

# Herald of HOLINESS



*Official Organ of the  
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*October 30, 1963*

# IN THE TIME OF TROUBLE

“. . . in the time of trouble he shall hide me” (Psalms 27:5).

**TROUBLE** is a factor in life with which all people are familiar. It is a word in every language, an experience in every nation, in every generation. It leaves its impact on every page of history. It is too often the companion of man on his walk through time.

Trouble has drenched many a handkerchief with tears. It has been the note of anguish in many a voice crying aloud. It has written its telltale mark of woe on the countenances of millions.

Trouble has been the chill in the winds of time. It has been the shadow across the meadow. It lurks unwanted but encountered at the turn of the road.

Trouble has not diminished since man first turned from God. It does not wear



*General  
Superintendent  
Lewis*

out. Its energy surges unabated. No laboratory is dedicated to its demise. No medicine paralyzes its clutching hand. No light eclipses its glare. The so-called progress of mankind has not led him from its kingdom of sorrow. But the God who cares, the God who

loves, the God who understands, the God who reaches out into time and earth and unto man, that God is aware of it and He offers aid.

The Psalmist in confidence cried out, “. . . in the time of trouble he shall hide me” (Psalms 27:5). What a wonderful consolation! God has a place for us to hide when trouble comes. No wonder that the Psalmist vowed, “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.”

The writer again hurled his challenge at trouble as he cried out, “The salvation of the righteous is of the Lord: he is their strength in the time of trouble” (Psalms 37:39). He is the strong God, the almighty God, the everlasting God! He imparts strength—needed strength—in time of trouble. Let trouble come—and it will—but trouble is a vanquished foe for the righteous man with God as his Strength.

The Psalmist declares his triumph over trouble, “. . . thou art my help and my deliverer” (Psalms 40:17). Those who care, those who are righteous, those who seek and know the Lord, shall be delivered.

Victory, triumph, conquest, safety, peace—the righteous shall know these sweets of life till the “day dawn” and trouble shall be no more.



# THE MEANING OF *Consecration*

By VERNON L. WILCOX, Pastor, First Church, Eureka, California

IN ALL OUR DEALINGS with God there are both human and divine factors, just as there must be two parties to a contract. When we come to God for forgiveness of our sins, the human preparation includes confession, a willingness to make wrongs right, a determination to forsake sin, and faith in the saving grace of Christ.

Fully as important is the human preparation for sanctification. While we may use various terms for this, the most common and possibly the most meaningful is the term consecration.

We are, in legal language, "the party of the second part"; and while we must never elevate ourselves to substitute for God's part, yet we must always do ours. We cannot sanctify ourselves, but God will not sanctify us without our co-operation. In the deepest and truest sense, God *cannot* sanctify us without our co-operation, for it is His will to preserve our power of moral choice.

Consecration is mentioned numerous times in the Bible. It always indicates a *willing* giving of self or possessions—a voluntary setting apart for holy purposes. We may safely conclude from scripture that there can be no genuine consecration unless it is voluntary—to force it would be to nullify its value.

## What Does It Mean to Consecrate?

In that great twelfth chapter of Romans, Paul writes, "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God." The old Hebrew system of sacrifices was to offer animals or birds, and originally this pictured the giving of oneself to God.

Paul picks up this custom and fills it full of significance for the Christian believer, who is to present himself as a living sacrifice, ready to be used in any way the Lord sees fit. As the animal could not choose whether he was to work in the field or be offered on the altar, so may we not choose our place of service or type of sacrifice if we are fully consecrated to God.

This may at times be as hard as being a martyr, which carries with it the exhilaration of standing for a great principle. Perhaps we shall never be martyrs, but we can be witnesses for our Lord (and the Greek word for witnessing is *martureo*). To

give one's life for Christ does not necessarily mean physical death for Him—it can mean a full giving of one's talent, time, affection, and energy to the service of Him whom we love "with a pure heart fervently."

We are also to present ourselves as holy sacrifices. Here we meet a paradox: we cannot make ourselves holy, yet we know God cannot be pleased with less than holiness in us. How is this to be resolved? We can meet God's conditions of absolute surrender, thus putting our self-life in the place where He can cleanse it from all indwelling sin and selfishness.

In this way, by separating ourselves from sin and the world, we make a holy sacrifice, unsullied by carnal ambition, desire, and motive. This is what is meant by "dying out" to sin until it no longer means anything to us. In Paul's words in Galatians 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

This sacrifice is also to be an acceptable one in God's sight. How can a human being possibly be acceptable to God? Surely not in perfect service, or in the amount of good deeds performed. The quantity of our service can never be enough, and the quality of our performance always leaves much to be desired. When we have done all we can do for a lifetime, "we are [still] unprofitable servants" (Luke 17:10).

Yet we are exhorted to offer an acceptable sacrifice. This can be done as we consecrate ourselves fully to Him with unselfish motives. We can come to Him, not to avoid hell or to gain heaven—not for an easier life or for pleasant surroundings or for congenial companions, though all of these may come—but we come in utter willingness for God to have His way in us, whatever the cost.

There is a big difference between pleasing God and satisfying Him. Dr. Samuel Young says, "God is easy to please but hard to satisfy." As a child may please us with a loving deed which may be far from perfection, so may our hearts be so fully devoted to the Lord that what we do for Him, though far from satisfactory, may yet please our Master, who sees in our service our love and affection for Him.

## How May We Thus Consecrate Ourselves to God?

Phillips translates Romans 12:2: "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands, and moves toward the goal of true maturity."\*

Consecration involves nonconformity to the world. Everywhere about us, pervading as it were every cubic inch of atmosphere, is the world. It is easy to conform in act, in attitude, in apparel, in appraisal of values. It takes an act of consecration to repudiate the world's view of money, of pleasure, of position, and of people. The consecrating believer must divorce himself from all these, and refuse to be squeezed into the world's mold.

But there is also the positive side. We are to be transformed by the renewing of our minds—"let God remold your minds from within." Negative nonconformity cannot last long without positive transformation—it will soon be rigid legalism, judging everybody by its own artificial standards, with no light, life, or love. But we can be transformed, changed, lifted up into a new realm of life where all takes on new beauty and meaning.

### Why Should We Thus Consecrate?

The purpose of consecration is given in this verse: "that ye may prove [by experience] what is that good . . . will of God." Our intelligence enters here. Consecration is not blind or unthinking. It is the devotion of a lover, not the drudgery of a slave.

The truly consecrated person's judgment is better than it was before. God leads us through our sanctified judgment, and why not? The nearer we are to our Lord, the less we will need to seek after signs and depend on the moistening or drying of fleeces. Before Pentecost the eleven apostles cast lots to determine a successor to Judas; after Pentecost we read in Acts 15:28, "It seemed good to the Holy Ghost, and to us, . . ."

Consecration's purpose includes learning the acceptable will of God. After all, what meets His demands? "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8) This is the final requirement. All else is comprised in it. Do not be misled by queer marginal demands made by unbalanced, irresponsible people, no matter how sincere they are. The heart that is fully dedicated to the Lord will find it easy to know the acceptable will of God.

But to know the perfect or complete will of God is also the goal of consecration. The word "perfect" here is not used in the absolute sense,

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**"I WAS BORN in the land of the Reformation and still didn't know what a vital faith was. It hasn't been so much the case of individuals as it has been of a dead state church, which derives its support through taxation of all working people.**



**"How thankful and happy I am for the Church of the Nazarene, for her message, so old but so true, and my prayer is that we shall once again experience a Reformation through her work."**

**Hugo Danker  
Student, Bible School  
Frankfurt  
Pastor, Hanau, Germany**

but with the thought of maturity or completion. One may have a mature body, complete with all organs, and yet not have a perfect body in every regard. Consecration is for the purpose of advancement in spiritual things.

Nothing is farther from scriptural truth than that sanctification is equated with stagnation and self-satisfaction. We must, and will, keep growing and advancing in the knowledge and grace of Christ if we keep step with Him. The only way to do this is to consecrate fully to His whole will for our lives.

## The Cover . . .

**The new General Board Building, located on the fast-developing International Center of the Church of the Nazarene, The Paseo between 63rd Street and Meyer Boulevard, Kansas City, Missouri. This modern and functional building provides an auditorium for meetings of the General Board and Headquarters Chapel, committee rooms, and houses the departments of the general church which have primary editorial responsibility. The first official function held in the new building was open house last Friday evening, October 25. It will be dedicated during the meeting of the General Board, January, 1964.**

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# DEADLY PERILS

By Evangelist J. J. STEELE

THERE ARE seven deadly perils to which all are exposed, and against which all should be on guard.

*The Peril of Privilege:* "Now the sons of Eli were sons of Belial; they knew not the Lord" (I Samuel 2:12).

No two young men ever enjoyed higher privileges: a godly father and mother, high office in Israel, esteem, honor among men. But Phineas and Hophni trampled these privileges under impious feet, miserably disgraced their parents and their own children, brought reproach on the worship of God, caused Israel to be conquered by her enemies, and finally died together on a battlefield in defeat, disgrace, and dishonor.

One of the first preachers this writer ever heard was a camp meeting favorite, a mighty orator who could move the multitudes. He was gifted, privileged, and adored by this young convert. But his "sun went down at noonday," and he hasn't been heard of in many, many years. He enjoyed the highest privileges God's people could bestow but, like Phineas and Hophni, fleshly lusts ruined him. The privileges of the ministerial office became his peril. "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48).

*The Peril of Personal Popularity:* Absalom was most popular, a prince, gifted with natural charm, handsome and well favored. "So Absalom stole the hearts of the men of Israel" (II Samuel 15:6).

His popularity became his downfall. He used it to overthrow the king, his father, David. He caused the death of thousands who adored him, and finally his own untimely, ignominious death in defeat and shame. Absalom might have done great things if he had escaped the peril of popularity.

History, especially church history, is littered with the wrecks of men who have been well favored, highly honored, and popular. Such gifted men may sail along on the crest of personal popularity and appeal, as some are now doing, but false fronts have a way of crumbling, and the true inner man is revealed. A great many souls are dragged down when the crash comes, and the kingdom of Christ suffers great damage, as David's kingdom did through the popular Absalom.

*The Peril of Pious Pretense:* "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast" (Matthew 6:16).

It's easy to slip into religious pretense. Outward appearance can cover up so much hidden inconsistency. All are tempted to use this device. Public praying can degenerate into pharisaical pretense. Special and congregational singing can be to men alone and not to God. We are exhorted to "make melody in your heart to the Lord" (Ephesians 5:19).

It's so easy to become a pious fraud that we must be ever alert against pretense and sham. If Satan can't make us coldly formal, he'll have us pretending warmth that doesn't exist. Scrupulous honesty and sincerity are our safeguard against the peril of pious pretense.

*The Peril of Misused Power:* All power has deadly possibilities. Those who control power of any kind may bless or blight.

Especially is this true of ecclesiastical power. Church leaders have great power and influence over the consciences of men. Here is great potential for good; but there is a peril involved. The most sincere people can be easily misled. Someone has said, "Conscience is a creature of education." Here is the cause of such diversity of opinions among the people of God. Honest leaders can mistrain the consciences of their followers. The open Word of God is our only safeguard against the misuse of this power.

*The Peril of Prosperity:* "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Timothy 6:9).

No generation of Christians ever needed this warning more than the present one. We're all in peril of our souls in the mad rush for material gain and easy living. Few prosperous people escape the peril of selfishness and greed. All prosperity tends to idolatry, hardness of heart, and rebellion against God.

The sin is not in controlling earthly wealth but in letting wealth control us. The peril is in forgetting God and eternal values in our passion for temporal gain. The poorest of us need this warning.



The have-not's may be gripped with the same deadly vice of covetousness. Morally good people may also be victims of the subtle peril of prosperity.

We must daily take inventory of our stockpile of treasures and be sure that we "lay up . . . treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matthew 6:20).

*The Peril of Pride:* "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18). Pride often parades as piety, and sometimes wears the cloak of humility. All sin began with personal pride when Satan lifted up himself against God and was cast out of heaven.

Pride may keep Christians from apologizing to each other for wrong attitudes, feelings, and words. It causes church fusses and splits. Pride may say, "I prayed through about this and God told me to do it," when self is on the throne, too proud to bend to the will of others. Great mischief has befallen the kingdom of God because of subtle religious pride.

Saul and David were equally great and gifted men. Both were anointed of the Lord, but both failed miserably in their personal morals. Both were rebuked severely by God's prophets. Saul was too proud to acknowledge his sin; but David, out of the anguish of his broken heart, cried: "Against thee, thee only, have I sinned, and done this evil in thy sight. Create in me a clean heart, O God; and renew a right spirit within me" (Psalms 51:1, 10).

*The Peril of Procrastination:* Dallying can be deadly. Of all the strange events recorded in the Book of Judges, the story of the Levite and his dallying at the home of his father-in-law is the strangest and the most fatal (see Judges 19). Because of his procrastination, events followed that led to one of the bloodiest civil wars of all history. More than two hundred thousand men died. Almost an entire tribe in Israel was destroyed.

It often has been said, "The road to hell is paved with good intentions." Thousands intend to quit cigarettes but never do and die of lung and throat cancer because they don't. Others have promised themselves they would seek the Lord someday, but never do. Procrastination is the opiate that quiets the conscience, steadies the reason, while the octopus of sinful habits tightens its deadly tentacles on the soul. Like the careless, sleepy boatman drifting slowly but surely toward the deadly falls, the procrastinator reassures himself again and again, "There's plenty of time. I can change any time I please. I'm strong enough to quit tobacco, liquor, lustful living any day. And I can pray, repent, and turn to God at my own leisure."

The procrastinator needs to hear the Word of the Lord: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would

## Believe God Is!

*When life seems full of woe  
And faith is weak,  
Then to your prayer room go  
And comfort seek.  
God rules, and all is well.  
The world is His;  
He can the gloom dispel.  
Believe God IS!*

By PEARL BURNSIDE MCKINNEY

none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof" (Proverbs 1:24-30).

# The Madness of MATERIALISM

By ROSS W. HAYSJIP

Editor, *Whisper, Calvary*

MATERIALISM is the tendency to give undue importance to material things. The rich young ruler was a materialist because his goods meant more to him than his goodness gained by submission to Christ. The rich fool who could see only bigger barns in his future was a materialist who thought that he could satisfy his soul with much goods. Ananias was a materialist who felt that holding out on God in the area of stewardship could hold him up in the eyes of the people. Simon Magus falls into this category because he sought to seek power by use of his purse. Materialism is an old, old philosophy.

Lenin in his *Selected Works* says, "The philosophy of Marxism is materialism." Marxist materialism holds that the world exists independent of our knowing it and that it is material—not mental nor spiritual—in origin and nature. Defined by these standards, man is no longer an immortal being with soul inbreathed by God, but he is simply matter and motion.

Engle, the associate of Marx, has said, "In our evolutionary concept of the universe, there is absolutely no room for a creator or a ruler." Modern communism follows the basic philosophy of ma-

terialism, which is to find no place for God in the universe.

Materialism is not confined to the field of political ideology. It is very easy in a day of rising standards of living and higher wages for the people who are called Nazarenes to fall prey to this dangerous pattern of life. Dr. J. P. Widney pointed out at the time of our organization that the methods and machinery of the older churches had proved a hindrance to the work of evangelizing the poor. The reason why the word "Nazarene" was chosen for our name was because it symbolized the toiling, lowly mission of Christ and linked Him to the great toiling, struggling heart of the world.

In our day of soft living it is often feasible for Nazarenes to make the world our portion rather than our passage. Our people deserve the good things of life and poverty does not produce piety, but the Scriptures definitely warn us not to set our affections upon the things of earth. Demas, once a faithful minister, is best remembered as a deserting materialist. He loved "this present world."

Many of our people today are more interested in stock market quotations than in scripture quo-

tations. The pocketbook has become more sacred than the Holy Book. The First National Bank holds more interest than the First Church of the Nazarene. When more time is spent in worldly pleasure than in prayer meeting, it is time for us to check up. If our materialism crowds God out of our lives, it is the same madness as that of Marxist-based philosophy even though less ugly.

To the Early Church, stocks and bonds were instruments of torture that they wore on their feet and hands because of their faith. Many modern Christians own them as evidence of their earthly prosperity. When things of life become more important to us than the things of God, it will mark a sad day in our existence. This type of materialism robs us of our anticipation of heaven, our dependence daily upon God, and our love for the house of God.

Only an experience of entire sanctification that keeps God first in our hearts and daily lives will give us deliverance from this subtle foe of our day. Thank God, we can be a dedicated minority who dare defy the values of this world in order that we may live triumphant, joyful, disciplined lives of Christian holiness and stewardship to God.

## OPEN DOORS

### I. British Honduras Indians

For thirty years the Church of the Nazarene has been working in British Honduras, Central America. Preaching assignments, Bible school, medical clinics, and day schools have kept every available missionary busy in the middle and northern half of the country. The vast, unexplored southern interior remained untouched.

In 1962, Rev. and Mrs. Paul Beals were stationed in Punta Gorda, a southern coastal city accessible only by air or boat. As soon as they were settled, Paul began a systematic survey of the area. Traveling on foot, or by jeep, he followed the trails to the interior, and discovered village after village of Indians with no gospel witness at all. Many of these villages belonged to the Kekchi tribe. Just across the border in Guatemala, Nazarenes had established a Bible school among the Kekchis, and a Kekchi New Testament had already been published. In 1963—this year—a Kekchi Nazarene pastor from Guatemala spent two weeks with Brother Beals in an evangelistic tour of the nearest villages. They traveled sixty miles by truck and eighty-one miles on foot. By pack horses, or Indian carriers, they toted their food, water, and evangelism supplies over the mountain trails. At every village they preached the gospel in the Kekchi language. Thirteen hundred people



*Left:* The evangelists load their equipment on a pack horse, after spending the night in this humble shelter. *Right:* Indian carriers take the supplies over the steep trails.

heard the gospel, most of them for the first time in their lives. At each village the evangelists left a finger phonograph with scripture records in Kekchi, and a Kekchi New Testament.

The first tender seeds of the gospel were planted among the thousands of Indians in interior British Honduras. The doors of these Indian villages are wide open to the Church of the Nazarene. We must follow up this first witness with pastors and churches in each village. We must reach out beyond these, to other villages deep in the interior.

Through your Thanksgiving Offering you can open the door to the Indian villages of British Honduras where the gospel is so desperately needed.

—General Stewardship Committee

# IF IT'S WORTH FUSSING OVER MAKE A FUSS!

By **MILO L. ARNOLD**, *Pastor, Richland, Washington*



HUMAN BEINGS, whether standing alone or comprising a society or fellowship, choose some central core of truth by which they live. This concept is the basic gyroscope of their lives. By it all their peripheral decisions are guided and their directions chosen.

However, surrounding and attached to this central core is a great area of more or less relevant things which, while not fundamental, are important. These tend to become our identifying factors. By them we become known and for them we are named by others. Individuals, churches, and social groups are not identified so much by their basic concepts as by the wrappings of incidental things which give them their color.

Strangely, most of our divisions, strivings, and fussings have to do with these peripheral things. Most of the fragmentizing of the Church through the centuries has been due to clashing opinions over things which people in their solemn moments recognized to be less important than the fuss they generated. We do not often see churches divided over such issues as the deity of Jesus Christ, the trinity of the Godhead, the personality of the Holy Spirit, or the fact of eternal destiny. Too often people who agree on these things are wedged apart by disagreement over matters of which the Scriptures say little or nothing.

We do know that many things which are not basic to the plan of salvation are nevertheless loaded with moral involvements because of the effect they have upon the influence, the spiritual vitality, or the Christian culture of the person. These things however may have a variable factor because of changing customs, conventions, and cultural education. What may once have been acceptable becomes in our enlightened day very unacceptable.

The Ten Commandments never change and are a fixed position on the moral map, but we all agree that some codes, laws, and rules of people are geared to the situations of their generation rather than all generations. I agree heartily with the patriarchs in their reverence for God and their conformity to divine fundamentals, but I cannot go along with their polygamy. It was acceptable to them and God did not cast them off for it, but to

me it is immoral, illegal, reprehensible, and undesirable.

Each generation must find all its available truth and construct around its core of convictions the peripheral environment which serves the will of God and the well-being of people. Some things wrong for me may have a changed value when my grandchildren encounter them. Some things which I do today may be found detrimental in a few years. Our church as a modern church has forbidden the use of tobacco and liquor. Not many years ago nothing was seen wrong in them, but I am glad for a church with the intelligent courage to set a new standard when a new truth was found. Science is proving us to be right.

Some migration in peripheral things will surely come with expanding knowledge, but the tragedy is that too often people allow fundamental, core issues to move as well. Once people begin to allow a migration in their basic concept of God and salvation there remains no anchor to keep them from the wide-open seas of unbelief. The danger comes when we confuse the peripheral things with the basic things and begin to defend trifles as though they were indispensable. Soon we are allowing ourselves immoral attitudes in fighting for basically unmoral issues and allowing ourselves to be diverted from the indispensable things we should be defending.

There is neither necessity nor demand for complete uniformity or conformity in all the trimmings and decorations of our religion and we should all cherish those devout Christians around us who may see trifles differently from the way we do.

Regardless of his outer appearance, I cannot claim spiritual kinship with the person who denies the fundamental facts of the Christian religion or takes lightly any one of the the Ten Commandments. I am going a different direction from his. I may admire his culture and appreciate his friendship, but I cannot be one with him. However, there are those other people whose concept of God and whose commitment to God make them definitely my brothers, but who prefer to decorate their house of living a little differently from what my tastes and convictions allow. Because of their proven godliness I am happy to be called their



brother. I will pray that God will bless them and they in turn will pray for me.

People who are genuinely united in meaningful fundamentals should have little difficulty over their incidental differences. What a pity it is that so many churches are split, so many people driven from Christian fellowship, and so much good work destroyed by devout people who confuse their issues!

It is never genuinely Christian for us to become immoral in our attitudes over an issue which has no real moral content. If a thing is not morally, scripturally, or spiritually defined we will do well to spend little time fussing over it. I believe in making a real fuss if a thing is worth fussing over, but such issues don't come along often enough to keep one very busy. If we just save our powder until we have a basic issue over which to fuss,

**"This Thanksgiving Offering must be our greatest. One million and a half dollars is our goal. Please don't fail in our world evangelism program. Pray—Plan—Give."**



**D. I. Vanderpool**  
**General Superintendent**

it is likely that we will do a better job of defending the things that really count.

# How Is It with Your onscience?

By Evangelist MORRIS CHALFANT

A TYRANT may jail the collection of chemicals and water that we call the human body—worth between 98 cents and \$4.17, depending on which druggist you consult—only to find that something has escaped him. For there is in man something beyond molecules, beyond bone and nerve and corpuscle, with which the Creator has ordained that none shall meddle: the conscience.

Recently a group of junior high school young people was asked the question, "Do you know how to take out your conscience and look at it?" A twelve-year-old girl, her eyes big with curious surprise, said, "No," and then added eagerly, "But tell us how."

The Scriptures treat conscience as a fact but never as a formula. There is no clear-cut definition of conscience in the Bible. In fact the word is not mentioned in the Old Testament, yet conscience is there from start to finish, pouring its praise upon every story of triumph, giving its rebuke and shame to every tale of moral defeat. From Genesis to Malachi, "all the sobs of the penitent and all the songs of the forgiven are inspired by the working of conscience."

In the New Testament we come upon the word itself, not less than twenty-nine times. There it is said to bear "witness" in the heart of man. Deeds are said to be done for "conscience sake." Con-

science is described as being "good," as being "pure," as being "toward God." On the other hand, it is described as being "weak," as "scarred," as "defiled," as "evil." Finally, as its most hopeful and heartening word, the New Testament declares that the conscience can be "cleansed."

Define it or not, you've got it—this thing called conscience. If there is in humankind an *esthetic* sense enabling a man to say, "This is ugly," or, "This is beautiful," then there is, even more deeply and determinately, a moral sense, enabling him to say, "This is right," or, "This is wrong."

Conscience, let us say, is man's capacity to react either with pleasure or with pain in response to some standard of conduct, human or divine.

Adam Clarke said: "Conscience is not always a safe guide. The Apostle Paul, while acting contrary to the gospel of Christ, pleaded conscience as his guide. Conscience is generally allowed to be the rule of human actions; but it cannot be a right rule, unless it be well-informed. While it is unenlightened, it may be a guide to the perdition of its professor, and the cause of the ruin of others. That conscience can alone be trusted in which the light of God's Spirit and God's truth dwells. An ill-informed conscience may burn the saints for God's sake."

The only infallible thing about conscience is its

siding in with what you believe to be right and its siding against what you believe to be wrong. But what you believe depends, not upon your conscience, but upon the sources of your ideals, your standards, and your convictions.

A Christian must follow the promptings of conscience to be clear. But he must constantly strive through the study of the Word and the teachings of the Holy Spirit to obtain clearer conceptions of the truth as it is in Jesus. Remembering that the "spirit of man is the candle of the Lord," he must ever say with Paul, "Herein do I exercise myself [study], to have always a conscience void of offence toward God, and toward men" (Acts 21:16).

In his lectures on conscience Dr. Joseph Cook summarized his study in the following terse statement: "Conscience is your magnetic needle. Reason is your chart. But I would rather have a crew willing to follow the indications of the needle, and giving themselves no great trouble as to the chart, than a crew that had ever so good a chart and no needle at all."

Some people think of a good conscience as a luxury they cannot afford—but actually it's within the reach of all and it's a bargain at any price. A good conscience is an aid to health and happiness. It guarantees a better night's rest than a dose of sleeping pills.

How is it with your conscience? Is it sensitive to right and wrong? Does it trouble you when you stretch the truth a bit? Can you listen to an off-color story without blushing? Some ignore the voice of conscience until it ceases to give a warning.



**And There Was  
NO PREACHING!**

**By WENDELL WELLMAN**  
Pastor, First Church, Flint, Michigan

HOW OFTEN we hear it! In testimonies. In pastors' reports. In conversation. "God really came on the service and the preacher didn't get to preach."

The idea seems to be prevalent among us that the mark of a truly spiritual service is that there is no sermon. The inescapable implication is that a service in which the preacher does get to preach is at best a second-rate service.

I do not question the sincerity nor the spirituality of those who hold this view. Nor do I question the fact that on occasion such a service might be

## Always a Song

*For every time there is a song:  
A gold allegro, swift and strong,  
For days of bright adventuring;  
A gentler music for the hours  
Of comradeship with grass and flowers;  
And even for the time of grief  
There is the psalm of deep belief;  
There is the recitative of prayer,  
Andante-soft and cello-fair.*

**By GRACE V. WATKINS**

The Apostle Paul said that in the latter times some people would have consciences "seared with a hot iron" (I Timothy 4:2). A tongue that is seared with hot food loses its ability to taste, and a conscience that is seared with perpetual wickedness loses its ability to register any protest.

Be thankful if you have a tender conscience. Listen to it. Obey it. When Paul said, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men," he had to pay a price for that kind of conscience. It cost him submission, self-denial, suffering, service to God and men, day after day. But Paul had his eye on a crown of glory and he would not be denied. He wanted to win Christ's approval. A good conscience never comes cheap, but it's worth whatever the price tag says. *How is it with your conscience?*

directed by the Holy Spirit. But I do feel that there is a dangerous trend involved.

St. Paul states emphatically that it is by the "foolishness of preaching" (I Corinthians 1:21) that God proposes to save men. Hence, in my judgment, there is danger in anything which tends to downgrade the preaching of the Word. It is "preaching . . . in demonstration of the Spirit and of power" (I Corinthians 2:4), not demonstration alone, that is most effective in bringing men to God.

It was the preaching of Peter on the Day of Pentecost, not the demonstration alone, which prompted the multitudes to cry out, "What shall we do?" (Acts 2:37)

If the Holy Spirit directs the mind of the minister in the preparation of his message—and is this not as it should be?—does it seem logical that the same Holy Spirit would repeatedly prevent the minister's delivering that message? I recently heard a minister tell of a revival meeting he conducted in which for four consecutive nights "the preacher didn't get to preach." I found myself wondering why they needed him!

This is no plea for formalism. But it is a plea for the *priority of preaching*. We rightly deplore the

trend in liberal Protestantism toward the divided chancel because it destroys the centrality of the pulpit. Let us not fall into a similar trap by letting "demonstration" take priority over the preaching of the Word.

A service in which the preacher "gets to preach" is not a second-rate service if the minister speaks as the "oracle of God" (see I Peter 4:11).

Faith still "cometh by hearing, and hearing by the word of God." And the question is still pertinent, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:14)

Let's have Spirit-directed preaching! Let's have Spirit-inspired demonstration! But let's keep them in proper perspective!

# COLLECTOR'S ITEM

By MARY HAWKS

RECENTLY I have become acquainted with coin collectors. They have a time-absorbing hobby and an interesting one. They talk for hours about three-legged buffaloes, Indian-head pennies, good, very good, and uncirculated coins. The conversation then turns to cleaning coins and to the cost of the most valuable.

Many collectors are building uncirculated mint sets for their small children and teaching them to collect coins, for they think the sets will be of great value in the future. As I listened to one man's ideas of laying up these rare treasures for his child, I thought of a more certain treasure, which rust and dirt do not corrupt and which robbers and thieves do not steal.

I wondered about the time spent in teaching the child about Jesus. How much time do we spend teaching our children to collect things worth much more than mint sets? How much time do we spend teaching people how to clean up their lives; for if their sins be as scarlet, Christ can make them white as snow.

How much do we give for rare coins? People are willing to give huge sums for coins—pieces of minted metal. How much do we give for eternal life? Salvation is free. Christ has paid the price for us; therefore we need not spend money looking for it; yet it is more precious than all the minted coins in the universe.

As I continued to think about putting the minted coins away for a small child, I thought about safety. Where would a person leave such collection? Who would protect it for him? Would the collection be of value to him later? Would not collections from the Word of God planted as seeds in the child's mind be of more value than the coins? Would he not be better insured against the future? To me, these are the savings that are safe.

Money is very convenient to have, but will our children become too money-conscious? Why not

stress collections from God's Word? Why not teach them the value of the pearl of great price?

We read about the devaluation of the dollar. All of us know how little the dollar is worth now in comparison to its value a few years ago. How do we know how much coins will be worth in the future? Shall we spend our lives hunting for coins of uncertain values, when we know how great are the treasures Christ has prepared for us?

"In my Father's house are many mansions: . . ." (John 14:2). We do not have words to express nor the ability to comprehend the wealth of our heavenly home. We know that we are "joint-heirs with Christ," and that we are "the children of God." No robber, no thief, no depression, or no government is able to devalue our inheritance. We do not have to worry about our inheritance, for God has clearly stated in His will that we shall inherit our treasure if we keep His conditions or terms.

We may build our lives on things that can vanish and be as the foolish man who built his house on the sand. The rains and the flood caused his house to fall. But if we build our house on the solid Rock, Jesus Christ, it shall never fall.

Teaching children to become too interested in collecting earthly treasures instead of spending some time teaching them the Word of God is a dangerous and foolish thing. The man who tore down his barns to build larger ones in which to store his grain was a "collector"—a collector of worldly goods. Just as he thought all was safe he heard: "Thou fool, this night thy soul shall be required of thee" (Luke 12:20).

How about making more valuable collections? How about collecting souls for Christ? There are no dates to decipher with the microscope—an old person, a young person, a child. Age doesn't matter. Christ says, "Whosoever will" may come. It doesn't matter what race, color, or age the person is. The invitation is for all. Won't you become a collector for Christ?



# EDITORIALS

By W. T. PURKISER

## Unreality in the Church

Critics of the Church come a dime a dozen, and I have no intention of joining their ranks. What is offered here is in the spirit of "forewarned being forearmed." As someone has said, the perpetual peril of any church in a world like this is that it become a kind of masquerade party with everything on the surface and everyone playing a role.

I heard of a small boy occupied with his blocks on the living room floor. As his father entered the room the lad said, "Quiet, Dad, I'm building a church." Thinking to sound out his son's religious understanding, the father asked, "But why do we have to be quiet in church?" The boy thought it over a moment, and then said, "Because the people are asleep!"

Actually, the small boy's misconception is no joke. For a sleeping and superficial Church means a defeated and dying world. If the Church were but another service organization providing an outlet for the social energies of its people, what would happen to one more or less wouldn't make much difference. But the Church is God's redemptive arm among men, whose calling is not to follow the trends of its times but to help direct them.

UNREALITY CAPTURES the church when it loses its sense of mission to a lost and perishing people, when it confuses its social and psychological isolation from its generation with Biblical separation. God wants a people who are pure and clean, but not cloistered in isolated cells of self-righteousness. God wants a people who can maintain their convictions and keep a good conscience without falling into bondage to their own goodness.

Let no one pretend that this is easy. The best has never been easy, and those who seek an easy way rarely amount to very much. But it is the way Jesus lived. He was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26). Yet they charged Him with being "a man gluttonous, and a winebibber." The only truth about their statement is the fact that He was "a friend of publicans and sinners" (Matthew 11:19).

The more like Christ we are, the better we shall balance these extremes in spirit and in life. The more like Christ we are, the more real love we shall have for those who know Him not. The more like Christ we are, the more we shall care about His purposes in the world who came "to seek and to save that which was lost."

UNREALITY TAKES OVER in the church when its whole life is measured in terms of statistics. It is easy for us in this day to become enamored with bigness. There is certainly nothing wrong with bigness in itself. But it can easily get to be an idol. When this happens, everything is evaluated in terms of what we can count—people in Sunday school (even those who come in too late to get anything out of it); the number of seekers (even though some who came didn't need to, and some who needed to most didn't come); the number of dollars (when God looks at what we keep more than He does at what we give).

We need to be reminded often that size is something but it isn't everything. One has only to recall the fate of the dinosaur and mastodon—huge creatures, but long since gone. Leaven isn't large by bulk, but it makes the difference between the edible and appetizing and the flat and tasteless. As Bishop J. Paul Taylor has so well said, the oasis does not look large in comparison with the vast expanse of the desert. Yet it is the oasis that stands for life, while the sandy wasteland is the symbol of death.

UNREALITY INVADES the church when sheer activity becomes the norm of its purposes. There are times in life when what we need most is to "be still, and know that I am God" (Psalms 46:10). But we surrender to the activism of our times. "Ireland has St. Patrick, Scotland has St. Andrew, and America has St. Vitus."

The late A. W. Tozer, long-time editor of the *Alliance Witness*, wrote with an astringent pen. He has been, and probably will long continue to be, widely quoted. After his recent death an editorial he had previously prepared appeared in the paper. There are three paragraphs it would be well to underline:

"I am convinced that the dearth of great saints in these times even among those who truly believe in Christ is due at least in part to our unwillingness to give sufficient time to the cultivation of the knowledge of God. We of the nervous West are victims of the philosophy of activism tragically misunderstood. Getting and spending, going and returning, organizing and promoting, buying and selling, working and playing—this alone constitutes living. If we are not making plans or working to carry out plans already made we feel that we are failures, that we are sterile, unfruitful eunuchs parasites on the body of society. The gospel of work

as someone has called it, has crowded out the gospel of Christ in many Christian churches.

"In an effort to get the work of the Lord done we often lose contact with the Lord of the work and quite literally wear our people out as well. I have heard more than one pastor boast that his church was a 'live' one, pointing to the printed calendar as a proof—something on every night and several meetings during the day. Of course this proves nothing except that the pastor and the church are being guided by a bad spiritual philosophy. A great many of these time-consuming activities are useless and others plain ridiculous. 'But,' say the eager beavers who run the religious squirrel cages, 'they provide fellowship and they hold our people together.'

"To this I reply that what they provide is not fellowship at all, and if that is the best thing the church has to offer to hold the people together it is not a Christian church in the New Testament meaning of that word. The center of attraction in a true church is the Lord Jesus Christ."

FINALLY, unreality prevails in the church when it becomes pale, anemic, passive, lukewarm, and stands for nothing in particular and everything in general. As Daniel Niles suggests, the enemy poses two dangers to the church. He seeks to destroy it. But if he cannot destroy it, he then attempts to domesticate it, to tame it down. Nothing would please the adversary more than to see any church filled with people "too brittle for the battle; too soft to be soldiers."

Is there a corrective for such conditions as these? Is there something to be done when "God seems a kind of holy blur on a distant horizon"? Indeed there is. It is not far to seek for those who have learned the power of God to save and to sanctify. It is in the "times of refreshing" that "come from the presence of the Lord" (Acts 3:19). It is in the openhearted poring over the Word of God. It is in long and sustained waiting at the throne of grace. It is in more and more cultivating the Spirit and less and less pampering the flesh. It is in ever greater reliance on the resources of an infinite God and the wisdom He imparts to those who ask Him.

This is for one and it is for all. It would be wonderful if all could be persuaded to join in a quest for reality. But none of us can afford to wait for others. Each of us must take the way for himself. We shall banish unreality from the church as we nourish reality within our own souls. There is no other way.

## **The Map and the Trip**

A very wise man has warned against confusing the map with the journey. It is possible to master the map and never take the trip. One may be an expert on distance and direction and never move from the same spot where he has always lived.



**"Whoso offereth the sacrifice of thanksgiving glorifieth me" (Psalms 50:23, A.R.V.).**

**"WE ARE APT to give thanks to God with words only. We often say, 'Thank You, Lord,' for His blessings which He bestows upon us. We have many laws of offerings and sacrifices in the Bible, which show us that our thanksgivings are not complete until we express them in sacrificial action. We must step out and make this offering this year the positive proof of our THANKSGIVING."**

**Makoto Oye  
Pastor, Tokyo, Japan, Headquarters  
Church—Oyama Dai**

In the realm of the spirit the same principle holds. There are many who know so much more than they do, who profess so much more than they possess. They can talk glibly about the conquests of a holy war while comfortably seated in a rocking chair. They know all the answers, but they never face the questions.

There is always danger when one's light outstrips his living. If he is sincere, he will fall under condemnation and lose the relish for spiritual things. If he is not sincere, he will yield to pretense and show, wearing a mask and playing a role. The solution, naturally, is not to dim the light but to move up the living.

True doctrine is like a reliable and accurate map. It shows the way ahead. It points to its possibilities and declares its dangers. It reveals the distance we have come and the distance we have yet to travel. For one on a journey, a good map is a must.

But don't confuse the map with the trip. Because you have the map, you are not exempt from the journey. On the contrary, you are equipped for it. "Then shall we know, if we follow on to know the Lord" (Hosea 6:3).

**"All God's commands are enablings."—F. B. Meyer.**

# THE CHURCH AT WORK

## MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

The widow of a minister who gave forty-eight years of active service to the church wrote this letter of thanks:

*I received the check from the Group Policy and also the regular monthly allowance from the Ministerial Benevolence. Words are inadequate when I try to express my sincere appreciation for these benefits which have helped me out financially in my time of need. It has been a thrill to testify, wherever I go, to the way God has supplied my needs and how the church that we have served over a period of years has stood by and shared our burden in such an understanding way.*

When you pay the N.M.B.F. budget you lift many heavy burdens for the retired servants of the church. Thank you for this faithful love and concern.

DEPARTMENT OF  
MINISTERIAL BENEVOLENCE

## FOR CHRISTIAN ACTION

According to the spring issue of *Church and Safety*, motor vehicle deaths in 1962 climbed to an all-time high of 41,000. The toll was 8 per cent higher, or about 2,900 deaths more, than that of 1961. It is the first time in history that more than 40,000 were killed on the nation's highways.

The death rate per 100 million vehicle miles rose to 5.3 from 5.2 in 1961. Travel reached a record high—4 per cent more than the previous year. Total mileage was 767 billion miles—up 29 billion from 1961. Vehicles and drivers also increased to record levels—79 million for vehicles, a gain of 4 per cent; and 91 million for drivers, a rise of 2 per cent.

Previous record high traffic death toll was 39,969, set in 1941.

No one knows for certain how many of these deaths were caused by drinking drivers. There are varying estimates of the number of accidents caused by drinking drivers. The California Highway Patrol says about 26 per cent; Montana, 46 per cent; New York City, 55 per cent; Delaware, 40.6 per cent. The National Safety Council reported that over 56 per cent of fatalities involved drinking drivers over Christmas holidays.

One thing is certain. As a nation, we have not faced seriously this matter of drinking and driving. Until we do, drinking drivers will continue to contribute to death and horror on our highways.

EARL C. WOLF, *Secretary*  
*Committee on Public Morals*



## DISTRICT ACTIVITIES

### Southwest Oklahoma District Assembly

The fifteenth annual assembly of Southwest Oklahoma District, at Duncan First Church, September 25 and 26, was a time of special blessings from the Lord.

We appreciated the timely messages of Dr. Hugh C. Benner, presiding general superintendent, and his efficiency in guiding the assembly business.

Rev. W. T. Johnson, serving on the second year of a three-year call, gave us a good report, including a brief review of his fifteen years' service as district superintendent. There were substantial gains in all areas, with more than a doubling of statistics in many areas. The pastors, co-operating beautifully, accepted a \$10,000 increase in General Budget giving.

Delegates elected to the General Assembly were: W. T. Johnson, Garland Johnson, Marvin Powers, and James Snow, ministerial; W. K. Garrett, I. E. Emmert, Mrs. W. T. Johnson, and A. J. Peck, laymen.

A high point of the assembly was an impressive ordination service with eight young men receiving elder's orders: Robert L. Williams, Larry A. Henderson, L. E. Eddy, James Preston McDuff, F. Wayne Stark, M. E. Barrows, Jack O. Bowman, Charles W. Smith.—GRANVILLE ROGERS, *Reporter*.

### Northern California District

Northern California District recently concluded three area conferences on church management with Dr. J. W. Ellis, pastor of Pasadena First Church.

Dr. Ellis, through extensive research and a long-term pastoral tenure, has produced an exceptional series of lecture-seminars covering vital, but often neglected, factors of church growth. The principles and methods he suggests,

spiritual and temporal, have long been used of God, and could, in my judgment, become channels of the Holy Spirit to revolutionize almost any church that would put them into consistent practice. His presentation is deeply spiritual and warmhearted.

Northern California Nazarenes are praying and working with the whole church for a great spiritual revival and a great outreach for souls this year.—E. E. ZACHARY, *District Superintendent*.

### Joplin District Assembly

The sixth annual assembly of Joplin District was held September 19 and 20 in the Forrest Park Baptist Church, Joplin, Missouri.

The practical and penetrating messages of Dr. Hardy C. Powers, presiding general superintendent, were much appreciated.

District Superintendent Dean Baldwin gave an encouraging report of new church building and progress in every department: 265 members received on profession of faith, bringing the total to 3,890; total enrollment in Sunday school, 7,146, with average attendance of 4,489; total monies raised for all purposes, \$456,203, with \$46,098 given to general interests; and a new church organized at Marshfield, Missouri.

Elected to the district advisory board were Wendell Paris and Wilson Baker, ministerial; A. R. Motley and Don VanDyne, laymen.

Thirteen pastors reported gains in every department, with their district and home mission budgets paid in full, thus qualifying them for the "District Superintendent's Honor Roll."

Delegates elected to the General Assembly: Dean Baldwin, Wendell Paris, Claude Pittenger, and Bill Lakey, ministers; Don VanDyne, A. R. Motley, Harry Boese, and Lawrence Wright, laymen.

Ronald D. Crossley and Luther J. Paris were ordained to elder's orders in the closing service.—WILSON D. BAKER, *Reporter*.

### East Tennessee District Assembly and Camp

A spirit of blessed unity and godly fellowship prevailed in the East Tennessee District Assembly, July 25 and 26. From the very beginning there was a sense of God's presence.

Dr. V. H. Lewis, presiding general superintendent, won the hearts of all with his rich messages of inspiration and his efficiency in the business sessions.

District Superintendent Victor E. Gray's report was a high light of the assembly. Now in his fifteenth year, he is serving on an extended call. The report showed progress in every department: 352 members received, making the total district membership 4,141; total giving reached an all-time high of



\$25,781, an increase of near \$50,000 over the previous year, with giving to Trevecca College increased \$7,000 and giving to general interests up \$3,000. A love offering was spontaneously given at the close of the report.

Elected as delegates to the General Assembly: Victor E. Gray, L. B. Hicks, Harold Liner, and Ansel Forsythe, ministerial; Mrs. Victor E. Gray, Mrs. L. B. Hicks, Mrs. Harold Liner, and Oscar Wheaton, lay.

Elected to elder's orders and ordained: Eugene Campbell, Donald Pyles, Cecil Hood, Charles Fountain, and Leroy Davis.

Workers for the camp, immediately upon the close of the assembly, were Dr. Otto Stucki, superintendent of South Carolina District, and Evangelist J. A. McNatt. In service after service they reached with the anointing of God, and the long altar was lined with seekers a number of times. Music was under the direction of Rev. S. M. Shaw, much loved by our district.—HAROLD LINER, Reporter.

## North Carolina District Assembly

Inspiration, blessing, and challenge were evident in North Carolina's twenty-third annual district assembly, September 18 and 19, at the Thomashoro Church in Charlotte. General Superintendent Hugh C. Benner set the tone for the assembly in sounding forth a clarion call for faith and optimism. He presided with precision and efficiency. Rev. Robert J. Andress was the host pastor.

Highlighting the business was the election of Dr. Lloyd B. Byron as district superintendent for a second three-year term by an overwhelming majority vote. He has completed eleven years of faithful service in North Carolina. During the past year a new church was organized at Statesville.

During the N.F.M.S. convention on Tuesday, Mrs. Lloyd Byron was re-elected as district president, receiving all out one vote.

Trevecca Nazarene College was well represented by Dr. W. M. Greathouse, newly elected president.

In an impressive ceremony on Thursday afternoon, conducted by Dr. Benner, elder's orders for Rev. Edgar Masencup were recognized. He comes from the Evangelical Methodist church.

Delegates elected to the General Assembly: Lloyd B. Byron, Howard T. Wall, Jr., Byron E. LeJeune, ministers; Earl L. Freeman, Odie L. Page, and Jack Wood, laymen.—BYRON E. LEJEUNE, Reporter.

## East Tennessee District Church School Convention

There was a wonderful spirit of cooperation in the sixteenth annual church school convention of the East Tennessee District, September 2 to 4, at the Elizabethton church, with District Chairman W. L. Elkins presiding.

Dr. Albert F. Harper, special speaker, challenged the hearts of all present by his messages, with special emphasis on the great harvest field to be found in the Home Department

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## "SHOWERS of BLESSING" Program Schedule

November 3—"Almost—Not Enough,"  
by Russell V. DeLong

November 10—"Is a Christian Different?"  
by Russell V. DeLong

November 17—"Are You a Part of the Problem or a Part of the Solution?"  
by Russell V. DeLong

.....

Awards were presented to the Monterey and Wartburg churches—the two most outstanding Sunday schools on the district.

The high light of the convention was the fifteenth report of Chairman Elkins, who pointed out gains in enrollment, finances, Christian Service Training, Cradle Roll, and boys' and girls' camps.—DENZIL R. HUIE, Reporter.

## South Arkansas District Assembly

The eleventh annual assembly of South Arkansas District was held at First Church, Little Rock, September 18 and 19. We appreciated the inspiring and Spirit-anointed messages of Dr. D. I. Vanderpool, presiding general superintendent.

Other special speakers were Rev. W. A. Strong, for the Sunday school; Rev. and Mrs. James Hudson, missionaries from Guatemala; and Miss Helen Temple, from headquarters at Kansas City, for the work of missions.

Dr. A. Milton Smith, district superintendent, gave a splendid report of progress in each phase of the district work.

In the ordination service the following were given elder's orders: James Winford Daniel, Kenneth Dwight Southworth, Charles Lee Kirby, Richard Joseph Lewis, and Orville Eugene Mobley.

Delegates elected to the General Assembly were: A. Milton Smith, Thomas M. Hermon, and L. Eugene Plemons, ministers; Charles F. Wilson, Charles E. Pickens, and Ruby V. Holland, laymen.—CHARLES F. WILSON, Reporter.



## THE LOCAL CHURCHES

Lancaster, Ohio—September 15 was a great day for our church. At the close of an inspiring message by Pastor Frank Noel, Sr., the people pledged \$2,030 for the Thanksgiving Offering—first time in the church's history that the entire Gen-

eral Budget for the year was raised in one offering. Under Brother Noel's capable leadership (now serving his ninth year) a new parsonage has been built and many improvements made. Above all we thank God for His blessings on the church services. Six new members have been received since our assembly.—MRS. ARNOLD HUGHES, Secretary.

Evangelist C. L. Chapman writes: "I am beginning my second year in the field, and give God praise for His help and the gracious victories we have witnessed at the altar during the past year. I have some good dates open and will be glad to go anywhere the Lord may lead. Write me, 415 S. Mill Street, Olney, Illinois."

Evangelist Albert J. Shea reports: "I am now in my third full year in the field of full-time evangelism, and give God praise for His wonderful blessings during the past two years. I have been privileged to work with some of our very best pastors and churches. I have some open time in January and February I'd like to slate in the South, but will go as the Lord may lead. Also have an open date in the late spring. Write me, 4245 Forest Avenue, Norwood 12, Ohio."

Evangelist Jarrette and Dell Avcock report: "The Kansas City District Assembly in late August marked the close of another year of evangelism, during which we conducted 25 revival meetings, and 2 conventions, in 11 different states. God blessed in giving 1,421 seekers and 180 uniting with the church. We have worked with both large and small churches, and every pastor has been wonderful."

Evangelist W. L. French reports: "In my first year in the field of evangelism (closing September 20) I conducted thirty-three revival meetings, in Alabama, Missouri, Texas, Oklahoma, Louisiana, Tennessee, Kentucky, New Mexico, Arkansas, and Illinois. God blessed in giving more than eight hundred seekers at the altar for pardon and/or heart purity. I have enjoyed working with our wonderful pastors and laymen. Write me, Route 1, Emmett, Arkansas."

Evangelist Grant M. Barton writes: "Wife and I are now in our third revival campaign. Our first meeting was in the Pilgrim church in Crawfordsville, with about fifty seekers and some cases of definite healing. The meeting with the Salem church and Pastor Ray Wilson closed on September 15, with about thirty-five seekers at the altar and some definite cases of healing. In the first Sunday of the campaign at Bethel

Church, Crawfordsville, God gave a marvelous break in the morning service with eleven seekers at the altar during the day, most of them teen-agers and young people. Write us at 301 Lincoln Avenue, Bedford, Indiana."

Pastor E. H. Carter writes: "After eight years with our First Church in Greenville, South Carolina, I have resigned to accept a call to our Georgetown church. If you have friends at the Myrtle Beach Air Base, let me know and I'll be glad to contact them. My address, Route 1, Georgetown, South Carolina."

Burville, Tennessee—Our revival in September was the best this church and community have seen. God blessed in giving twenty-one seekers and three members added to the church. The Bender Evangelistic Party were the special workers. The music, singing, and chalk-artist work were wonderful, and Brother Bender's messages were given with the power of the Spirit. We give God praise for the outpouring of His Spirit.—ELBERT BROWNS, *Pastor*.

Rev. Floyd L. Murphy, pastor on the Iowa District, died September 27. He is survived by his wife, and a married daughter, Mrs. Florence Robertson. The home address is 1258 East 25th, Des Moines, Iowa.

Rev. Chester F. Austin, retired Nazarene elder of the New England District, died September 20 as the result of a heart attack. He is survived by his wife, of the home address, 106 Hamlin Street, Manchester, Connecticut.

Carson, Washington—Our church recently enjoyed the greatest revival of its history with Rev. Thomas Hayes, evangelist, and Ed. Wolpe, trumpeter. The church fasted and prayed. Brother Hayes preached with the anointing of the Spirit, and God gave more than eighty seekers at the altar. Souls were saved, reclaimed, and sanctified, and the evangelist prayed for a good number for healing with visible results. Evangelist Hayes is the pastor's friend, the church was blessed and lifted, and young people answered the call of God to special work.—MERRITT M. MOCKLER, *Pastor*.

Rev. Kirby Choate, Nazarene pastor at Purcell, Oklahoma, recently was elected secretary and treasurer of the Purcell Ministerial Alliance.

Rev. and Mrs. Henry B. Jensen will celebrate their golden wedding anniversary on Monday, November 25. Brother Jensen formally retired eight years ago on the Illinois District and moved to Florida. Then he got back into the harness and organized the North West Church in Fort Lauderdale, later becoming the associate pastor of First Church in Fort Lauderdale. He has now retired for the third time. Their address is: 605 N.E. 15th Street, Fort Lauderdale, Florida.

After pastoring more than six years at the Alberta, Minnesota, church, and seeing good gains in all departments, Rev. Everett F. Cole has resigned to accept a call to the church at Othello, Washington, on the Northwest District.

Evangelist Paul E. Mounts writes: "From August of 1962 through October of 1963, I have been kept busy in the work of evangelism. The fellowship of pastors and laymen has been rewarding, and the shouts of newborn souls, reclaimed backsliders, and sanctified believers has been a great thrill to my soul in these nineteen revival meetings. God has faithfully rewarded the preaching of His Word. On Sunday, October 27, I began my work as pastor of our church in Wapato, Washington, on the Northwest District."



## THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for November 3:

### When Christians Worship

SCRIPTURE: I Corinthians 14 (Printed: I Corinthians 14:6-12, 26-33, 40)

GOLDEN TEXT: *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord (Colossians 3:16).*

Nowhere does the New Testament give the order of Christian worship in the Early Church. This is understandable. The Church was in part the daughter of Judaism. When Paul used Jewish synagogues for his services, it is presumed that he followed the synagogue form of worship. There were no church buildings erected in the first century; there was no constituted central control to insure uniformity; and congregations arose more or less spontaneously as men and women gave witness to their new-found faith. In addition, Jews of Palestine, as well as Greek-speaking Jews, and gentiles of many nationalities, made up the total Church, each making his own contribution to the order of service according to his background and preferences. Moreover, because there were no church buildings fitted out for public worship, no Christian hymns available, few scriptural writings, and no trained pastors, the order of public worship was doubtless as varied as can be imagined.

But this does not mean that there were no regulations or standards for worship, nor any idea of some ingredients of good worship. It was Paul's contention that public services should be orderly and respectable and for mutual edification. There should be singing,

the reading of the Scriptures, individual participation, and exhortation by leaders. It is quite possible that much of the New Testament was written to be read aloud in public worship. Variety was necessary in order to give expression to different personal talents and meet representative needs.

One person could spoil a service by getting out of the spirit of mutual worship (I Corinthians 14:26-28). To describe a successful service was to say that the Spirit came upon the people. This was the aim and purpose of all worship. And with all our aids to public worship in our well-equipped churches, we can do no better than this: to use what God has allowed us to have for mutual edification and the glory of God.

What has been said thus far applies chiefly to the church worship services. It should be observed that worship must be carried on at two additional levels: worship in private devotions and worship in the Sunday school. These will differ in content from church worship, but they are just as necessary in the life of the Christian and in the life of the total church. Each depends upon the others, each prepares the way for the others, and each suffers where one of the others is neglected.

Allow me one more thought, separated from the others as it may seem to be. The "preliminaries" of the service are not just certain necessary things to be gotten through with before the minister preaches his sermon. They should be considered as important and as much a part of the service as the sermon. Because the entire service is a worshiping experience, the sermon loses much of its meaning if the people have not been in the spirit of worship during the early part of the service.

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

WILLIAM JENNINGS NASH of Pasadena, California, died May 12, 1963, at a local hospital. He was a native of Wray, Colorado, a resident of California for forty years, and a member of Bressie Church of the Nazarene, Pasadena. He is survived by his wife, Mildred L. Nash; sons, LeRoy W. and Leonard G.; daughters, Margaret Sars, Naomi Almosian, Ruth Gallion, Grace Nash, and Wilda Goguen; a brother, A. B. Nash; and a sister, Elni Helmick. Memorial service was held in Bressie Avenue Chapel, with Dr. J. George Taylorson officiating. Interment was in Mountain View Cemetery, Pasadena.

MRS. AMOS W. KNIPPERS was born April 30, 1894, near Many, Louisiana, where she lived until her death on August 20, 1963. As a young woman she was definitely converted, later sanctified wholly, and lived a beautiful Christian life. In 1925 she and her husband united with the Church of the Nazarene, and she was very faithful in attendance and support across the years. She is survived by her husband, Amos W., lay member of the Louisiana District advisory board; four sons, E. L., L. W., Norman, and Douglas; three daughters, Miss John W. Harper, Mrs. John T. West, Jr., and Miss Melva Knippers. Mrs. Knippers was a great Christian and mighty in prayer. Funeral service was conducted by Rev. Clarence Patton, pastor; Rev. T. T. McCord, district superintendent; and Rev. A. H. Hoffpauir, a former pastor, with interment in Mount Carmel Cemetery.

ELVIN O. McPHERON was born August 11, 1882, and died August 21, 1963. For many years he was a faithful member of the Church of the Nazarene in Shelby, Ohio. He is survived by his wife, Verna; three daughters, Mrs. Ellsworth Springer, Elnie, and Mrs. Lois Horst; and also by one brother, Myrien. Funeral service was held in the Shelby church in charge of the pastor, Rev. Cecil G. Hayes.



assisted by the former pastor, Rev. Ellis Teasdale. Burial was in Oakland Cemetery, Shelby.

**JOHN A. R. WOEHR, Jr.**, of Sellersville, Pennsylvania, died August 12, 1963. He was born November 20, 1931, in Philadelphia, Pennsylvania. He is survived by his wife, Harriet; and three children: John III, William, and Sherry Lynn. Funeral service was conducted by Rev. Mrs. Mildred Hoffman, pastor of the Church of the Nazarene in Chuykill Haven.

**FRITZ ENGEL** died suddenly on June 25, 1963, of a heart attack. He had been a devoted member of the Antioch Church of the Nazarene, Overland Park, Kansas. He is survived by his wife, Olive, and a son, Norman, both of Merriam, Kansas.

**GEORGE H. COX**, age seventy-six, died in a rest home at Mount Vernon, Missouri, on August 17, 1963, after a lingering illness of almost nine years. He had been a long-time resident of Lawrenceburg, Missouri. Converted several years ago, he was sanctified later, and left a good testimony. He is survived by his wife, Eula, of the home. Funeral service was conducted at the Lawrenceburg Church of the Nazarene, of which he was a member, with Revs. O. D. and Thelma Samuel and Rev. Homer Gilbert officiating. Interment was at the Halltown cemetery.

**MRS. EUPHEMIA TRACY** was born in Sanilac County, Michigan, November 29, 1883, and died in the Caro Community Hospital, August 31, 1963. In 1910 she was married to James Tracy. They were converted in middle life, and joined the Church of the Nazarene in Cass City several years ago. Her husband, a son, a daughter, six brothers, and one sister preceded her in death. She is survived by two sons, Robert and Ivan, and also by two sisters. Funeral service was conducted in Cass City by her pastor (and nephew), Rev. Lloyd A. Wilson, with interment in the family lot in Novesta Cemetery.

**ELVIN DALE VERMILION** was born March 16, 1936, at Ranson, Kansas, and killed instantly in an automobile accident, October 28, 1962, near Santa Maria, California. He was a member of the Santa Maria Church of the Nazarene. He is survived by his wife, Naomi; a son, Kevin; his father, Frank A. Vermilion; and two brothers. Interment was in Parsons, Kansas.

## Announcements

### WEDDING BELLS

T. Leslie Shelton and Suzanne Skinner, both 1963 graduates of Pasadena College, were united in marriage on September 28 at the Lone Pine (Calif.) Church of the Nazarene by Rev. Bill J. Prince, assisted by the groom's father, Rev. Truman Shelton, Nazarene pastor at Woodland, California.

Miss Avis Howter and Paul David Blankenship, both of Sterling, Illinois, were united in marriage on September 6 at First Church of the Nazarene in Rock Falls with Rev. Roy Nickels, pastor, officiating, assisted by Rev. Willard E. Hollis.

### BORN

—to Ronald and Harriet (Orr) Thill of Piper City, Illinois, a son, Rodney Howard, on September 27.

—to Rev. and Mrs. Alfred L. Jones of Centerville, Missouri, a son, Daniel Emmett, on September 17.

—to Rev. and Mrs. Wm. Varian of Flint, Michigan, a daughter, Virginia Ruth, on September 6.

### SPECIAL PRAYER IS REQUESTED

for Mrs. Philip H. Hampsten, Nazarene pastor's wife at El Verano, California—she is facing surgery on both eyes for cataracts;

by Christian friends in Trinidad, three of whom have lost their jobs, and need work badly;

by a Nazarene minister for a friend in California—a man and his wife who have ever lived to lift the loads of others, with optimism and unwavering faith in God—now they need prayer, urgently;

by a Christian navy man that God will help in the starting of a Christian Servicemen's Center in Sasebo, Japan.

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# the Answer corner

Conducted by W. T. PURKISER, Editor

**I heard a radio preacher say that the only Bible evidence of the baptism with the Holy Spirit is speaking with other tongues. Is this correct?**

It is not. The theory that speaking with other tongues is the only Bible evidence of the baptism with the Holy Spirit is a modern invention, never heard of before the twentieth century, and without any real scriptural support. There is no direct statement anywhere in the Bible which even hints that speaking in tongues is an evidence of the baptism with the Spirit.

This modern theory is based on the fact that three times in Acts when it is reported that persons were filled with the Spirit they also spoke with other tongues. In Acts 2:4-11, it is unmistakably clear that the tongues were foreign languages and dialects understood without interpretation by those present. Far from being "unknown tongues," the miracle occurred for the very purpose of preventing unknown tongues. For, you see, had the apostles spoken to the cosmopolitan crowd gathered in Jerusalem that day in their Galilean Aramaic, they would have been speaking an unknown tongue to a great many of their hearers.

In Acts 10:44-46, the Holy Spirit came on the gentiles of Cornelius' household, and the Jews that came with Peter heard them speaking in tongues and magnifying God. Here again, the language spoken was understood, at least enough to let Peter and his friends know that those who spoke were glorifying God. Again, in Acts 19:6 we are told that the believers at Ephesus spoke with tongues when the Holy Ghost came on them. It is not said that these were languages understood by those about, but from the fact that the first two instances were so understood, the conclusion would be that they were.

However, there are three recorded instances in the Book of Acts where persons were filled with the Holy Spirit

in which there is no mention of other languages. These are Acts 4:31 (the Jerusalem church with many converts added); Acts 8:15-17 (the Samaritan converts of Philip); and Acts 9:17-19 (the Apostle Paul).

The one great difference in the two sets of instances is that, wherever other languages are mentioned, there were men of different lingual backgrounds together, and the languages became the medium for communication of the wonderful works of God. On the other hand, wherever the persons were all of the same language background, no tongues are mentioned.

Of course there is the gift of various kinds of languages described in I Corinthians 12 and 14 as among the gifts of the Spirit. But those who hold the theory that tongues is the evidence of the baptism with the Spirit generally claim a difference between the tongues of Acts 2, for instance, and the gift of the Spirit described in I Corinthians 14. According to I Corinthians 13:1, this kind of tongues may be counterfeited, as well as the gifts of prophecy, knowledge, and miracle-working faith—and therefore could not be an evidence of the baptism with the Spirit, with which it has no necessary connection at all.

The important thing is to receive "the gift of the Holy Ghost," which is His own abiding fullness, and let Him bestow then such of "the gifts of the Spirit" as He will (I Corinthians 12:4-11). The Biblical evidence of the Spirit's presence is given in Galatians 5:22-23. It isn't so spectacular, but neither can it be counterfeited, or displayed by one who has had the blessing and lost it: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

**It will soon be eleven years since our church was organized, and we have added an annex with nice Sunday school rooms. But we have never had a dedication service for the church since we have been worshipping in it for ten years. We also have a nice parsonage. Don't you think we should have a dedication service? Or is it so long a time that it would be out of place?**

Well, it would be a bit unusual to dedicate a plant that had been in use for ten years. Perhaps after your next major addition or some extensive remodeling or redecorating project you could have a dedication service. In the meantime, I trust the church is and has

long been hallowed by the presence of God's glory and the penitent tears of earnest seekers and happy finders of the good grace of God in salvation and entire sanctification. This is the dedication most to be sought.



## Fourteen Nazarenes Killed in Haitian Hurricane

Hurricane Flora brought death to fourteen Haitian Nazarenes according to late reports from the field. The toll may go even higher as American army helicopters penetrate the Jacmel area, one of the hardest hit by the tropical storm. A number of mission outstations were destroyed and church buildings damaged in addition to the loss of life.

Field Superintendent Paul Orjala has reported that all missionaries are safe in Haiti, although light damage was suffered at the main station from Hurricane Flora. The metal roof blew off the dining room of the Bible school, narrowly missing the chapel. Repairs were made the next day. Port-au-Prince, where the headquarters is located, escaped major damage from the tropical storm.

## Farewells for the Hamlins

Chicago First Church, the home church of Dr. and Mrs. Howard Hamlin, declared October 6 "Howard Hamlin Day" and arranged special services in farewell to the Chicago surgeon and his wife on the eve of their departure for missionary service in Africa. Dr. George Coulter, executive secretary of the Foreign Missions Department, spoke in the morning, and Dr. Hamlin at night. More than five hundred people attended the service and reception, including many of the doctor's professional friends.

The campus of Eastern Nazarene College was the scene of a New England farewell for the Hamlins on Saturday night, October 12, with over six hundred in attendance. One hundred young people responded to a challenge to dedicate their lives to Christian service as Dr. Hamlin spoke in College Church Sunday night.

Dr. and Mrs. Hamlin sailed from New York, October 16, for two weeks in the British Isles before proceeding to Africa to meet Dr. Williamson, general superintendent now on the field. Dr. Hamlin, who left a \$75,000-a-year medical practice, will divide his time between Ethel Lucas and Raleigh Fitkin Memorial Hospitals in Swaziland.

## New E.N.C. Dormitory

Dr. Edward S. Mann, president of Eastern Nazarene College, has announced plans to erect a \$400,000 addition to Memorial Hall, men's residence, to accommodate an additional 104 men. The board of trustees of the college,

which took this action, elected as its officers Dr. E. E. Grosse, superintendent of the Washington District, chairman; Rev. Robert Goslaw, superintendent of the New York District, vice-chairman; Rev. Kenneth Pearsall, superintendent of the Albany District, secretary; and Mr. Wesley G. Angell, Wollaston layman, treasurer.

## Regional Conference on Evangelism

The regional conference on evangelism for the Eastern Educational Zone was combined with the Kauffman Lectures on Evangelism at Eastern Nazarene College, October 2-4, with Dr. Samuel Young, general superintendent, and Dr. Edward Lawlor, executive secretary of the Department of Evangelism, as the main speakers. Other speakers included Dr. J. Glenn Gould, professor of theology at the college; Rev. Robert Goslaw, superintendent of the New York District; Dr. Norman Oke, pastor of Washington First Church; Rev. Claude Jones, evangelist; and Dr. Howard Feeley, president of the New England Evangelistic Association. Approximately one thousand persons, including two hundred pastors, attended the conference and lectures.

## Millions for Missions

Total Nazarene giving for world missions this quadrennium had risen to \$14,596,204 by October 7, with two major offerings ahead to complete the \$18,000,000 goal by the time of the General Assembly next June. The goal for the Thanksgiving Offering is \$1,500,000; and with this combined with the Easter Offering of 1964, missionary specials, and Alabaster gifts in addition to regular General Budget allotments, the quadrennial objective is in sight. Missionary giving this quadrennium is already well ahead of the \$14,000,000 given 1956-60.

## Minnesota Launches "Project NET"

At the 1963 district N.Y.P.S. convention, the young people of the Minnesota District adopted "Project NET" (Nazarene Evangelistic Thrust), designed to help to strengthen home mission churches and to help in the organization of new churches. Each of the five zones on the district will have a "Project NET" team consisting of not less than eight members from age thirteen through college. Each team will have a ministerial adviser and a sponsoring lay couple as counselors.

A team spends all day Saturday and Sunday morning in a home mission church. On Saturday the young people visit door to door inviting everyone to come that night to a service honoring the community. In the service, team members have charge, give their testi-

monies, and the district superintendent speaks. The entire group stays for the Sunday morning service the next day. The district project committee consists of Dr. Roy Stevens, district superintendent; Rev. Raymond Buckley, district N.Y.P.S. president; Rev. Glenn Lor, vice-president; Elmer Nelson, treasurer; and Jerry Nelson, adviser.



## Birmingham Bombing "The Love That Forgives"

BIRMINGHAM, ALA. (EP)—"I could not believe that they would stoop to bombing the children during Sunday school. This was the dazed comment of Rev. John H. Cross, pastor of the Fifteenth Avenue Baptist Church here, after a bomb shattered the building, killing four Negro children and injuring eighteen others.

The minister's four-year-old daughter was among those injured.

While police sought to squelch any attempts to organize demonstrations, Negro onlookers prayed and wept as the bodies of the four slain girls were removed from the church.

"Oh, no!" one boy said. "She's my sister!" He watched as her body was brought out.

Those killed were in the women's lounge. Most of those injured were in a Sunday school classroom adjacent to the lounge.

The lesson being taught in Sunday school: "The Love That Forgives."

## Court Orders Transfusion for Adult "Witness"

WASHINGTON, D.C. (EP)—In a case that may have set a legal precedent, a court ordered an emergency blood transfusion administered to a twenty-two-year-old woman who had refused the treatment on grounds of religious objection.

Georgetown University Hospital, a Roman Catholic institution, secured permission from a U.S. Circuit Court judge after a lower court had ruled in favor of the woman and her husband. The two Jehovah's Witnesses, cited their belief that the Bible forbids "eating blood."

The woman was brought to the hospital emergency room suffering from a hemorrhaging ulcer; doctors said her only chance for survival rested on an immediate transfusion.

Through its attorney, Edward Bennett Williams, the hospital sought an injunction from Federal Judge Edward Tamm to restrain the patient and her husband from interfering with normal medical procedures. By seeking admission, Mr. Williams held, the patient had given assent to normal, scientifically accepted treatment.



1 The congregation attending the organization of the Church of the Nazarene at Newport, Washington. Twelve charter members joined, with more to come, and 49 were present in Sunday school. Newport has a population of 1,500, with adjacent areas bringing the total potential to 3,000. The work began with a revival with T. O. Weatherby as evangelist. Rev. Merl Bozarth, second from the left, is the pastor.



2 The Arden Church of the Nazarene, Sacramento, California, was completed and dedicated eleven years after the first service was held in the Arden community. The new structure seats 400, and is completely air-conditioned. Rev. Donald C. Moore, pastor of the congregation since 1955, recently accepted a call to the pastorate of First Church of the Nazarene, Seattle, Washington.



3 The staff and students of the 1963 term in Lula Schmelzenbach Nazarene Bible College in the Republic of South Africa. A total of thirty-five students are training for the ministry, and each Saturday morning travel by bicycle and on foot into the surrounding areas to visit in the villages and preach in churches and preaching stations. Rev. D. H. Spencer is the principal.

4 Keys to a 1964 Chevrolet Impala air-conditioned station wagon are presented to furloughing missionaries, Rev. and Mrs. James Hudson, of Guatemala. The automobile has been leased for one year by the First Church of the Nazarene, Little Rock, Arkansas, for use by the Hudsons. The congregation is launching a project to purchase a GMC "Carry-All" for the Hudsons to take back to the field. Left to right: Mrs. Hudson and Rev. James Hudson; Rev. Thomas M. Hermon, pastor; and Mr. Carl T. Reed, secretary of the church board.



5 View of the front of Portland's beautiful and commodious Memorial Coliseum, where the Sixteenth General Assembly of the Church of the Nazarene will convene next June. The Oregon city will also host quadrennial conventions of the N.F.M.S., the N.Y.P.S., and the Church Schools Department, June 18 to 20, 1964. Dates for the General Assembly are June 21 to 26.



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