and visible inadequacies of the gambler's resources. This is in addition to related crime, prostitution, narcotics, racketeering, and other evils which are controlled or directed by fourteen hundred American citizens, according to the office of the United States Attorney General.

What is the answer? Certainly we are going to have to take a long, hard look at all aspects of this issue if we are going to find even the beginnings of a solution. Nothing so far-flung as is this many-sided social evil can be approached from any one direction with ease or assurance.

First, we must recognize that gambling is not a *disease*; it is a *symptom*. The disease lies behind the motives and the drives which cause men, women, and young people to squander their money, their property, and their virtue. The causes may be psychological; they may be carnal. Or they may be a combination of these drives. We must acknowledge this and begin to believe that there is a cause and also a cure.

Second, we must turn the light of responsibility on the closest-knit of all social groups—the home. It is terribly ineffective to try to get children to see the wrong in gambling when Dad comes home from the office or shop with the money he has won in a check pool.

The next greatest influence should be the number three target in this fight against chance. This brings us to the public schools in our land. Gambling and sports do not mix, ethically, morally, or in good sportsmanship. Athletic contests will always be an easy target for corruption and pay-offs as long as the slightest amount of gambling in schools is tolerated. Students need to see in their instructors men and women above reproach.

We must further realize that this moral paralysis did not spring up overnight. Nor will we execute a solution in a few months or perhaps even a few years. But we can *begin* now.

We can preach *giving* instead of *greed*.

We can offer *understanding* instead of *odds*.

We can see that our lives present to young people the example of a *challenge* instead of a *chance*. We can portray by our daily witness the thrill, the

adventure, the opportunity for fulfillment in Christian stewardship which is summed up in the words of Jesus: "Seek ye first the kingdom of God, and his righteousness; and all these [other] things shall be added unto you" (Matthew 6:33).

CHRISTIAN VOCATION SERIES

The New Life

By PAUL E. JOHNSON



Paul Johnson is assistant professor of agricultural engineering in the School of Agriculture of Purdue University, Lafayette, Indiana, now on leave of absence with the U.S. Agency for International Development and assigned to Orrissa University, Bhubaneswar, India, about two hundred seventy miles south of Calcutta on the east coast. Professor and Mrs. Johnson have two married daughters in the States; and Priscilla, age seventeen, and David, age fourteen, with them. In the States, Professor Johnson served as Sunday school superintendent in the local church.

MANY THINGS come to mind when one thinks of new life—newborn bodies, spring flowers, second wind in athletic contests. But in this case it means conversion—complete conversion. I have read many accounts of personal conversions and many people have told me of their conversions, but no two ever have been alike.

Nothing stirs my heart any more than to hear the personal testimony of how Christ has come into a human heart and transformed the life. A person has been self-centered, greedy, out to get all that is coming to him and then more. Then through some personal testimony by a friend or some other means he was confronted with Christ. The Holy Spirit spoke to the heart and revealed the true intent of the heart and mind.

This was true in my life. I had been brought up in a church and had attended services, when convenient, for forty years. I knew about Christ dying on the Cross for our sins and that all we had to do was "believe." I always compared myself to my fellow church members and, in my sight, I was as good as if not better than the majority of them! Many of them were doing things that I would not do.

Time and space will not permit me to give the details that led me face to face with Christ. On April 15, 1953, the Holy Spirit came into my life and I have never been the same since then. My

opinion of myself changed. I realized that I was just a sinner saved by the grace of God. The eighteenth verse of the first chapter of Isaiah was the verse that struck my heart: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This verse became a personal invitation of Christ to me to come, and I am so glad I accepted.

My entire outlook on life changed. The things I once held important now seemed unimportant. The things I held unimportant now took first place in my life.

At the time of my conversion I was teaching approximately one hundred students at Purdue. The next test I gave the students, as I laid the test papers on the vacant desks before class started I found myself praying for each student individually. The class members had ceased to be numbers on my roll, but now were individuals.

I believe the Holy Spirit will do the unusual for us when we first start the new life. This is to establish us in walking with Him by faith. Many changes took place in our home, and one of them was the establishing of a family altar—a time of reading God's Word and praying together as a family. God has blessed us individually and as a family, and has always honored His Word.

One time in our family worship, I felt impressed to pray for a Purdue service staff member. We had a wonderful time reading the Bible and I well remember my wife and I, and each of our four children, praying for this individual. The next day while I was working at my desk he walked into my office and said, "Were you praying for me last night?"

It took me by surprise, and it was so accusing, but in a moment I found myself answered, "Yes, in our family prayer period last night you were the central figure."

He said, "I thought so. Last night I was so heavily under conviction that I had to go into a closet, close the door, and cry out to God to have mercy on my soul."

Blessed be the name of Jesus! This incident increased my faith and helped me to see the power of prayer.

The Holy Spirit in my life is a stabilizing Force and keeps me on the track when differences come within the church and in my profession. The secret of success of the new life is the power of the Holy Spirit in the life. He is ever near and many, many times has kept me from going down in utter despair. He is the One to whom I have taken personal problems, and He always has been ready and willing to meet my needs. So, without fear or reservation, I can recommend Him to any with whom I come in contact, and give them His promise, "I will never leave thee, nor forsake thee."



THE ANGRY BIGOT

(The Mad Hater)

By JAMES C. TASKER, Pastor, Olean, New York

THE TRAGIC STORY of Haman in the Book of Esther may be told in four parts, each denoting an attitude of body: Haman *stood* in the court (6:5); Haman *sat* with the king (3:15); Haman *fell* (7:8); and Haman *was hanged* (7:10).

What cataclysmic turn of events brought him from the lofty position at court to the high place on the gallows? His fate was wrought, in a word, by prejudice.

Haman is one of the best examples of prejudice to be found in Biblical or secular history. He is the prototype of the prejudiced. Before Antiochus Epiphanes, before Hitler, was Haman.

A close scrutiny of the Haman story shows that it treats *accurately and completely* all of the elements included and involved in the nature of prejudice that are known to present-day sociologists and psychologists. How true is the Bible in portraying human nature! How accurate, how scientific is the Word of God!

Through this enemy of the Jews, God teaches us three important facts about prejudice. First, *prejudice is irrational*. Angry with Mordecai, Haman decided to kill all the Jews.irate at the refusal of *one* man to render obeisance, he attacks *all* innocent men, women, and babies who do not imitate Mordecai's attitude are to be persecuted because they resemble Mordecai in another area. All of us are quick to recognize this as tabloid

thinking, as stereotyping, and are quick and loud in our affirmation that it is illogical and unfair.

God's Word goes on to teach us that *prejudice is murder*. Haman's dictum aimed to wipe out all the Jews: "to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, . . ." (3:13).

A third truth that we come face to face with is that *prejudice destroys the prejudiced*. First, prejudice robbed Haman of his peace of mind. More important than wealth or sleep to Haman was his feeling against the Jews. Next, it robbed him of his position among men. When Haman fell on the couch it was mockingly symbolic of his fall from power. Here is a clear-cut case of a haughty spirit before a fall, and pride before destruction.

If you shrink in horror from the blood-lust of Haman's plot, recall that it began with a feeling, an attitude, a spoken word. Innuendo is the beginning of persecution. The frightening thing about Eichmann, states his biographer, is that *he looked like any other man*.

There is nothing new about prejudice. Peter and Cornelius knew about it. Jesus and the woman at the well were keenly aware of it. We must do what they did, and apply specific Christian teaching to human relationships by our attitude and behavior. The compassion of Christ must replace the hate of Haman. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).

To a Sufferer

Perhaps He has
Some special task for thee
Beyond the veil,
A task for which
Thou art not ready yet.

By ETHEL GRANGER REMUS

Bear with this life,
Its burden and travail;
And trust Him who allows
This thing to be.

These pain-filled hours, so long,
Have uses that we mortals
Cannot see;
Yet for the graces of their ministry
We may thank God
Through all eternity.

We Are in a MORAL CRISIS!

By *Sunday School Evangelist* A. S. LONDON

THE MASSES probably do not realize it, but we are in a moral crisis over our nation. We are in a time marked by the alarming increase of dope addicts and of the sex-obsessed, an immoral wave that is sweeping over our land as never before in our history.

The bitter fruits of our condition may be seen any day, in almost every nook and corner of our country: the bribed athlete, the wild teen-agers, the rapist, the murderer, the filthy, dirty literature that is enough to poison the youth who are reading these fifteen million publications monthly.

We are floundering in moral confusion, in a society of license and brutality.

My own city is having one crime after another, so brutal as to shock the entire state and nation. We are steeped in degradation, as horrible as the atrocities of foreign countries in times of war.

J. Edgar Hoover says, "These signs of moral decay, tolerated by adults, cannot help but debase the thinking of our impressionable teen-agers."

Historians tell us that Sodom was a place where all restraint in matters of sex was gone. It is my honest thought that we have reached this state in the lustful, sex perversions and plain poison, as found on the newsstands, in grocery stores, drug-stores, and wherever the pornographic filth is sold.

There is enough trashy literature in our nation to corrupt our youth as an ever-growing cancer of rottenness and corruption. Young people cannot read the filth of our day, view its films, and indulge in stories in which honesty and virtue, chastity and clean living are ridiculed—and still come out upright young men and women. "First the thought, then the act," is a basic law of human beings.

There is but one thing that will save us from a complete moral decay, and that is a revival of the Christian religion that changes the inner life and

outward conduct of young and old.

Unless the trend reverses and that soon, we are as surely headed for a catastrophe as foreign nations that went down like cracker boxes because of moral rottenness. Our problem is a national problem. It is all over the nation, from coast to coast, and from the Great Lakes to the Gulf.

It is said that a nation is known by what it reads. If that is correct, then God knows we are almost on the bottom. Toynbee, the historian, once declared that twenty-one nations as civilized as we are collapsed. Nineteen of these nations went down, not from outside forces, but from a moral rottenness inside their own boundaries.

Will our bubble burst? Will the church people of our nation arise and do something to clean up the newsstands of our country and help save our youth before they go over the precipice from which millions will never return? God grant that it may be so!

WORDS or Power

By **KENNETH L. DODGE**

Editor, Good Direct, Toronto, Ontario, Canada

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost (1 Thessalonians 1:5).

NO ONE CAN DENY the power of words. We can bless or curse, help or hinder, put men on their feet or help to knock them off their feet. Who can measure the harm done to the cause of God by gossip, idle words, half-truths, and exaggerated tales from a carnal imagination? There are eyes red from weeping and pillows wet with tears because of slanderous tongues. The devil has no more effective tool than the tongue of the trouble-maker and the church gossip.

On the other hand, it was said of Job, "Thy words have upholden him that was falling" (Job 4:4), or as another has translated, "Your words have kept men on their feet." No finer testimony could be given concerning a man's words than that they were uplifting to the fallen. Who can measure the worth of that word of encouragement when all seemed lost? How much the word of sympathy has meant in time of sorrow, trouble, or loss! What power in the word of a friend expressing

confidence when defeat lay so heavy upon the heart!

Every man should guard carefully his tongue. The words we speak are a revelation of our character, education, background, and emphasis of life. How admirable the man who can remain silent when he should, and yet can speak when the occasion demands it, with wisdom and clarity!

Nevertheless, though the power of words cannot be denied, there always comes a time when words are not enough. For a hundred years there has been talk of equality for the Negro. Now, weary of talk, the Negro is demanding something more. There comes a time in every life when words must either be replaced or at least supplemented by action. It applies in every realm of life, but nowhere is it more applicable than in the realm of Christianity.

"Talk is cheap," says the skeptic. "I'd rather see a sermon than hear one any day." Neither remark is altogether accurate, but both are forceful reminders that the gospel was never intended as word only. It has in it a power; and when it is stripped of its power, it becomes a "form of godliness," smothered in a multitude of words and shorn of its usefulness in the hearts and lives of men.

The power of the gospel is centered in the Holy Ghost. Shut Him out of the life of the Church and the source of power is closed. Let Him have His way and the power of the gospel is unleashed in all its beauty and effectiveness. The hindrance is in not letting the Holy Spirit have His way; for when He has His way, it will begin with sacrifice and consecration and result in purity and power. It is so much easier to talk than it is to pray or give or sacrifice. We must determine what we desire most—words or power.

The proof of our Christianity is not in the words we speak, as important and powerful as they are, but in the demonstration of the power of the Holy Spirit. When Columbus returned to Spain following what He thought was the discovery of the "back door" to India, he took with him as proof of his discovery some "Indians." We know now that they were not really "Indians" at all, but "Americans." Nevertheless no one could dispute the claim of Columbus, for his proof was not in the words he spoke—though doubtless they could have filled many a book as he recounted his experiences on the "high seas"—but in the fact that he had living witnesses to prove his claim. And that is what Christianity needs today—living witnesses to prove its claims.

It is doubtful that we will ever prove our Christianity to a lost and skeptical world with words. But a life that proves the claims of Christ by demonstrating love in hate, joy in sorrow, peace in turmoil, and utter disregard for the gods of this world—materialism, success, or whatever they may

Christ's Word Is Joy

*Joy is a word Christ often used
As He bade sin depart,
The deep, abiding joy that flows
From out the grateful heart.
Joy must have burst like the great light
That heralds a new day
When two who grieved found Him their Friend,
On that Emmaus way.*

*Joy! Often on the Master's lips!
And we must know its power,
The mystic therapy it brings
In every lonely hour.
Here is Christ's word! Will we not know,
In spite of grief and sin,
Joy like a fire that warms our hearts—
When we find Christ within!*

By BERNIECE AYERS HALL

be—will be a living demonstration of power that cannot be denied.

It's only "human nature" to ignore the person who ignores you. It's only "human nature" to want the best car you can buy, to dress in the finest clothes, to furnish your house in the best taste. It's only natural to desire the best that the world has to offer. Yes, it is *human* nature, but it is not the *divine* nature. It is not demonstration of the supernatural presence and power of the Holy Spirit. We will destroy the effectiveness of our "words" when they are contradicted by a "human nature" and a "natural" approach to the world in which we live.

Never was the world in greater need of the power of the gospel. For all our "words," we seem to be woefully lacking in power. Yet the world is full of confusion, strife, suffering, and need. Men are searching for an answer. They hope to find it in disarmament, test-ban treaties, strengthening the economy, deterrent forces, rockets to the moon, and a thousand and one other man-made placebos. All are doomed to ultimate failure, for there is only one answer to the need of the human heart. It is in the power of the gospel to pardon and cleanse from all sin.

This is a power that requires demonstration to be believed. It cannot be proved with words, but it can be proved with lives. Lord, grant that my life shall be a living proof of the power of the gospel about which I talk.

EDITORIALS

By W. T. PURKISER

Beyond Two Works of Grace

THEORETICALLY we have always believed that holiness is both crisis and process, the work of a moment and the program for a lifetime thereafter. Practically, it is not at all sure that we have realized the meaning of growth in grace. The result has been that many have acted as if entire sanctification were a dead-end road instead of a highway to infinity.

That we who have preached this grace are somewhat at fault will have to be granted. We have been so anxious for all of our people to experience the second blessing that we have failed to say much to and about those who have entered in. The result has been that we have made holiness sound like a destination instead of a starting point, a goal instead of a guide for the journey.

WITHOUT LESSENING a clear-cut emphasis on the divine work whereby the heart of the believer is cleansed and filled with power and perfect love, we need to give more attention to the divine workings whereby the sanctified are led to ever greater understanding, love, faith, stability, and saintliness. Perhaps Paul's language will help us here where he speaks of being "sealed with that holy Spirit of promise" as "the earnest of our inheritance" (Ephesians 1:13-14)—the "earnest" being the deposit or pledge of more to follow.

This is the challenge to holy living beyond conversion and entire sanctification. As hard as it may be for us to grasp it, the Bible compares the relationship between Christ and His sanctified people to the relationship between a husband and his wife. "Husbands, love your wives," we read, "even as Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5: 25-26).

This simply means that the experience of sanctifying grace at the altar is the wedding. The life which follows is the marriage. There is obviously much more to marriage than the wedding ceremony. And the real value of the ceremony is learned only during the years of companionship and deepening devotion which follow.

The sanctified Christian will fail miserably who does not commit himself to continual growth. One of the fathers of the holiness movement said, "He who thinks himself as much like God now as he ever can be, must certainly have lost sight of the

distance between the finite and the infinite. A child may at its birth possess the image of his father, but in physical, mental, and moral status, he is incomparably below his father."

THERE ARE SEVERAL AREAS in which growth in sanctifying grace must go on. Of one of these we are reminded immediately by Peter's words, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). We are to grow in spiritual understanding, in the knowledge of Christ and of God's ways with men.

Some of this understanding comes by experience, the hard but really necessary way. More of it comes through the systematic study of the Word of God, through preaching, and through the reading of devotional books and papers. And a very precious part of it comes directly from the Holy Spirit, part of whose mission is to teach and to guide into all truth.

We may grow in love, sympathy, and compassion. John Wesley wrote in his *Plain Account of Christian Perfection*, "Settle it then in your heart, that from the moment God has saved you from all sin you are to aim at nothing more, but more of that love described in the thirteenth of I Corinthians."

In what Edwin C. Lewis called "the logic of love" is the fact that love is capable of being at the same time perfect and yet growing. Indeed, if it does not grow, it is not perfect—for a love which does not deepen in devotion and increase in range is fast on the way to becoming indifference or downright aversion.

Finally, we may grow in that almost indefinable character best described as Christlikeness or saintliness. This is hard to describe but easy to recognize. It consists in a certain radiance of spirit, a serenity of soul, a growing and unselfish interest in others with a desire to help and to share, and a thoughtfulness and consideration for those around us.

It was said that the goal of ancient Christians was "to renounce mediocrity and aim at holiness." These two are one. He who makes both holiness of heart and of life his aim can never be ordinary or mediocre. Saints in fact as well as in name are a rare and precious commodity.

IF WE FAIL to see beyond two works of grace, we fall into a very subtle snare of the enemy. We tend

to become critical and demanding of others, and lax and careless ourselves. As Irwin Brown wrote in *Further Insights into Holiness*:

"My observation of actual conditions in Christian life leaves me persuaded that in theory we make allowances for shortcomings in new converts but in practice we are quick to condemn any such conduct. In theory we accept the idea of growth in grace; in practice we make no allowance for it. Our theology seems to break down at the point of experience. This may account for the falling away of many young converts. They not only have to contend with temptations and mistakes but with mistreatment by older Christians. More is demanded of them than they are able to give. Mature Christian conduct is expected of them while they are still infants in Christ. We expect them to digest strong meat whereas they need the milk of the Word."

Along with this there is apt to be the twin evil of complacency and satisfaction with ourselves and our own attainments. We may thank God we are not as other men are without realizing how far short we fall of being the kind of men we ought to be. One sure mark of the immature is the conceit of wisdom beyond what has really been gained.

Thank God for two works of grace that deal with the sin problem, both outer and inner. At the same

time, let us not lose sight of what lies beyond. Let us firmly fix in mind that conversion and entire sanctification mark the end of our search for the right road. They mark the beginning of the spiritual journey.

Contact Without Compromise

It is all too easy to confuse separation from the world with isolation from the world's people, the very ones we are left on this earth to help redeem. We need to be reminded often that we are followers of One who was known as the Friend of publicans and sinners.

Our problem, of course, is how to keep our protest against sin and worldliness from becoming dislike for sinners and worldlings. It is not too hard to work up indignation over the abounding sin in our society. It is more difficult to display a grace that abounds even more.

It is here we need so much to understand and follow the example of Christ. He was perfect righteousness, holy and without the taint of sin. He was fully of the nature of God. Yet He was at the same time perfect manliness, tempted in all points like as we are, apart from sin. He drew aside to spend nights in communion with God. He delighted in the society of His chosen friends. Yet He mingled with the crowds, went to their weddings and their feasts, and spoke so that the common people heard Him gladly.

One struggles for ways to describe this being in and near and yet not of the world. It has been said that there are two ways of keeping electric power from shorting out. One is to spread the wires far apart, so that they have no physical contact, on opposite ends of a long arm at the top of a pole. This is isolation. Another way is to wrap the wires with material which will not conduct electricity. They may then run side by side without shorting out the circuit. This is insulation.

God's method is pre-eminently that of insulation. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15). Taking them out of the world would be isolation, separation by distance. Keeping them in the world is insulation, separation by the enveloping safety of the sanctifying Spirit (John 17:16-17). In this is contact without compromise.

Something for the Children

A once-a-month feature throughout this year appears for the first time on page 19 of this issue. It is a page designed for the children, prepared by Gloria Ramquist Willingham and entitled "A Note from Gloria." Mrs. Willingham is the author of *God Wants You*, a charming and effective book for children just learning to read. We trust the *Herald* series will prove helpful to parents (and grandparents) in teaching spiritual truths to the young.

Blessed Are the Pure in Heart

*How blessed are the pure in heart,
For they shall see the Lord!
God's heaven is a holy place
Of peace and sweet accord.
Unyielded hearts can't enter in
Where all is pure and new,
For holiness is God's command;
No less will ever do.*

*'Tis blessed are the pure in heart,
God said so long ago.
Each life surrendered, He will keep,
And daily help it grow.
A holy God, a holy place,
And souls who've been made free—
Oh, what a grand and glorious way
To spend eternity!*

By EDITH ROBERTS

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, Secretary

Evangelistic Honor Roll Certificates Awarded

DURING the recent South African District Assembly, Evangelistic Honor Roll Certificates were awarded to the following pastors whose churches received the required number of members by profession of faith.

R. Povill, Bulawayo; J. Maclachlan, Johannesburg Regents Pk.; W. Marais, Johannesburg Malvern East; P. Schoeman, Klerksdoorp; J. Scheepers, Lusaka; J. Jennings, Parys; I. Kriel, Potchefstroom; F. Van Rensburg, Primrose; G. Tredoux, Rustenburg; D. Raath, Vereeniging.

Moving Nazarenes

"... I was a stranger, and ye took me in; ... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:35-40). Moving is a difficult job. Nazarenes can make the load

a little lighter by welcoming "Moving Nazarenes" to their church services. It helps a lot if someone from the church can call on the family sometime during the first week that they are in their new location.

Rush the names and new addresses of your people who are moving, to:

MOVING NAZARENES

6101 The Paseo

Kansas City, Missouri 64131

We will send each name and address to the pastor nearest the new address, so he can roll out the welcome mat.

These reports from our pastors testify that the "Moving Nazarenes" service is much appreciated.

PUERTO RICO—"They and their parents promised to be in Sunday school next Sunday. The first call was made before they arrived in Puerto Rico."

GEORGIA—"Reception very satisfactory; they said that they would be coming to our church. Thanks for letting us know they were in Atlanta."

COLORADO—"Excellent reception. Believe we will succeed in winning both to Christ. Will appreciate any further information. One other call was made

by one of our members and they had the same good reception."

CALIFORNIA—"She and the boy are coming Sunday morning. I believe the Lord is talking to her. Thank you."

OHIO—"I have made contact with Mr. and Mrs. ----- and feel that we will be able to get them into our Sunday school. The class teacher has been requested to call in the home. Thank you for referring this couple to me."

DISTRICT ACTIVITIES

New Church Organizations Reported

Poulsbo, Washington, December 1, 1963. Rev. Charles Gadbaw, pastor.—BERT DANIELS, district superintendent.

Montgomery, Alabama, Capital City Church, December 8, 1963. Rev. Orville Hall, pastor.—L. S. OLIVER, district superintendent.

THE LOCAL CHURCHES

Rev. I. D. Horine, pastor at Halesburg, Indiana, on the Southwest Indiana District, died December 12, 1963, of a heart attack. He is survived by his wife; mail will reach her c/o Delbert Sadtler, 5819 Alpine, Indianapolis, Indiana.

Wheelerburg, Ohio—Rev. W. W. Weddington, pastor of this church for the past fifteen and a half years, has been forced to resign because of ill health; he has never received a negative vote. God has blessed the church and, since last July, we have received seventeen members, fifteen by profession of faith; all district budgets are paid in full, and one-half of the General Budget. Our three-year allotment of \$1,043 for the science building at Olivet College is paid in full, and all church property is free of debt. Brother Weddington has expressed his appreciation to members and friends of the church for their loyalty during these years.—Reporter.

Tullahoma, Tennessee—On December 8 the Mount Vernon Church closed an outstanding revival. A number of people found the Lord in both pardon and heart purity, and two new families were reached in this meeting. God graciously blessed and used the ministry of Evangelist C. E. Haden in our midst. Since this church was organized two years ago, in an old schoolhouse, the Lord has blessed pastor and people. We are now worshipping in our new church, a 40 x 70-foot structure, and bills are being paid as they come due. Interest and attendance are increasing each week.—FLOYD L. MILES, Pastor.

Light in Darkness

Many thrilling stories are reaching the Department relative to our "Witness by Distribution" of the marked Gospel of John, *That You Might Have Life*.

Because of prior commitments the Madera Church of the Nazarene was unable to make its distribution at the set time, and it was during the week of the assassination of President Kennedy that the simple sight of a Nazarene young person taking part of the "Witness by Distribution" so touched a woman that it prompted her to write the following to the editor of the Madera Tribune:

I do not know her name. This little Oriental youngster who, in the midst of a nation's distress, went about Madera handing out an attractive booklet "That You Might Have Life"—who, with her young people's group, backed by her denomination, went about in a period of unrest and senseless whys. And hearts of flesh made aching were to be helped if not healed by their efforts.

Our nation recently has had a trend toward doing without God. To be sure they talk of Him, as of a good book or an interesting news

item. But we, on the whole, tend to classify Him, make history of Him ... and thus deny Him.

At this time I would like to express my gratitude to these Christian young people who knew the answer to a nation's grief, who did what they could to share the answer so that any heart truly searching for answers might be eased.

Madera should know they have many young people such as this, in their midst. Young people who aren't interested in the things of God are missing the reward and blessing He would give to anyone who would comprehend that statement made so many times during the late President's funeral: Jesus speaking, "No man cometh unto the Father, but by me."

This Thanksgiving season I bow my head in thanks for a quiet, manly little girl who made my day brighter and for her is the promise from Isaiah, whom our late President quoted often:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11).

Mrs. L. E. D.

Madera, California

Udall, Kansas—Recently our church had a great revival with Rev. Jimmie Allen as evangelist. There was genuine Holy Ghost conviction upon hearts, and on two nights we witnessed a real Pentecost. There was a chain reaction of seekers, the altar being filled three times in one night, and a total of forty people finding victory in God. We thank God for His blessings.—CURTIS WHITED, *Pastor*.

On November 26, 1963, Rev. P. M. Henderson (retired Nazarene elder) and wife celebrated their golden wedding anniversary. Both are past seventy years of age. Their friends gave them a surprise with refreshments and gifts: eighty-one people were present. Their son and wife, Glendale, Arizona, sent flowers, and the daughter and family, of Riverside, California, sent gifts. The Hendersons' home address is 719 Court Street, Pasco, Washington.

Dr. and Mrs. A. S. London report: "It was a joy to be with Pastor G. Jones in our Central Church, St. Louis, Missouri, in a Sunday school convention. Pastor Riley Laymon of Streator, Illinois, had reached 'saturation point' in his school, but as a result of the convention it is broken now. We shall not soon forget the day at the Joplin District convention with Superintendent Dean Baldwin. Pastor J. R. Smith of Parsons, Kansas, is Sunday-school-minded; he has a good school with a beautiful church property. Pastor J. D. Cook has a school of nearly three hundred in Independence, Kansas. Pastor Harold Platter of Dundee Hills Church in Kansas City writes that they have had six new families attending since the convention. While there it was my privilege to be with President L. T. Corlett and speak in our Nazarene Theological Seminary."

Pastor C. K. Dillman writes from Clifton, Illinois: "Coming here two years ago, wife and I found a small, struggling, but faithful group of people. Feeling this was God's place for us, we prayed and fasted, and the attendance increased from nine to a high average of fifty-eight for July. We have a fine group of sixteen teen-agers in our youth department, and God's presence is manifest in our services. We are grateful for God's faithful people here. With now more than fifty years in the ministry, I have been with the Church of the Nazarene since 1936."

Evangelist Grant M. Batton reports: "Wife and I started in the field of evangelism last September 4, working in Indiana, Ohio, and Illinois. God has blessed in giving over three hundred fifty seekers at the altar, and a number of cases of divine healing. Pastors and people in Salem and Crawfordsville, Indiana; Hicksville, Ohio; Clay City, Kendallville, and Halesburg, Indiana; and Oaklawn Church in Danville, Illinois, have treated us royally; some have asked for return engagements. We have some choice dates open after April 22. Write us, 301 Lincoln Avenue, Bedford, Indiana."

Evangelist E. D. Wolfe writes: "I have some open time in the fall, and would like to slate this in the Midwest or East. Write me, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

Rev. R. T. Sellick writes: "After fourteen years in full-time evangelism, I am leaving the field to accept the pastorate of our Summerside church on Prince Edward Island. I wish to express my appreciation to all the good district superintendents, pastors, and laymen with whom I have worked. I have preached in three hundred revivals, camps, and rallies, preaching nearly five thousand times. I give God thanks for the souls won for the Kingdom."

Watsonville, California—The Lord wonderfully used Evangelist J. J. Steele in our recent revival. His Spirit-filled messages were well accepted and applied to individual needs. Over two thousand calls were made, with one-half of them by our aggressive junior-high-age class. Our church has moved up spiritually as a result of this meeting, and one particular, miraculous answer to prayer has encouraged all our hearts. Rev. Norvie O. Cliff has been our pastor since June of 1962. We give God praise for all His blessings.—*Reporter*.

Grand Forks, North Dakota—Recently this church enjoyed one of the most effective evangelistic campaigns that has been experienced for a number of years. Members and friends carried a deep burden of prayer, and the spirit and messages of Rev. William Bolles as evangelist contributed much to the winning of definite victories. Good crowds attended the services each night. We are happy to minister to airmen and their families stationed at the Grand Forks Air Force Base. If you have friends there, write us at 208 Cottonwood Street.—DUANE SPRINGER, *Pastor*.

Montgomery, Alabama—After only four months of existence, the Capital City Church of the Nazarene was organized on December 8 with District Superintendent L. S. Oliver presenting the right hand of fellowship to fifteen charter members. The service was crowned with the power and presence of God, and the people were greatly blessed by the message of Brother Oliver. All of us are enthusiastic about this new work.—ORVILLE HALL, *Pastor*.

Adrian, Michigan—First Church is moving ahead, wonderful spirit of co-operation, and new people finding victory in God. Since our coming here seventeen months ago 32 new members have been received, 24 of them by profession of faith. The Sunday school is at an all-time high, with a November average of 253. Recently the pastor received the second ten-dollar-per-week raise, and additional property is being purchased for future enlarged parking area. We are serving a wonderful people, with a great challenge before us.—WM. O. WELTON, *Pastor*.

Bismarck, North Dakota—Our church recently concluded a very fine revival with Evangelist and Mrs. Vernon D. May as special workers. The Lord richly blessed their ministry in giving a total of eighty-six seekers. In answer to the prayers of our people (who had been conducting special prayer services for weeks) there were victorious altar services every night except the first. The church was wonderfully helped, and new people were won to the Lord. We hope to start our new building program soon.—DAVID E. FICA, *Pastor*.

Sunday School Evangelists Lyle and Lois Potter report: "Our fall Sunday school crusades as well as district tours and conventions took us ten thousand miles, working on ten districts. The tours were made in New Mexico and Mississippi, while we worked in conventions at Chattanooga First, Tennessee; Orlando First and Pensacola, Florida; and Huntsville, Alabama. Local church Sunday school crusades were held in El Paso First, Texas; Phoenix Maryvale, Arizona; Grenada, Hattiesburg, and Jackson First, Mississippi; Birmingham First, Alabama; Marietta, Georgia; Coffeyville First and Wichita Grace, Kansas. These were ten thousand happy and wonderful miles, with the Lord near to inspire and bless in service after service."

Bovill, Idaho—After the work here being closed for three years, God worked a miracle here under the consecrated ministry of Rev. Harold P. Gilliam in our "hunting for souls" campaign, supported by the Palouse Zone N.Y.P.S., and we saw the church revived, with souls reclaimed and new people converted. The Gilliams dedicated their time and talents to these ten days of special services, and the Holy Spirit visited us in a special way. Revival fires continue to burn in the church and community, in answer to prayer and fasting on the part of our good people. Souls were reached in their homes as well as in the church services. We praise God for His faithfulness.—WILLIS WALKER AND WIFE, *Pastors*.

West Columbia, South Carolina—Central Church is moving forward under the capable leadership of Rev. Jack M. Myers. He is loved by the people of the community, and is now serving as president of the West Columbia-Cayce Ministerial Association, comprised of more than fifty churches. With God's help and our co-operative people we have purchased a beautiful, six-room, brick-veneer parsonage. Gains have been made in every department, with twenty-three members received by profession of faith during Brother Myers' two-year ministry here. In a recent seven-week Sunday school drive we had a gain in attendance of thirty-six per Sunday above last year's average. A new record was set in our Thanksgiving offering—\$415. The church has given the pastor a four-year call, also established a reserve fund so he and his family may attend the General Assembly in June.—J. S. LEE, *Secretary*.

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"SHOWERS of BLESSING"

Program Schedule

January 19—"What's the Good of Religion?" by J. E. Williams

January 26—"God: A Glorious Reality," by J. E. Williams

February 2—"Sinner, You're Missing Something," by Dallas Baggett

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Rev. Joe Chastain writes: "On January 5 we started the eleventh church on the Hawaii District, in Pearl City, Hawaii. First services were conducted in the Pearl City elementary school cafeteria. This is very near Pearl Harbor, Hickam Air Force Base, and Camp Smith. Please pray for us in this new project. We find great pleasure in the service of the Master in this needy area. If you have contacts we should follow up, write us, 1671 Kaleilani Street, Pearl City, Hawaii 96782."

Evangelists Billy and Helen Smith report: "Now closing twenty-six years of Nazarene evangelism, we recently enjoyed two wonderful revivals; one in Willard, Ohio; and the other in Paris, Pennsylvania. Night after night souls sought God at the altar of prayer. We are now in Florida and will be here until June 1. We have some open dates in the spring, also some available time for week-end meetings in the state. We are glad to care for the music, preaching, and children's work. Write us, c/o General Delivery, Lakeland, Florida."

Rev. John A. Paxton has resigned as pastor of the Brawley church to accept a call to pastor the church in Vista, California.

Pastor W. E. (Bill) Varian reports: "A little over four months ago we moved from Howell to the beautiful new Central Church in Flint, Michigan. We have found a wonderful group of consecrated people and have been treated most kindly. During our seven-week Sunday school drive we averaged 321. All district budgets are paid to date, and building obligations have all been met. Our building and property would be evaluated at replacement of at least \$300,000. Our people are optimistic, with faith in God. We thank the Lord for the privilege of working in this place of service."

Evangelist Joe Bishop reports: "During the past thirteen years in the field of evangelism God has helped me to travel thousands of miles, and I have preached in over three hundred of our churches, camps, and colleges. The year of 1963 was a good one, and I was busy preaching in six different states. God blessed and gave many souls praying through to victory. I love the Lord, and the Nazarenes are my people. I have some open time in 1964, and will be glad to go anywhere the Lord may lead. I appreciate our fine pastors and laymen. Write me, 1515 S. Jensen, El Reno, Oklahoma."

Rev. William E. Clark writes: "After having served as pastor on the Southwest Indiana and Indianapolis districts for the past eight years, I have now entered the field of evangelism. I am an ordained elder and commissioned evangelist on the Indianapolis District. I will go anywhere the Lord may lead, and do my best to win souls and be a blessing to the church. Write me, 4628 Paxton Avenue, Indianapolis, Indiana 46226."

Davis, California—First Church recently enjoyed the best revival since its organization in 1959. The clear Biblical messages, with an emphasis upon the second work of grace, and Spirit-anointed singing by Evangelists Kenneth and Lily Wells were greatly used of the Lord. There were thirty-five seekers; fourteen people attended our church for the first time, with twenty-nine attending by personal invitation. On the first Sunday of the meeting we received the largest Thanksgiving offering for this church—\$368. Davis Nazarenes deeply appreciated the ministry of Kenneth and Lily Wells.—DON THURMAN, Pastor.

Evangelist Thomas Hayes writes: "On March 15 [1964] I will be closing a revival at Watsonville, California; then have two open dates, March 18 to 29 and April 1 to 12. Following that I will be in Severy, Kansas, then have an open date April 29 to May 10, with some open time for tent meetings (I have my own tent) in July and August. I thank God for His blessings, and am willing to go anywhere. Write me, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

Rev. Virgil H. Few reports: "In 1962, I resigned as pastor of our good people in the Glen Road Church, Dayton, Ohio, and moved to Florida because of ill health. Later, feeling it to be God's will, I accepted the call to pastor the Lealman Church in St. Petersburg, and in January [1963] we had a good revival with Evangelists Ralph and Connie Swisher. We paid all budgets, and added eleven new members during the assembly year. In November of '63 we broke the old Sunday school attendance record twice, won the district trophy for greatest increase, and received twelve new members. God gave a gracious revival with Rev. Frank Roddy as evangelist. Plans are now under way for a new sanctuary."

Pastor Elbert R. Speckien writes: "After pastoring our church at Willard for eleven years, I have accepted the call to pastor the church at Wheelersburg, Ohio. During my pastorate at Willard, the church membership increased from 59 to 93, the Sunday school from an average weekly attendance of 60 to 130, and the church building was completed in 1958. I also served as president and as secretary of the local ministerial association."

Rantoul, Illinois—First Church recently closed a most successful meeting, and the revival spirit was felt by all in a marvelous way. The Holy Spirit was present in convicting power, resulting in

fifty-five seekers praying through to definite victory. Rev. Boyce and Catherine Pierce conducted the revival, with Rev. Kenneth L. Owens, our pastor, assisting. The Kingdom has been tremendously advanced as the direct result of this revival.—HERMAN RATTS, Secretary.

THE BIBLE LESSON

By NELSON G. MINK

Topic for January 19:

Nicodemus, Searcher for Truth

SCRIPTURE: John 3:1-21; 7:40-52; 19:38-42 (Printed: John 3:1-15)

GOLDEN TEXT: *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God (John 3:3).*

All of the things Nicodemus had learned about the Bible, about spiritual things, and about God had created a hunger to know more. This is always the trend in spiritual things. It is progressive action. It is always leading us on to the "perfect day."

Nicodemus was a prominent man in the synagogue. He was a very devout, "well taken hold of" man. He was probably afraid to "let go" and unburden his heart as to his own need. Meeting Jesus after nightfall could be taken two ways. He might have feared someone seeing and learning of the meeting by day. The night visit, however, could also be tied in with the fact that Jesus was so busy during that day; yet it would hardly hold that He would be too busy to have a session with a soul in need.

Whatever this Jewish ruler had, it wasn't enough. Like a younger "ruler" of that day, he lacked something yet. Jesus showed him that it was not a matter of improving what he had, not trying to make himself better, but that he needed a transformation. He needed a regeneration, a "remaking-alive" experience.

Being a strict observer of the law, he was not satisfied. There were spiritual ignorance and spiritual blindness on his part. Now he searched for the truth. He came to the right Source, for Jesus himself is "the truth" personified. He knows all the answers to our needs. He straightens out our question marks and makes them into exclamation points.

There were several "musts" in what Jesus did and said. He "must" needs go through Samaria; He "must" work the works of Him that sent Him; and He "must" be lifted up. But He makes use of this word to Nicodemus, and to all the rest of us. Whether we are up-and-out, or down-and-out, in either case we are out, for we "must" be born again. This is the fundamental truth in the Christian life. This is the basis for Christian character building. This is the requirement for entering into the Kingdom. It is the experience that gives life. Until then we are, as Paul said, "dead in trespasses and sins" (Ephesians 2:1).

A rebirth spiritually means a regeneration of our desires, a remaking of the man until doing the right thing

before God becomes the normal and the natural. "He that hath the Son hath life" (1 John 5:12).

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

Deaths

MRS. SARAH ESTELLA NIELSON, wife of Rev. John N. Nielson, died November 18, 1963. She was the faithful helpmate of Brother Nielson for more than fifty years in the work of the pastoral, district superintendency, and extensive evangelism. She was the mother of six children. People in the eastern area of the Church of the Nazarene will long remember the quiet, consistent and faithful life of Mrs. Nielson, a most useful and able servant of the Lord beside being a wonderful wife and mother. During her invalidism for the past eighteen years, the devotion and loving care of her husband were an inspiration to all. Besides her husband, she is survived by five children: Rev. John B., of Lowell, Massachusetts; Rev. Robert of Dallas, Texas; Rev. Joseph of Mason, Michigan; Mrs. Marian Mackay, of Ferndale, Michigan; and Mrs. Alice Kauffman, of Wollaston, Massachusetts; also by a brother, Jim Bechtold; and a sister, Mrs. Ruth Francis. Memorial services were conducted at the Collingdale, Pennsylvania, church by Rev. James E. Hunton, superintendent of the Philadelphia District, assisted by Rev. G. W. Gottshalk, Rev. Forest Benner, Rev. R. E. Zollinoffner, and Rev. Harold Parry.

FRANK WOOLNER was born February 18, 1893, in Colfax Township, Huron County, Michigan, and died at a hospital in Saginaw, Michigan, October 29, 1963, where he had been a patient for twelve weeks following a fall from a wagon on his farm. Converted early in life, he served the Lord faithfully and sacrificially from that time. He moved from Gageton to Cass City and transferred his membership to this church. He had endeared himself to many people. Beside his wife, he paid a goodly share on the organ for the church. He is survived by two sisters, five brothers, one half sister, and one half brother. Funeral service was conducted by his pastor, Rev. L. A. Wilson, assisted by a former pastor, Rev. Hugh Putnam, with interment in the Erskin cemetery.

ALTON J. CARGILL was born November 2, 1882, at Somerville, Maine and died September 2, 1963, in a hospital in Beverly, Massachusetts. He was converted at the age of forty-three and became a charter member of the Church of the Nazarene in Union, Maine. Moving to Reading, Massachusetts, in 1940, he joined the church at Cliftondale; and when the Reading church was organized, he became a charter member. He was faithful to his Lord until death. He is survived by his wife, Ethel; a daughter, Mrs. Hester Smith; and an adopted son, Leland. Funeral service was held in Beverly with Rev. Herbert M. White, Nazarene minister of Reading and Rev. James Baker, Nazarene minister of Beverly, officiating. Burial was in the North Beverly cemetery.

Announcements

WEDDING BELLS

—Roberta A. Heppell of Torrington, and Virgil Wm. Gladson of Luck, Wyoming, were united in marriage on December 6 at First Church of the Nazarene in Torrington with the bride's father, Rev. C. W. G. Heppell, officiating.

BORN

—to Dr. and Mrs. Daniel T. Snyder of Omaha, Nebraska, a daughter, Bethel Esther, on December 11.

—to Sam and Carol (Harris) Parker of Gainesville, Florida, a son, Richard Samuel, Jr., on November 19.

—to Byron and Christine Hardy, of Toronto, Ontario, Canada, a son, Peter Byron, on November 4.

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the Answer corner

Conducted by W. T. PURKISER, Editor

We were discussing forgiveness in our class and someone brought up the subject of self-forgiveness. Where can it be found in the Bible? How can you forgive yourself? We don't have the power.

Forgiving one's self would apply to cases where a person tended to self-reproach for sins committed in the past, and kept brooding over them and their results. If allowed to go on, this can lead to loss of faith in the forgiveness and acceptance of God, and can therefore be very dangerous spiritually. Victory lies along the line of remembering

God's promises of complete forgiveness (namely, Psalms 103:11-12; Isaiah 55:6-7; Colossians 2:13-14; 1 John 1:9); and "forgetting those things which are behind, and reaching forth unto those things which are before," to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

Can you give me information and scripture references that will prove to a Jehovah's Witness that his doctrine is not fully in accord with the Scriptures?

First, let me cite you to some valuable source material on this subject. You will find much material in the two books by Walter Schnell, *Thirty Years a Watch Tower Slave* (207 pp., price \$2.95), and *Into the Light of Christianity* (211 pp., price \$2.95); as well as Walter R. Martin's, *Jehovah's Witnesses* (64 pp., 50c). There is a valuable chapter in C. William Fisher's *Why I Am a Nazarene* (128 pp., price \$1.50).

As to scripture references, those which deal with the deity of Christ are a refutation of the Witnesses' denial of this historic Christian faith: e.g., Isaiah 9:6; John 1:1, 14; 20:28; Romans 9:5; Philippians 2:5-11; 1 Timothy 3:16; Titus 2:13 and II Peter 1:1 (which both read in the Greek as they do in Weymouth, Berkeley, the R.S.V., and the N.E.B., "God and Savior Jesus Christ"); and Hebrews 1:3. Consider also how the name "Lord" which was the Old Testament name for God is given to Jesus Christ, and Old Testament scriptures which speak of God are applied to the Saviour.

Then, all verses which speak of the

Holy Spirit as a Person help refute the unitarianism of the Witnesses, as for example, John 14:15-17; 14:26; 15:26; and 16:7-15.

However, don't be entirely negative. The Witnesses are interested in the kingdom of God. Use John 3:3, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God"; Matthew 18:3, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"; and Romans 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

And primarily for your own information, do not forget that "Jehovah" is not a proper Biblical name at all. It was constructed by the sixteenth century by Lactantius by taking the consonants in the Hebrew name for God, *YHWH* (which most of the English translations properly render as "Lord"), and adding the vowels from the Hebrew term *Adonai*, which is spoken by the Jews instead of the name which was thought too sacred to pronounce.

How can a church be a "10 per cent" church? We have a lot of money going through our church, and the people give freely, thinking we can be a "10 per cent" church, but we never quite make it.

Your church board will just have to decide to send "10 per cent" of your church's income for world evangelism. As your people give more, you will of course send more, but then you'll have

more to spend for the local and district interests of the Kingdom as well. This is the beauty of "10 per cent" giving. It keeps the Biblical principle of proportion.

Should pastors pay tithes out of the offerings they receive when holding revivals?

Tithes should be paid on all "adjusted gross income," a phrase which taxpayers will recognize as being the total income received minus only the direct and immediate expense of earning it. If a love offering is \$250.00 and the preacher pays \$100.00 for his ticket

to and from the meeting, his tithe would be \$15.00. This would apply to all extra income beyond the regular salary, whatever the source and whether the individual be a minister or a layman. I don't believe the Lord has a double standard in tithing.

LATE NEWS

General Assembly to Be Bilingual

The General Arrangements Committee for the General Assembly scheduled to convene in Portland, Oregon, June 18, has announced plans for simultaneous translation of proceedings and public services into Spanish, making this the first bilingual General Assembly in the history of the church.

Translators for the general sessions and evening services will be provided by the Spanish Department. Earphones and transistor radios will be available for Spanish-speaking Nazarenes and visitors, enabling them to follow the proceedings in Spanish.

Thanksgiving Offering Receipts Continue

Receipts averaging almost \$30,000 per day from the fourteenth to the twenty-first business day after the Thanksgiving Offering brought the total Thanksgiving Offering to \$1,140,938.73 as of the close of business December 26, 1963.

General Treasurer John Stockton expresses high hopes that the total offering will surpass last Easter's record \$1,370,000 and may pass the \$1,500,000 mark. All churches and individuals still having Thanksgiving Offering funds are urged to send them in immediately, Dr. Stockton said.

Missionary Nurse Returns Home

Illness of an undetermined nature has forced the return of Missionary Nurse Carol Dimbath to her home in Dayton, Ohio. Miss Dimbath was serving on the staff of the Nazarene hospital in Swaziland until recently incapacitated. Further tests will be made to complete a medical diagnosis.

Three Couples to Foreign Assignments

The Charles Howards left January 4 for their first term of missionary service in Swaziland, Africa; and Rev. and Mrs. Walter Crowe left for Haiti on January 6, according to an announcement made by the Department of Foreign Missions. Rev. and Mrs. Kenneth Rogers will sail early in February to Johannesburg for service in the Publishing House there.

First Building Under Way in Samoa

The first permanent Nazarene building in Samoa is now under construction under the supervision of Jarrell Garsee, overseas home missionary on the field. The building is a parsonage and is located on the same property on which

a temporary chapel was constructed earlier. The project has been made possible by funds from the Nazarene Junior Fellowship. Mr. Garsee hopes to have the parsonage completed as the first unit of a further building program by the time of his furlough in the spring of 1964.

January Meetings Begin

Meetings related to the work of the General Board began last week with the sessions of the General Council of the Nazarene Foreign Missionary Society. The General N.Y.P.S. Council is in session January 13-16, and the Department of Foreign Missions begins its deliberations January 15.

The presidents of the Nazarene colleges gather January 20, as does the Committee on the Office of Evangelist. The General Board itself convenes at 2:00 p.m., January 20, in the auditorium of the new General Board Building.

Olivet Science Building Campaign over the Top

The largest single offering raised by a Nazarene college has been completed by the Olivet Nazarene College zone according to the report of Donald J. Gibson, vice-president in charge of field services and financial development. More than \$1 million has been pledged throughout the Central Educational Zone for a science building on the college campus.

Of the campaign figures, \$227,990 has been received in cash, with pledges bringing the total to \$1,074,385. A church-by-church campaign yielded \$700,131 in cash and pledges with eight of the fifteen districts on the zone over their goals. More than \$100,000 came from the Kankakee, Illinois, business community.

The board of trustees will vote on immediate construction of the science building at their February 12 meeting, together with the previously authorized student union building to be financed with a United States Government loan. The expected cost of the two buildings is in excess of \$2 million. These will be the fourth and fifth new buildings to go up on the Olivet campus since 1960.

"Zip" Code Will Help Mail Delivery

The addition of subscribers' "zip" number to their re-subscription orders will increase the efficiency of mail handling by as much as one-third, a postal official recently told Everett Plevier, Nazarene Publishing House organization manager.

Presently, a letter must be handled an average of eighteen times from deposit until delivery. The post office is in the process of installing electronic data-processing equipment to reduce the number of handlings on each piece of mail. Using "zip" code will also aid in manual distribution of mail. Most

of all, it will speed the delivery of the mail and eliminate many errors.

Braille Book Scheduled

A Verse a Day, a book of scriptures arranged by Mrs. J. C. Lalor for the purpose of being memorized, is being released this spring in Braille at no cost to blind persons by the Nazarene Publishing House. This is the third book which has been published for the blind. Also available is the quarterly periodical, the *Holiness Evangel*. Other books available in Braille are *He Lifted Me*, Jarrette Aycock; and *The Unique Galilean*, Russell V. DeLong.



EAST GERMANY:

Says 7,500 Clergy Still Active

BERLIN (EP)—There are some 6,000 Protestant and 1,500 Roman Catholic clergymen still active in Communist East Germany, it was reported here by Dr. Gerhard Lotz, a senior official of the Evangelical Lutheran church in Thuringia, East Germany.

Christian denominations operate 500 homes for the aged, 100 rest homes, and 91 hospitals in the Soviet Zone, he said.

Wycliffe Bible Translators Plan World's Fair Exhibit

SANTA ANA, CALIF. (EP)—Wycliffe Bible Translators, Inc., announced at its headquarters here that it will erect a structure to be called the "WBT 2,000 Tribes" Building at the New York World's Fair.

Six other religious pavilions at the fair previously have been announced: the Protestant and Orthodox Center, the Vatican Pavilion, the Mormon Pavilion, the Christian Science Pavilion, the Billy Graham Pavilion, and the Sermons from Science Pavilion.

The 1939-40 New York World's Fair had only a single Temple of Religion, a nondenominational structure for meditation.

The Wycliffe Bible Translators building—in the shape of a tribal hut—will house a museum and a 100-seat auditorium where a mural 10 feet high and 100 feet long will be displayed, it was announced by Dr. W. Cameron Townsend, W.B.T. general director.

Medical Society Sponsors Missionary Medicine Convention

WHEATON, ILL. (EP)—The Third International Convention on Missionary Medicine was held here December 27-30, 1963, using the facilities of Wheaton College. Sponsored by Christian Medical Society, the event was expected to draw 500 physicians, dentists, and medical missionaries from around the world.






A Story-Note from.....



Hi,

My name is Gloria^{*} and I'm your new friend. I want to write you a little note each month and maybe sometime you can write one to me.

Have you ever had a new ball , a new book , or a new trike ? Well, I'm sure you've had at least one of these—do you remember how well you tried to care for your new thing? Now you have another new thing—a new year **1964**. Try to make **1964** a very GOOD year by "taking care" to be the best boy or girl for Jesus every day.

Love,

Gloria^{*}

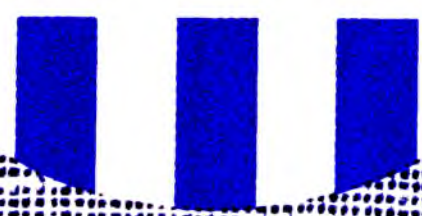
"Trust in the Lord, and do good."- Psalms 37:3



THE MAGAZINE



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FOR
I AM HOLY**



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