MUCH HAS BEEN SAID about the Christian life being a “strait and narrow” way, and it is. But such an emphasis can be placed upon this idea that the enemy has the opportunity to distort the full truth. Following Jesus Christ does demand self-denial, exclusive allegiance, and the acceptance of the standards of holiness, but it does not imply unhappiness or low, uninspiring levels of living.

Jesus Christ calls His followers to an abundant life, a life that is rich, full, happy, and worthwhile. Living for Christ calls for the abandonment of only those things which harm and degrade. God desires to conserve every value of human personality and is pleased to have His children enter into and enjoy every legitimate phase of living.

Paul wrote to Timothy of “the living God, who giveth us richly all things to enjoy.” And he admonished the Philippians, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things.” What a wide and rich scope of interest!

Obviously God does not call His people to ignorance and limitation, to dwarfed personalities and circumscribed lives. He wills for us variety, knowledge, and achievement, and desires the fullest possible development of body, mind, and spirit. He is glorified by the highest possible attainments in the purposes and possibilities of human personality and human relationships.

Let it not be forgotten that the basis and essence of this abundant life are found in the fellowship and will of Jesus Christ. No path is too narrow if a loved one walks with you; and a tiny house, where love dwells, is large enough to encompass paradise. So it is, as we walk with Christ in perfect love, we find the path wide enough and our living space sufficiently large to know life’s highest joy.
Tolerance and the Apostle Paul

If the Apostle Paul lived and preached today, there are no doubt many who would criticize him for what they would call his intolerance. Reading the great absolutes, the unqualified statements that stud his writings, they would say, “Paul, you shouldn’t be so dogmatic. There are no absolutes. There is no certainty. Whatever a person thinks is true is true for him. You ought to give every man the right to his own opinions.”

And this in spite of the fact that in many areas Paul was as tolerant and broad-minded as one could be. When it came to the perplexing problems of marriage or celibacy in his day, Paul could give his considered views, and say, “But I speak this by permission, and not of commandment... To the rest I speak I, not the Lord:... I have no commandment of the Lord” (I Corinthians 7:11-12).

In questions of methods of doing the Lord’s work, meeting changing conditions with the unchanging gospel, Paul could say, “I am made all things to all men, that I might by all means save some” (I Corinthians 9:22). As Dr. J. B. Chapman years ago pointed out, the unchanging message itself demands changing methods if it is to meet the needs of a changing society.

On matters where there was no clear word of God and where the consciences of equally good people differ, Paul asked only that “every man be fully persuaded in his own mind” (Romans 14:5). Neither judging nor despising, but living in the realization that “we shall all stand before the judgment seat of Christ” (v. 10).

But where the great essentials of the Christian faith were concerned, Paul was as unyielding and solid as the Rock of Gibraltar. For truth is always intolerant of error. Two plus two equals four. Things equal to the same thing are equal to each other. Columbus discovered the new world in 1492. We may not like it and say that it isn’t tolerant of other points of view; but what is doesn’t change to suit our wishes. It would be very convenient for me if, when I add up my income, two plus two would equal five; and when I add up my obligations, two plus two would equal three. But it won’t. Truth is what is, and all the opinions on earth can’t change it.

One sad thing about our day is that what passes for tolerance, nine times out of ten, is nothing but sheer indifference. When one just doesn’t care, when it doesn’t matter much anyway, it’s not at all hard to be “tolerant.” But where things really matter, nothing less than a strong conviction of truth will satisfy.

Paul’s great certainties ring out strong and clear. He was sure of the sinfulness of man apart from Christ: “For all have sinned, and come short of the glory of God” (Romans 3:23): “As by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned” (Romans 5:12).

He was sure of salvation through Jesus Christ, and Him alone: “For by grace are ye saved through faith; and that of yourselves: it is the gift of God: not of works, lest any man should boast” (Ephesians 2:8-9).

Paul was sure that divine grace in the life makes a difference in the way people live: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?” (Romans 6:1-2). “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (II Corinthians 5:17).

Paul was sure there is a second work of grace in the hearts of God’s people whereby they are cleansed from inner sin, empowered for service, and kept in love until Christ’s return: “And the very God of peace sanctify you (Thessalonian Christians) wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (I Thessalonians 5:23); “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost” (Romans 15:13); “Husbands, love your wives, 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 5:25-27).

Paul was sure that the grace of God is adequate to keep through any circumstances, tests, or trials that may come: “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to...”
The Cover . . .

The intent figure of Chaplain Clifford Keys reminds us of the need in our day to pray for the peace of the world, and for our men and women in the armed forces. The anniversary of the armistice at the close of World War I should be a time when we renew our dedication to prayer and to alert citizenship toward the preventing of World War III. Keep in touch with the young men who have gone into the service from your church and Sunday school. A letter from Christian friends and loved ones at home can make the difference between defeat and victory for the individual.

escape, that ye may be able to bear it” (1 Corinthians 10:13); “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (1 Thessalonians 4:16-17).

Paul was sure that Christ is coming again to receive His own to himself: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thessalonians 4:16-17).

Many more are the certainties of the great apostle to the gentiles. Here is confidence and assurance, truth divinely given. Where the great truths of the Word are concerned, may we also dare to be not only dogmatic but “bulldogmatic”—taking hold and hanging on with firm assurance.

There is actually a test of the reality of Christian experience here. For the weak and insecure tend to be stubborn and dogmatic about things which matter little, and hesitant and wavering about the truths that matter most. The holiness movement at its highest and finest has always insisted on unity in essentials and charity in incidentals. It is still a good program for Christian life and faith.

“Thanksgiving is a special time for remembering the goodness of God. The Psalmist said, ‘O give thanks unto the Lord, for he is good’ (107:1). Are we a bit in arrears in our thanks to God? The Thanksgiving Offering gives us an excellent opportunity to catch up. If all will give gratefully, we will reach our goal of one and one-third million dollars this Thanksgiving for world evangelism” —Earl C. Wolf.

---

FLASH!!

“Operation Doorbell” exceeds goal.

With sixty-seven out of seventy-six districts reporting by Monday, October 22, FIVE HUNDRED AND ONE THOUSAND FOUR HUNDRED AND NINETY-SIX (501,496) FAMILIES were contacted for God and the church during the “Operation Doorbell” emphasis (October 1-14). Every district reporting exceeded its assigned goal. The general church goal was exceeded by a large majority.—Edward Lawlor, Executive Secretary, Department of Evangelism.

---

Contents . . .

General Articles

2-3 Editorials
5 Enoch and the Second Coming. Laurence B. Queen
6 Formula for Splitting a Church. Harold W. Queen
7 Badge of Faith. Katherine Bevis
8 Treasure in Heaven. Mrs. Arthur Lucas
11 An Unforgettable Experience, Dudley C. Hathaway

Poetry

5 The Lamp of Faith, Jessie Whiteside Finks

Departments

12 Late News
Foreign Missions
13 Servicemen’s Commission
14 The Bible Lesson
Evangelists’ Slates
18 The Answer Corner

---

Volume 51, Number 37
NOVEMBER 7, 1962
Whole Number 2637

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, C. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, $2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo. Printed in U.S.A.
Enoch 
AND THE 
SECOND COMING

By LAWRENCE B. HICKS
Pastor, First Church, Chattanooga, Tennessee

THE SECOND COMING of our Lord and Saviour, Jesus Christ, is much in the thinking and in the prayers of all Christians these days.

It is a day of the breaking of the prophetic seal that the Holy Ghost spoke to Daniel about in Daniel 12:9. After approximately twenty-five hundred years our present generation is seeing a literal fulfillment of Bible prophecy that is nothing short of the miraculous.

There is an interesting prophetic note in Jude 14-15: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

A look into Genesis 5:5-18 and Luke 3:37-38 will show the exactness of Jude's statement that Enoch was "the seventh from Adam." Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch is the Messianic line as given in these scripture references.

The Bible is rightly divided, by many good Bible students, into seven dispensations. A dispensation is a period of time in which God deals with mankind according to certain divinely set laws and demands. For clearness in scripture study, we have named the seven dispensations—innocence, conscience, human government, promise, law, grace, and Kingdom. The first, innocence, is the Edenic dispensation. The last is Kingdom, that of the millennial reign of Christ after the Second Advent.

In type, many Bible scholars see Enoch as a representative of the seventh or last dispensation of God to man. Surely the prophecy of Enoch is a definite Second Coming prophecy. It will be seen in Genesis 5:24 that Enoch did not die but was "translated." Hebrews 11:5 bears this out. A study of the account in I Thessalonians 4:17 and I Corinthians 15:51-52 will show the translation of Enoch to be a prophetic type of the rapture.

In particular, the prophecy of Enoch has to do with the last phase of the Second Advent that Bible scholars classify as the revelation. The first phase of the Second Advent will be the rapture of the saints. That will be "a secret elopement." None but the bridehood saints will be involved. In the last phase of the revelation, all will see Him, as He returns to Mount Olivet (read Zechariah 14). In Jude 15 we see this phase of the Second Coming as a judgment affair when the "ungodly sinners" will finally be punished, when the "scoffers" of II Peter 3:3 and Jude 18 will be "convinced" of all the "hard speeches" they have made against Jesus and His glorious and triumphant second advent to this old sinful earth (Jude 15)!

Lange's Commentary records an interesting fact concerning the two prophecies about Jesus as given to two men of the "seven" (Adam and Enoch). To Adam in Genesis 3:15 is given the prophecy of the First Advent and its Cross. To Enoch is given the prophecy of the Second Advent and its full redemption. To Adam, Christ was revealed as a great Saviour and Helper. To Enoch, He is shown as a Judge and an Avenger of sin.

It is not a mere coincidence that Jesus stopped reading and "closed" the book at the comma in Isaiah 61:2 when He read in the synagogue of His home town as recorded in Luke 4:17-20. His statement, "This day is this scripture fulfilled in your ears" (Luke 4:21), is the reason for this abrupt stop in the middle of Isaiah's statement. At His first advent, Jesus came "to preach the acceptable year of the Lord" (Luke 4:19 and Isaiah 61:2). At His second advent He will show "the day of vengeance of our God" (Isaiah 61:2 and Jude 15).

The Lamp of Faith

The lamp of faith is burning low
And unbelief aflame;
Then to your knees, O child of God,
Pray in the Master's name
For all who know Him now to search
The heart within their breast:
And pledge allegiance unto Him
Until they find that rest
—
The rest of faith prepared for all
Who call upon His name;
To fan anew the lamp of faith
And set our hearts aflame!

By JESSIE WHITESIDE FINKS

NOVEMBER 7, 1962 • (729) 5
JUST as nuclear energy offers limitless potential for good and at the same time allows for the complete self-destruction of civilization, the Church has the power to change the world and at the same time the potential to destroy itself from within. The curse of the Church today is the internal politics and machinations that render the cause of Christ impotent against sin and the world. There is a formula or any part of it which may be practiced by members of a local church. The results are guaranteed: a split church with members confused; new converts turning back to the world; re-establishing of the “old guard” at the expense of the general good of the congregation; and a pathetic shell of former glory.

1. Make a great fuss over the new pastor. Monopolize his time until he realizes that nothing much happens around the church unless you are in it. Make sure the congregation knows that the new pastor listens when you speak.

2. If the pastor introduces new ideas or proposes a change in organization, tell him the status quo has worked for twenty years and there is no reason to change.

3. Maintain the same officers of the church year after year and do your best to keep outsiders from gaining power or positions.

4. Don’t go overboard about new converts who join the church. Have their credit rating checked first. If they measure up, invite them into your group and even make a call at their home in a year or two.

5. No doubt the pastor, in time, will make a mistake and not consult you about a matter. This is your chance. Don’t talk it over with him. Get a little group together and start a push for a new man. You might even send a delegation of your choosing to see the district superintendent. You have hit on the most potent part of the formula. To every action there is a reaction. Those who believe in the pastor get a group to defend him and your split is well on the way.

6. At church board meetings make as many motions as possible that are controversial, so members will have to choose sides. This will do much to harden the split. Here is where your friendship pays off. Your friends will vote as you vote even if they know the motion is not for the good of the whole church. Cultivate only the friendship of those who agree with you when the vote is taken.

7. Use the non-violent demonstration method of retaliation. In church work this means just to drag your feet on your job, whether it be as N.Y.P.S. president, Sunday school superintendent, song leader, usher, or custodian. This will make the pastor look bad eventually and reflect on his leadership and ability; and, after all, your friends will defend you at all costs.

8. Absent yourself from services as much as possible so that it becomes obvious that you are out of harmony with the pastor. This will cause others to question you and then you can really give them an earful. Never once consider trying to patch things up and forgive the pastor. This would be a sign of weakness on your part. Above all, never give any inkling that you were wrong. Anyway, you can pray in secret and never have to

By HAROLD W. QUEEN
Nazarene Layman, Youngstown, Ohio

6 (730) • HERALD OF HOLINESS
apologize to the whole church if perchance a wrong attitude did creep in unawares. At all costs you must “save face.”

9. Try to endure the sermons when you do attend. Play with children on the same pew, or read the Standard. This will help to pass the time quickly.

10. Finally comes the annual meeting, and you muster all the votes you can to see that the replacement will be here soon. Then you can start all over again.

The Church of the Nazarene is called to preach holiness to a crushed and dying humanity. How can we be effective if we spend more time fussing than we do winning the lost? May God help us never to be guilty of using the formula for splitting a church!

REV. AND MRS. ORVILLE KLEVEN play their musical instruments in our church in Copenhagen, Denmark. The building was dedicated by General Superintendent Hardy C. Powers on May 27, 1962. It is one of our six organized churches on the West Germany district and a beachhead for possible expansion throughout Scandinavia. The providences of God are quite plainly seen in our Copenhagen work. A man and his wife, with the language and a burden, were in the right place at the right time. The newly started work in Germany offered necessary supervision and the fellowship of other European Nazarenes. Our parsonage there with the attached chapel so well suited to the needs of the church is a remarkable answer to prayer. Yet all of these would have left only a sense of frustration without the necessary financial backing of the General Budget. Our fine Danish Nazarenes are giving loyal support, but until the congregation is large enough to fully carry the financial load, funds from the Department of Home Missions give necessary assistance.

The Church of the Nazarene is in the heartland of Europe in one of the most critical times in history. We must give more than thanks this Thanksgiving, that others may hear and come to know the joy of sins forgiven.—General Stewardship Committee.

IT WAS the late Chaplain Peter Marshall who concluded an invocation before the United States Senate with these words: “Help us, O God, to do our very best this day and to be content with today’s troubles so that we shall not borrow the troubles of tomorrow. Save us from the sin of worrying, lest stomach ulcers be the badge of our faith!”

The way one views a situation or circumstance determines the effect it will have upon him. We may not be nailed to a cross literally or burned at the stake or tarred and feathered, but our daily mental encounters in this age of anxiety and worry are similar to the physical experiences of Christian martyrs.

Paul understood so well what such things could do to us when he said, “None of these things move me” (Acts 20:24).

When things seem dark and the going rough, our real need is to look up, to ask that our eyes be opened, as did Elisha when he prayed for his servant’s eyes to be opened. Many pages could be written about the prophets and the lessons we learn from them, but this incident in the life of Elisha, his experience with the forces of the king of Syria, as reported in the sixth chapter of Second Kings, has great meaning for us today.

We read that when the king of Syria learned how Elisha’s prophetic vision had repeatedly saved Israel from the attacks of the Syrians, he sought revenge. He sent “horses, and chariots, and a great host: and they came by night, and compassed the city about” (II Kings 6:11).

When Elisha’s servant saw this, he was afraid and said to his master, “Alas, my master! how shall we do?”

Elisha did not condition his stomach for “ulcers,” for he answered his servant, “Fear not: for they that be with us are more than they that be with them.”

The account continues: “And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he

NOVEMBER 7, 1962 • (731) 7
An extra offering for world evangelism at Thanksgiving time is another way of saying, “Thank You, Lord, for the many blessings I have received.”—S. T. Ludwig.

may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.”

Jesus tells us, You need not have stomach ulcers over worry and fear, but, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you...” (Matthew 11:28-29).

I went to a photograph studio and while waiting to have my picture taken I noticed a sign which read, “Your co-operation will be greatly appreciated in order to avoid resittings.”

Reading it, I was made to wonder about the spiritual value in this sign. Jesus demands co-operation if He is to open our eyes, if He is to keep us from wearing, as our badge of faith—stomach ulcers.

The greatness of the Sermon on the Mount is equaled only by the insistence of its demands for the co-operation of the reader. “Take therefore no [anxious] thought for the morrow.”

Paul tells us, “Be not conformed... but be ye transformed by the renewing of your mind” (Romans 12:2).

Co-operate! Do something about it! God cannot help us if we sit idly by expecting Him to do it all, while our ulcers enlarge. If we are not willing at least to “stretch forth” our hands, as did the man with the withered hand who stood in the Temple, then a “resitting” will be necessary, and this will give our “ulcers” time to grow.

Faith and life are inseparable. One can’t have a personality that brings joy and spiritual health to self and to others unless this vital, vibrant relationship be real and constant.

Faith is never achieved easily. Even for Elijah and Paul there were low moments; so it is with us. Valleys surround all hilltops. Faith that nothing—in life or in death—can separate us from the love of God is the basic essential for the person who would not wear the badge of “faith” that is made up of stomach ulcers.

One way I can fulfill the commandment, “Go ye into all the world, . . .” is to participate in the Thanksgiving Offering. By this means a part of my life is invested in forty-two world areas.—Bennett Dudney.

By Mrs. ARTHUR LUCAS
Nazarene Lay Member, Haltom City, Texas

THIS MORNING I was handed a small envelope. I had looked forward to this moment for the past two weeks, since I had first learned of the Thanksgiving Offering. I thrilled with happiness as I placed the small amount I had earned within the envelope, for I was not just contributing to mission work this year—I was laying up treasures in heaven.

In past years I had given to mission work, but there had been years when I had not. It was not because I could not do so, but because I was too busy working, earning, spending on worldly treasures to consider the mission needs. True, if I was asked outright, I would give a small monetary gift; but in the giving there was none of myself, no gratitude to God for all of His goodness. It was a duty; as a churchgoer, I was expected to do so.

To understand my joy in giving this gift, one must know something of the months preceding the giving of it. At Thanksgiving time just one year before I was working as a nurse, twelve hours a night and seven nights a week. I did not get to church for months, but so lagging was my spiritual well-being that had I been able to go I might have found an excuse to be absent.

Both my husband and I were earning above the average wages, yet we used none of it to further the work of the Lord. Instead, we invested in many articles for our recently acquired retirement home in Texas. On Thanksgiving we had a few hours together in a fancy restaurant having dinner. We listened to the laughter at the other tables as we ate our meal, without even a thankful prayer. It was just another day—and then back to work!

The summer of 1961 found me in our retirement home while my husband remained eighteen hundred miles away at his work. Again I took a confining case, ten hours a night seven nights a week. I did not go to church very often; usually I was too tired. I did attend some meetings across town for several weeks, but it was too far to go and get back in time for work. My work had taken over my life!

Then a small Nazarene mission church opened

near my home. Several years back I had been very interested in the Church of the Nazarene in the little town up North that I still call my home, although for health reasons I have spent most of my time in recent years in Texas.

I was planning to return North when illness struck. At first it was a nagging pain that made walking difficult. Then it was a loss of energy and more intense pain. I had to give up my work. I hoped it would be only until I rested, but that was not to be. On my third day in the hospital I was playing word games to pass away time. I tired of it and was just resting quietly, alone in my room, when suddenly within my mind I heard a voice asking, "Do you remember your first testimony after you were enrolled in the Salvation Army?"

Startled, I went over word for word that testimony given thirty years ago. It seemed I was seeing myself, standing there in the familiar blue uniform, giving "all the years of my life to His service."

"And did you do it?" the voice asked.

I had to say, "I did not."

I answered many such questions about things I had forgotten—good intentions that were never carried out, and promises that were broken. Always the answer had to be, "No, I did not," because one does not make excuses to the Holy Spirit.

It seemed I was taken to my home—the little home I call my "nest in the West." I was shown every article I treasure, and asked if I had a testimony to match it in heaven. I had to say, "I do not."

I once had a very dear friend, a young Mennonite woman. I thought so highly of my friend that I wanted all my other friends to meet her and love her as I did. And so I introduced her to everyone. Jesus was my Saviour, but in my whole lifetime I had introduced Him to less than a dozen people. I knew I had few treasures in heaven. One cannot make excuses to the Holy Spirit! More ashamed than I had ever been, I cried, "Lord, show me what to do."

Until now the voice had been within my mind. Now it was different. I heard the most beautiful voice I shall ever hear on this earth speaking to me and saying, "Put your hand in Mine and I will guide you."

In the morning the doctor told me I would be discharged the following night. But the same evening the results of a test came from the lab. I had cancer, invasive, inoperable. God had prepared me for this knowledge twenty-four hours before it came. I turned to Him. "Lord, You have taught us to take our burdens to You. I am giving You this burden, Lord. I pray, please give me strength to leave it with You and not to take it back."

With "c.a." one never knows if he is cured, especially if it is invasive and inoperable. But God knows. I accepted healing when I gave Him my burden that night. I have never prayed for healing since; one does not ask for what one already has.

The following days were full of concern for me on the part of my friends and loved ones. Although some of those days were most uncomfortable, they were the happiest I have ever known. I learned so many lessons. God filled my soul with a sublime happiness and it continues now that I am home. It is a happiness that overflows and touches others. I shall never know what forces it has set to work.

Then came the announcement of the special Thanksgiving Offering. I set a goal of two minutes of world-wide mission time, not just to have two minutes of time but because the souls saved in those two minutes would be my treasures in heaven! I felt I had to earn this money. But how? Just out of the hospital, still taking treatments, and still treating radiation burns, it seemed foolish even to think of it.

Then one night I could not sleep because of pain. I got up long before dawn and began to sew. Scrap pieces became aprons, and then I knew how I could earn the money. The pile of aprons grew. A woman donated more scraps and they became more aprons. I had three days to sell them. Every sale became an opportunity to testify.

God has shown me the need for mission work, not only among the respected, but among the dregs of human society, where human beings have lost all respect, even self-respect. It is only one of the lessons I have learned.

He has also taught me the sin of materialism! Never again will the pursuit of worldly possessions take me away from my duties to God. Never again will I purchase anything unnecessary without first asking the Holy Spirit if this meets His approval, or is there a better place for this purchase price.

I can be thankful God once inspired a little known scientist to work against odds to prove there was curative power in radium. And I can be thankful I have discovered the force of love that caused so many of His people to pray for me. And now I am thankful as I give this small gift for the opportunity to secure a "treasure in heaven." Bless this gift, dear Lord, for I have been so richly blessed in giving!

—JUANITA CALDWELL

"... how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:13)

Blessed Holy Spirit, Holy Dove divine,
Filling and instilling all this soul of mine.

Precious every moment, Comforter and Friend.
Knowing, oh, so surely on Thee I can depend!
Sacred are the paths with Thee this world I trod.
Ever leading onward, upward unto God!

—JUANITA CALDWELL

NOVEMBER 7, 1962 •  (733) 9
AN UNFORGETTABLE EXPERIENCE

By DUDLEY C. HATHAWAY

Chaplain, United States Navy

THESE MONTHS in the chaplaincy of the United States Navy have brought to me many wonderful experiences. Ministering to great multitudes and to individuals has been my joy and privilege. Whether helping a young Nazarene recruit pray through to spiritual victory in my office or preaching to over seventeen hundred men in blue in my first service as a chaplain, this ministry to servicemen and their families has been a challenge and a thrill.

One of the most unforgettable experiences of my ministry was the opportunity of speaking for the first time to the new recruits who had just arrived at the Naval Training Center. About one thousand men marched into the mammoth drill hall, most of them attending church for the first time since joining the navy. It was my privilege and responsibility to preach the first sermon they were to hear as sailors.

A strange congregation indeed! Most of them looked too young to be away from home. Their faces revealed bewilderment and insecurity. Nearly all were still dressed in their civilian clothing, dungarees, T-shirts, sport shirts, jackets, etc. Some were carefully groomed, others carelessly attired.

VETERANS' ADMINISTRATION

NOVEMBER 7, 1962 • (735) 11
A few had already received their navv haircut, which served as the one aspect of their appearance identifying them as navv. To say the least, a motley group of young men made up my congregation. Here were hundreds of desperately needy men waiting to hear the words of eternal life.

Just before the service began, I was impressed to put aside the message I had planned to bring and to preach a simple message of salvation. Soon after reading the scripture and beginning to preach, I sensed in an unusual way the presence and help of the Holy Spirit. At the close I felt impressed to give my first invitation as chaplain. How my soul thrilled as scores of young men responded and found spiritual victory! In addition to those who responded, about fifty men raised their hands indicating that they had spiritual needs and desired to have the chaplain pray for them.

Needless to say, I went from this outstanding service with a heart filled with gratitude to God and the church for the privilege of serving as a chaplain.

**The Church at Work**

**Foreign Missions**

**Secretary**

**New Guinea Easter Offering**

At Easter the New Guinea people brought in $156.29 as an offering to send the gospel to others.

Seven years ago these people did not even know there was a God, nor that His Son, Jesus Christ, had died for their sins. Their economy was based on pearl shells and bird of paradise feathers.

Today, in the Kudjip area of the Western Highlands, Nazarenes are preaching the gospel in five places. Thirty-one New Guinea converts have been baptized and accepted as full members of the Church of the Nazarene. Attendance at Sunday school and church averages 1,075. Two day schools are operating with 112 students learning the rudiments of twentieth-century education. Twenty-five hundred patients were treated in our Nazarene dispensary last year.

And these new babes in Christ, with their friends, brought $156.29 in money on Easter Sunday to express their appreciation for those who had come to tell them of “the good way,” and to send the same good news to others who have never heard. How will we, with our centuries of Christian knowledge and teaching, measure up to these New Guinea folk on Thanksgiving Offering Sunday?

**Council Meeting**

By ELVIN DOUGLASS, Peru

This noon we brought to a close our council meetings, and this evening will be the beginning service of our district assembly, I have never before participated in a council meeting in which was evident such a spirit of love and humble appreciation, both between the members of the council and also toward the national brethren. We can never praise the Lord enough for so wonderfully answering this urgent prayer.

We are especially happy to be back in Lima, Peru. We thank the Lord continuously for this joy and privilege. Our last weeks in the United States were packed every moment till we got on the plane in Los Angeles to head south. The trip was most pleasant and almost before we realized it, we were on the ground at the new international airport in Lima. There we were reunited with our beloved fellow workers, the Forgrinsons, with whom we made our home while arranging our government papers and expecting the arrival of our unaccompanied baggage. The luggage should be through customs immediately after the assembly.

In the meantime Brother Gollibor and I made a trip through the Montana zone. I surely was thrilled. Never in my life have I been so conscious of the challenge, the opportunity, and the immediate imperativeness of this work. I wish I could explain everything to you. The Lord is sufficiently able for the salvation of the Montana people, and for this I covet your prayers. It is impossible for me to express the desperation that has been revealed to me in this. We will be establishing ourselves there immediately.

**New Address Lists Available**

New missionary address lists are now available for any who would like to write our missionaries this Christmas season. Write to the Department of Foreign Missions, 6801 The Paseo, Kansas City, Missouri, for your copy. Also watch this Foreign Missions column in the Herald for any late changes in addresses of our missionaries.

**Moving Missionaries**

Rev. and Mrs. Jerry Demetre are stationed at P.O. Box 170, Georgetown, British Guiana, South America.

Rev. and Mrs. Peter Burkhardt have just moved to P.O. Box 70, New Amsterdam, British Guiana, South America.

Rev. and Mrs. Charles Huston have returned from Haiti and are living at 5167 No. Riley St., Indianapolis, Indiana.
Thanksgiving Offering

The offering we shall give for missions at Thanksgiving is a thank offering—an expression of our appreciation for the goodness of God, for material blessings, and for the salvation that has changed our lives and our homes. It is also an expression of our obedience to the commission of our Lord to go into all the world and preach the gospel. 

The offering we shall give for missions at Thanksgiving is a thank offering—an expression of our appreciation for the goodness of God, for material blessings, and for the salvation that has changed our lives and our homes. It is also an expression of our obedience to the commission of our Lord to go into all the world and preach the gospel, and an expression of our gratitude for the many opportunities for our ministry in foreign fields and for our faithful pastors in our overseas home mission fields.

We know that these pastors would be glad to receive Christmas greetings from you. Contact your post office for the correct overseas postage.

Overseas Addresses

Requests are frequently received for the addresses of our district superintendents and pastors on the overseas home mission fields. We are glad to list them for you and suggest that, if interested, you cut out this information and keep it for future reference. Only the pastors from the United States and Canada are listed here. The Department of Home Missions will be glad to send the addresses of any other overseas pastors upon request. We also have a list of the names and birthdays of all members of the families of these ministers, for those who would like to send birthday cards and to remember the families specifically in prayer.

We know that these pastors would be glad to receive Christmas greetings from you. Contact your post office for the correct overseas postage.

Alaska

Rev. Bert Daniels, District Superintendent, 106 West King Edward Ave., Vancouver 10, B.C., Canada
Rev. M. R. Koroly, Anchorage First Church, 110 15th Street, Anchorage, Alaska
Rev. Arden A. Sickenberger, Anchorage First Church, 110 15th Street, Anchorage, Alaska
Rev. Edward Hurm, Fairbanks First, 1006 Noble St., Fairbanks, Alaska
Rev. Paul Merki, Fairbanks Totem Park, Box 1103, Fairbanks, Alaska
Rev. Edgar G. Bibb, Juneau, 716 W. 12th St., Juneau, Alaska
Rev. John Vaughn, Kenai, Box 277, Kenai, Alaska

Australia

Rev. A. E. Berg, District Superintendent, 89 Grenfell St., Mount Gravatt, Brisbane, Queensland, Australia
Rev. F. E. Young, Principal, Nazarene Bible College, 235 Pennant Hills Road, Thornleigh, Sydney, N.S.W., Australia

Bermuda

Rev. James L. Collom, General Delivery, Hamilton, Bermuda

Canal Zone

Rev. Milton Harrington, Box 297, Balboa, Canal Zone

Hawaii

Rev. Dr. Melza I. Brown, District Superintendent, 301 Keaka Drive, Honolulu 18, Hawaii
Rev. Nelson T. Tuitele, Aiea, P.O. Box 856, Kaneohe, Oahu, Hawaii
Rev. Joseph Chastain, Ewa Beach, 91-154 Pupu St., Ewa Beach, Oahu, Hawaii
Rev. Clair H. Fisher, Hanapepe, Box 257, Hanapepe, Kauai, Hawaii
Rev. William W. Sever, Hilo, 230 W. Kawailani St., Hilo, Hawaii
Rev. Harold W. Kiemele, Honolulu First, 416 Judd Street, Honolulu 17, Hawaii
Rev. Solomon W. L. Kekoa, Honolulu, 939 12th Ave., Honolulu 16, Hawaii
Rev. Koichi Yamamoto, Kahului, 80 Lehua, Kahului, Maui, Hawaii
Rev. Donald E. Bland, Kailua, 456 Hinano Way, Kailua, Oahu, Hawaii

Samoan

Rev. Jerald D. Johnson, District Superintendent, P.O. Box 48, Florida, Transvaal, Republic of South Africa
Rev. Floyd J. Perkins, Principal, Nazarene Bible College, P.O. Box 256, Roodepoort, Transvaal, Republic of South Africa

West Germany and Denmark

Rev. Arden A. Sickenberger, Anchorage First Church, 110 15th Street, Anchorage, Alaska
Rev. Paul Merki, Fairbanks Totem Park, Box 1103, Fairbanks, Alaska
Rev. Edgar G. Bibb, Juneau, 716 W. 12th St., Juneau, Alaska
Rev. John Vaughn, Kenai, Box 277, Kenai, Alaska

The Call to Share

Desiring to share in the progress of world evangelism, I enclose my THANKSGIVING OFFERING as an expression of my thankfulness.

Name:
Address:
Mail to: Mr. John Stockton, Treasurer
6401 The Paseo, Kansas City 31, Mo.

November 7, 1962 • (737) 13
He refuses to be a sharp-looking soldier. Military courtesy to his fellow men is given reluctantly. The chapel plays no part in his life. To reach this man for Christ is not an easy task. I make contact at coffee break with him and try to build up a rapport between us. He begins to accept his chaplain. Suddenly he lets flow a barrage of questions on many subjects, religious and otherwise: A mutual trust is given and I begin to probe. What church affiliation had he in civilian life? Did he attend regularly? Was he involved in the young people's society? To my astonishment, he answers all of these questions in the affirmative. The testimony he gives is something like this, "My parents instructed me to honor our family name. I was also given—and our work is just beginning. He knows that he needs something more substantial to stand upon. He rebellion is his weapon. I must show love and concern, but I must be careful not to overdo it. The voting man's battery commander must be aware of the emotional disturbance and the possible cause. A courteous invitation to the chapel program is needed and our work is just beginning. He knows that he needs something more substantial to stand upon. He rebellion is his weapon. I must show love and concern, but I must be careful not to overdo it. The voting man's battery commander must be aware of the emotional disturbance and the possible cause. A courteous invitation to the chapel program is needed. And he is in the military environment. His glands, his food, his stimuli—these determine what he is. Thus any true concept of man's spirituality is destroyed. Concepts of sin, redemption, and destiny are undercut. In society the roots of justice are pulled up. Sin is outlawed and crime is only sickness. There is no need for a Savior or the Cross, and judgment, heaven, and hell are nonexistent. Our lives are hopelessly earthy and earthly bound. Happily, even among infidels, this sort of thing produces its own disillusionment, and men are compelled to return to sounder sense.

The Bible teaches that man is the last and highest of God's creative works. Into him God breathed a spiritual nature, setting him apart from the lower animal order. He was created a holy being in the image of God—a being which refers, not to his body, but to his rational and spiritual nature. Freedom was involved; man sinned, and consequently is now very far removed from his original estate, and is involved in every part. But though the image of God is defaced, it is not entirely effaced. Man may still respond to God through the enabling Holy Spirit. He is responsible to God and, as a sinner, is under judgment. While the forces which play upon him are recognized, the condemnation for sin is not upon his glads, but upon the man himself. But God became man, and redemption was provided at the Cross. Man's destiny in Christ excels that of the angels, who were created a higher order. Both man's body and spirit are to be reconditioned and perfected. The true dignity of man is realized only in the infinite love and purpose of God for him. Along with this, meaning, fulness and a sense of worth come into his life.
**SHOWERS of BLESSING**

**Program Schedule**

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cincinnati, Ohio</td>
<td>Nov. 11</td>
</tr>
<tr>
<td>Lima, Ohio</td>
<td>Nov. 11</td>
</tr>
<tr>
<td>Urbana, Ill.</td>
<td>Nov. 11</td>
</tr>
<tr>
<td>Mt. Sterling, Ohio</td>
<td>Nov. 13</td>
</tr>
<tr>
<td>Arcanum, Ohio (P.H.)</td>
<td>Nov. 15</td>
</tr>
<tr>
<td>Chillicothe, Ill.</td>
<td>Nov. 15</td>
</tr>
<tr>
<td>Columbus, Ohio (P.H.)</td>
<td>Nov. 15</td>
</tr>
<tr>
<td>Chicago, Ill.</td>
<td>Nov. 16</td>
</tr>
<tr>
<td>Detroit, Ill.</td>
<td>Nov. 16</td>
</tr>
<tr>
<td>Flint, Ill.</td>
<td>Nov. 16</td>
</tr>
<tr>
<td>South Bend, Ill.</td>
<td>Nov. 16</td>
</tr>
<tr>
<td>Gary, Ind.</td>
<td>Nov. 16</td>
</tr>
<tr>
<td>Hammond, Ind.</td>
<td>Nov. 16</td>
</tr>
<tr>
<td>Fort Wayne, Ind.</td>
<td>Nov. 20</td>
</tr>
<tr>
<td>Donald, Minn.</td>
<td>Nov. 9</td>
</tr>
<tr>
<td>Dickenson, H. N.</td>
<td>Nov. 4</td>
</tr>
<tr>
<td>Farmington, Ill.</td>
<td>Nov. 14</td>
</tr>
<tr>
<td>Fremont, Ill.</td>
<td>Nov. 14</td>
</tr>
<tr>
<td>Fowler, Ill.</td>
<td>Nov. 12</td>
</tr>
<tr>
<td>Fitchburg, Mass</td>
<td>Nov. 14</td>
</tr>
<tr>
<td>Anchorage, Alaska</td>
<td>Nov. 9</td>
</tr>
<tr>
<td>Springfield, Ill.</td>
<td>Nov. 19</td>
</tr>
<tr>
<td>Columbus, Ohio (Dist. tour)</td>
<td>Nov. 15</td>
</tr>
<tr>
<td>Bedford, Ind. (Dist. tour)</td>
<td>Nov. 10</td>
</tr>
</tbody>
</table>

**Eleventh Day—All Soil—No Sky,** by Wilson R. Laupher

**November 25—The Divine Enabler,** by Reuben Welch

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuscaloosa, Ala.</td>
<td>Nov. 8</td>
</tr>
<tr>
<td>Uniontown (E. Liberty), Ohio</td>
<td>Nov. 8</td>
</tr>
<tr>
<td>Shattuck, Okla.</td>
<td>Nov. 22</td>
</tr>
<tr>
<td>Washington, D.C.</td>
<td>Nov. 22</td>
</tr>
<tr>
<td>Dallas, Tex.</td>
<td>Nov. 4</td>
</tr>
<tr>
<td>Orange, Tex.</td>
<td>Nov. 7</td>
</tr>
<tr>
<td>Cleveland, Ohio</td>
<td>Nov. 22</td>
</tr>
<tr>
<td>Ashland, Ohio</td>
<td>Nov. 15</td>
</tr>
<tr>
<td>Elgin, Ill.</td>
<td>Nov. 19</td>
</tr>
<tr>
<td>Chicago, Ill.</td>
<td>Nov. 11</td>
</tr>
<tr>
<td>Washington, D.C.</td>
<td>Nov. 14</td>
</tr>
<tr>
<td>Angola, Ind.</td>
<td>Nov. 16</td>
</tr>
<tr>
<td>Miami, Ind.</td>
<td>Nov. 18</td>
</tr>
<tr>
<td>Belpre, Ohio</td>
<td>Nov. 8</td>
</tr>
<tr>
<td>Lake Worth, Fla.</td>
<td>Nov. 7</td>
</tr>
<tr>
<td>Fort Wainwright, Kan.</td>
<td>Nov. 8</td>
</tr>
<tr>
<td>Ft. Lauderdale (First), Fla.</td>
<td>Oct. 31</td>
</tr>
</tbody>
</table>

---

**November 11—All Soil—No Sky,** by Wilson R. Laupher

**November 25—The Divine Enabler,** by Reuben Welch

---

**COOK: 507 East 12th St., Indianapolis, Ind.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuscaloosa, Ala.</td>
<td>Nov. 8</td>
</tr>
<tr>
<td>Uniontown (E. Liberty), Ohio</td>
<td>Nov. 8</td>
</tr>
<tr>
<td>Shattuck, Okla.</td>
<td>Nov. 22</td>
</tr>
<tr>
<td>Washington, D.C.</td>
<td>Nov. 22</td>
</tr>
<tr>
<td>Dallas, Tex.</td>
<td>Nov. 4</td>
</tr>
<tr>
<td>Orange, Tex.</td>
<td>Nov. 7</td>
</tr>
<tr>
<td>Cleveland, Ohio</td>
<td>Nov. 22</td>
</tr>
<tr>
<td>Angola, Ind.</td>
<td>Nov. 15</td>
</tr>
<tr>
<td>Belpre, Ohio</td>
<td>Nov. 8</td>
</tr>
<tr>
<td>Lake Worth, Fla.</td>
<td>Nov. 7</td>
</tr>
<tr>
<td>Fort Wainwright, Kan.</td>
<td>Nov. 8</td>
</tr>
<tr>
<td>Ft. Lauderdale (First), Fla.</td>
<td>Oct. 31</td>
</tr>
</tbody>
</table>

---

**November 11—All Soil—No Sky,** by Wilson R. Laupher

**November 25—The Divine Enabler,** by Reuben Welch

---

**COOK: 507 East 12th St., Indianapolis, Ind.**
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Patterson, A. B. Box 568, Abbotsford, B.C., Canada
Patterson, Walter. 1642 Wilson St., Wichita Falls, Texas
Pestana, George. 3 Swan Court, Walnut Creek, Calif.
Peters, Joseph W. P.O. Box 22, Virden, Ill.
Phillips, Miss Lottie. % Trenorazione Nazionale College, Avella, Pa.
Picking Musicalaires, Evangelist and Musicians, Box 110, Allentown, Pa.
Mishawaka (South), Ind. Nov. 15 to 25
Piemont, Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Pitianski, Twyla, Shelby Ohio
Pittman, Chester D. 515 N. Chester Ave., Indianapolis 1, Ind.
Johnson, Md.
Nov. 7 to 18
Knox, Pa.
Nov. 21 to Dec. 2
Potter, Lyle and Lois. Sunday School Evangelists, % Publishing House*
Corpus Christi (First), Tex. Nov. 16 to 21
Edmond (First), Okla.
Nov. 25 to 28
Prescott, Carl and Ethel. Preacher and Children’s Worker, 6900 N.W. 43rd St., Bethany, Okla.
La Marque, Texas
Nov. 1 to 11
Lafayette, La.
Nov. 13 to Nov. 17
Preist, Walter G. 3 Bay Rd. R.D. 4, Mechanicsville, Md.
Nov. 7 to 18
Purkhiser, H. G.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Roberts, Robert C. 639 Hill Top Drive, Columbus, Ohio
Robinson, Paul E. P.O. Box 981, Dayton, Ohio
Rodgers, J. A. (Jimmy).
Nov. 13 to Nov. 17
San Antonio (Grace), Miss.
Nov. 13 to 18
Scarlett, Don. P.O. Box 48, North Vernon, Ind.
Nov. 7 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Pattan, Martin L. Route 11, Box 54, Fort Worth, Texas
Singers, 505 W. Columbia Ave., Danville, Ill.
New Albany (First), Ind. Nov. 8 to 18
Shomo, Philip and Miriam. Preachers and Singers, 41st and Linden St., Allentown, Pa.
Recent radio broadcasts and publications of many churches which are not normally connected with holiness teaching have quite pointedly indicated a strong trend toward the doctrine of scriptural holiness. A very well-known evangelist, who is not denominationally committed, has recently spoken of perfect purity, perfect love, and the fullness of the Holy Spirit. Is there, at this time, a move toward a revival of holiness, or are these isolated, fortunate incidents?

I believe there is manifest in the Church today a strong hunger for the work and ministry of the Holy Spirit in Christian hearts. It is one of the most striking signs in the Church world at large.

There is, of course, this note of caution to be sounded. Not everyone who speaks of the fullness of the Spirit or the baptism with the Spirit has in mind the whole New Testament truth concerning the Spirit’s sanctifying work. And not everyone who uses the term ‘holiness’ has in mind the life and experience of the entirely sanctified. Some identify the Holy Spirit primarily with power, and think of purity only in terms of abstinence from gross sins. Others think of holiness simply as any manner of life in which there is a degree of victory over sin.

But with this reservation, there is much to cheer the heart in the widespread recognition of spiritual need. Certainly when the Holy Spirit comes in His fullness He does His complete work in the heart in spite of the limitations of the person’s theology. It is best to have both head and heart in agreement concerning the Spirit’s sanctifying lordship, but it is better to have the experience in the heart than to have only the theory in the head. Some outside the holiness movement have more in their hearts than they have in their heads; some inside have more in their heads than they have in their hearts.

Does anyone know or do you have any idea of what became of the ark of the covenant after its last mention before the Captivity?

The last reference to the ark of the covenant in the Bible is in II Chronicles 35:3, where we are told that it was restored to its place in the Temple by Josiah. When and by whom it had been taken from the holy of holies we do not know. When the Temple was destroyed by the Babylonians in 586 B.C., the ark either perished with the building or was carried off and has since been lost.

Could you give me some good statistics to prove our church is not backslidden?

This is a strange question. I am not sure that statistics can prove that any church is or is not backslidden. It would seem to me that any Nazarene who would say that the church is backslidden is not really condemnizing but confessing, for he is making a blanket statement about 350,000 people, the vast majority of whom he cannot possibly know personally. This is to stand in very grave danger of incurring the judgment of God on those who “lie, and do not the truth.”

Really, I’m not even sure it is correct to speak of “churches” backsliding. It is people who backslide, who are reviled, who love and serve God. Any particular local group, or a whole denomination, is essentially the corporate spirit of the individuals who compose the group.

I have known a few who give themselves to universal judgments about the spiritual state of the church, but I will have to be honest and say that by and large they are not the people whose Christlike spirit and fervent zeal for personal evangelism are actually winning the unsaved to Christ. There is a subtle self-righteousness and spiritual pride against which even the most sincere must guard themselves as they would from the plague itself.

As to our statistics, they are cause for neither shame nor pride. God has helped us to do well in matters of growth; but we can and ought to do better. As far as membership goes, we are taking many in at the front door but losing more than we should through the back door. We need to be concerned with conservation as well as acquisition.

For all the faults our Zion has, I have never run across a church to which I’d rather belong. Dr. Chapman used to tell of the man who came to him and said, “I’m going to find the perfect church and join it.” “Don’t do that,” the doctor advised. “You’ll never find a perfect church; and if you do and join it, it won’t be perfect any more.” In this I find an ultimate word of wisdom.

Nazarene Publishing House, P.O. Box 527, Kansas City 11, Mo.
GOOD READING is for EVERYONE

Especially our Servicemen!

The Holy Bible
The most rewarding reading of all!
Semi-overlapping covers . . . gold edges . . .
Indo-text paper . . . simplified center-column reference . . . Messianic prophecies indicated by a star . . . 126-page concordance . . . 22-pages of Reader's Aids . . . page headings . . . 8 full-color maps . . . Pronunciation helps . . . silk marker . . . 1,536 pages, size 4 11/16 x 7 1/2". Boxed.

B-803C Imitation leather, red edges $5.00
B-853C Same as B-803C with words of Christ in red $5.50
B-855C Same as B-853C with ZIPPER $6.50
B-801C Genuine leather, paper-lined, presentation page and family register $7.50
B-851C Same as B-801C with words of Christ in red $7.95
B-807C Genuine morocco, leather-lined Only $10.00
B-857C Same as B-807C with words of Christ in red, presentation page, and family register $10.50

SAVE 1.00 with special coupon below—ONLY $3.95

Truth for Today
By BERTHA MUNRO
Three hundred sixty-five uplifting meditations that center around a scripture and have a unique way of pointing out truths helpful to that particular day. 380 pages, cloth.
$2.00

Called unto Holiness
By TIMOTHY L. SMITH
The fascinating story of your church, the Church of the Nazarenes—its beginnings, growth, leaders, beliefs, and rules. 413 pages, cloth. Every Nazarene should read it!
$4.95

The Disciplined Life
By RICHARD SHELLEY TAYLOR
Studies in Christian discipleship—the key to power, a mark of maturity. Includes fourteen suggestions on how to be a disciplined person. Well worth your reading time. 102 pages, cloth.
$1.75

Problems of the Spirit-filled Life
By WILLIAM S. DEAL
Practical help for everyday Christian living. Discusses physical make-up, emotional reactions, natural attitudes, human limitations, personal abilities. 158 pages, cloth.
$2.00

Orphan by Choice
By CLARA VERNER
Absorbing fiction wherein Christ delivers Phyllis from a tragic web of divorce, bringing her freedom, happiness, and a Christian home. 200 pages, cloth.
$2.50

The Glory in the Midst
By FAITH LUCE HUTCHERSON
Interwoven in a drama of romance, marriage, motherhood is the real-life example of how the experience of holiness gives victory over all problems. 269 pages, cloth.
$2.95

Ideal for Your Christmas Giving Too!

Good Morning, Lord
By PAUL MARTIN
Sixty youth-beamed devotions with a challenge. Each starts with a scripture, ends with a special thought. Compact, 4 1/2 x 6 1/2" size. 64 pages. Blue leatherette board.
$1.00

The Holy Bible
The most rewarding reading of all!
Semi-overlapping covers . . . gold edges . . .
Indo-text paper . . . simplified center-column reference . . . Messianic prophecies indicated by a star . . . 126-page concordance . . . 22-pages ofReader’s Aids . . . page headings . . . 8 full-color maps . . . Pronunciation helps . . . silk marker . . . 1,536 pages, size 4 11/6 x 7 1/2". Boxed.

B-803C Imitation leather, red edges $5.00
B-853C Same as B-803C with words of Christ in red $5.50
B-855C Same as B-853C with ZIPPER $6.50
B-801C Genuine leather, paper-lined, presentation page and family register $7.50
B-851C Same as B-801C with words of Christ in red $7.95
B-807C Genuine morocco, leather-lined Only $10.00
B-857C Same as B-807C with words of Christ in red, presentation page, and family register $10.50

SAVE 1.00 with special coupon below—ONLY $3.95

The Disciplined Life
By RICHARD SHELLEY TAYLOR
Studies in Christian discipleship—the key to power, a mark of maturity. Includes fourteen suggestions on how to be a disciplined person. Well worth your reading time. 102 pages, cloth.
$1.75

Problems of the Spirit-filled Life
By WILLIAM S. DEAL
Practical help for everyday Christian living. Discusses physical make-up, emotional reactions, natural attitudes, human limitations, personal abilities. 158 pages, cloth.
$2.00

Orphan by Choice
By CLARA VERNER
Absorbing fiction wherein Christ delivers Phyllis from a tragic web of divorce, bringing her freedom, happiness, and a Christian home. 200 pages, cloth.
$2.50

The Glory in the Midst
By FAITH LUCE HUTCHERSON
Interwoven in a drama of romance, marriage, motherhood is the real-life example of how the experience of holiness gives victory over all problems. 269 pages, cloth.
$2.95

Ideal for Your Christmas Giving Too!

NAZARENE PUBLISHING HOUSE
Box 527, Kansas City 41, Missouri
Washington at Bresee, Pasadena 7, California
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

Make some of this Good Reading YOURS

ORDER TODAY!
We must GIVE MORE than thanks

WORLD-WIDE THANKSGIVING OFFERING