

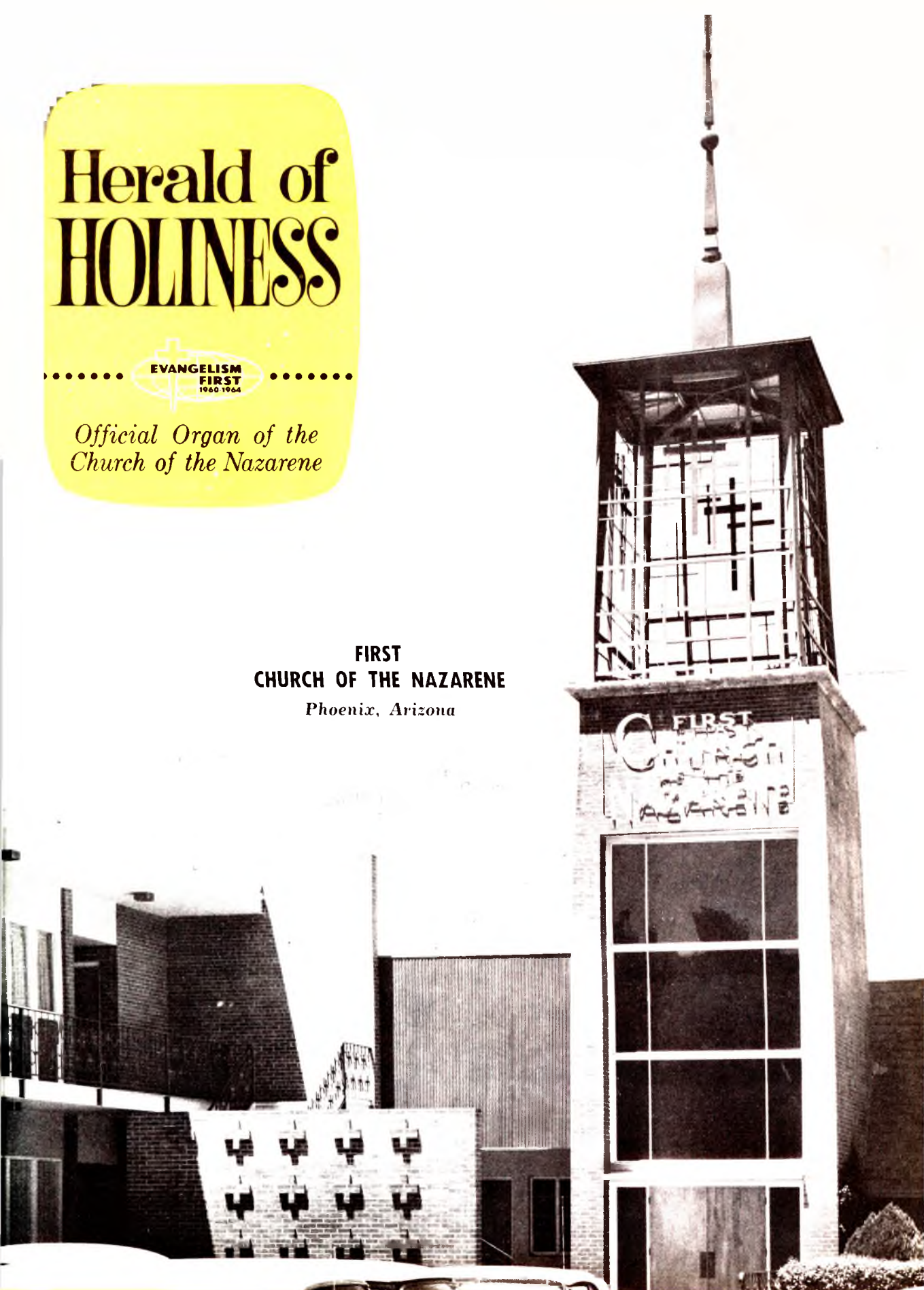
Herald of HOLINESS

EVANGELISM
FIRST
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Church of the Nazarene*

FIRST
CHURCH OF THE NAZARENE

Phoenix, Arizona



January 16, 1963

THE IMPORTANT DOORS

IF THE PASTOR of every church in the world were to close and padlock the doors of his church next Monday morning, what would be the result?

First of all, there would be so many important things that would not happen behind those doors any more.



*General
Superintendent
Lewis*

No more prayers could be prayed there, no more sermons preached there, no more songs sung there, no more children taught there, no more babies christened or dedicated there, no more marriages solemnized there. No more altar calls would be made there, no

more sinners convicted there, no more souls Spirit-filled there, no more worship there, no more blessings enjoyed there. No more . . . no more . . . Many such could be added to this list.

I can't think of a quicker, more certain way to bring chaos to the world than by just closing all church doors—and leaving them shut.

Hope would die. The free world would lose the purpose for holding communism at bay. The source of inspiration and incentive would be gone. The world would be robbed of its potential, people robbed of their reasons for achieving, in fact for living. Man would be lost indeed, forever lost in the dark.

How important our church doors are to us! I am glad the doors of my church are open.

Wonderful, beautiful, God-given essentials are to be found and enjoyed by those who enter church doors. I thank God for them; I will avail myself of that privilege and enter through them into my church and worship God next Sunday.

Because there are those in the world who would close them, I must work to keep them open wide for me, my loved ones, and all who would seek to enter. There I meet good people—my friends. I sing with others the praises of God. I join them in prayer. I listen to God's Word read and expounded. I receive strength from the beauty and peace of my worship.

It is necessary for us to go through these important open doors at each opportunity, for inside their portals we can find the path to heaven's everlasting door.

EDITORIALS

By W. T. PURKISER

The Incognito of Sin

If sin were known for what it is, all would flee from it as from the plague itself. But sin never appears in its true nature until its evil work is done. It always comes at the first in disguise, incognito.

Sin offers itself as "pure, rich taste," but says nothing about the lung cancer, the heart trouble, and the shortened lives which result from the use of tobacco. Sin speaks of the "new freedom" in defiance of moral codes, but does not mention the devastating bondage to lust such "freedom" brings. Sin advertises itself as "realism" and "maturity" in movies and sex magazines and literature, but it pays off in terms of debased ideals, corrupted moral standards, and defiled imaginations.

"Sin, . . . deceived me" said the Apostle Paul (Romans 7:11), and thereby explained the tempter's chief power and greatest danger. Sin deceives as to its true nature. It presents the face of innocence. It always wears the label, "No harm." It claims to be natural and right. But underneath the mask is rebellion against God, putting self at the center of life, and the corruption of all that is fine and decent and good.

SIN DECEIVES as to its depth and its hold upon the heart of man. It is not only a problem of choices wrongly made. It is a problem of a moral nature which is twisted, and warped, and bent. The stain of sin goes deep into the fabric of our humanity. It is not only transgressions to be forgiven. It is pollution to be cleansed.

Perhaps the greatest deception of all concerns the remedy for sin. Reformation and good intentions are offered as the cure. "Just turn over a new leaf. Make good resolutions and keep them." But such is the counsel of despair. The remedy must be much more drastic than that. Sin is a disease which calls for radical surgery. It is not reformation, but regeneration, which is the cure. Not a new leaf, but a new life, is required. Good resolutions will not avail—only a complete revolution.

AT THE CROSS we see both sin and its remedy. Calvary strips the mask from sin and shows it for what it is. A monster so horrible that it would cause the death of the Son of God is no fit companion for one created in the image of God. All the hideous blackness, "the exceeding sinfulness"

of sin is seen only in the pure white light that streams from the face of Him who hung on the middle cross.

And Calvary points the way to sin's only cure. It is the power of the risen Redeemer, the living Lord, who saves to the uttermost all who come to God by Him, seeing "he ever liveth to make intercession for them" (Hebrews 7:25). His, and His alone, is the power that can change the leopard's spots and melt the heart of stone.

Only such a Saviour can honor the promise, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). And only such a Saviour can answer the prayer, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:7).

Three Feet of Light

A visitor, facing the prospect of a long walk back through the woods over poorly marked trails in the dark, objected to the small kerosene lantern his farm host offered.

"It gives only three feet of light," he said.

"How far can you step?" the other asked.

"About three feet," was the reply.

"Well, then, take it with you. It will give you three feet of light, and as you take each step, you'll have three feet more."

There are a great many times when three feet of light is all we have. It would be comforting to be given a searchlight to illumine the distant scene. Instead, we walk a step at a time, with light just for today. But as we walk in its rays, we find it goes with us, and we always have three feet more.

Of course, there is a sense in which God's Word lightens the whole path. "Thy word," the Psalmist wrote, "is a lamp unto my feet, and a light unto my path" (Psalms 119:105). From the day we start to walk with the Lord, there is no doubt about the destination to which He plans to lead us. Although the natural eye cannot see and the ear cannot hear about the things God has prepared for those who love Him, He has revealed them to us by His Spirit.

THE MAJOR STEPS along the way are clearly marked. There is the step of receiving the new life which Christ offers. One of the beautiful hymns of the Early Church is preserved for us by Paul: "Awake thou that sleepest, and arise from

The Cover . . .

Designed by George Scholer, A.I.A., and built in 1951, First Church of the Nazarene in Phoenix, Arizona, was the first church building of this design in the city. It has exposed beam ceilings, with red brick exterior and interior walls. The steeple, lighted at night, forms an attractive feature of the Phoenix sky line. The central feature of the steeple is a group of three crosses repeated in the design on each of the four sides. The same design was carried out on the railing of the educational unit added some years later. Rev. J. Paul Downey is the pastor.

the dead, and Christ shall give thee light" (Ephesians 5:14). There is spiritual life from no other source—not good intentions, or church membership, or baptism, or human reformation, but "in him was life; and the life was the light of men" (John 1:1).

There is the second step of full cleansing from all sin, inner as well as outer. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). This precious cleansing is conditional—"if we walk in the light," and no sinner walks in the light, but is in darkness until he comes to the Light of the world. This cleansing is complete—"the blood of Jesus Christ his Son cleanseth us from all sin." And it is continuous—"the blood of Jesus Christ his Son cleanseth us [here and now and always] from all sin."

Yet we need not only the "light" on the whole path, diffused and general and shared by all alike. We also need the "lamp" for our feet. The lamp in Bible times was a small earthen vessel with a floating wick whose light was pure but limited. Step by step, marking only a yard at a time, we walk in the light of the Spirit's guidance.

In human curiosity we would like to see farther. Sometimes we hesitate to take the next step because we can't see the one beyond it. When this happens, progress stops and we come to a halt. But as we take each single step the Lord points out, the next one comes into view.

"A Christian asked a friend how he was getting along. Dolefully his friend replied, 'Oh, fairly well, under the circumstances.'

"'I am sorry,' the Christian replied, 'that you are under the circumstances. The Lord would have us living above all circumstances, where He himself can satisfy our hearts, and meet our every need for time and eternity.'"—William Ward Ayer.

It is obedient faith which dares to pray the request of the well-loved hymn:

*Lead, kindly Light, amid the encircling gloom,
Lead Thou me on!*

*The night is dark, and I am far from home;
Lead Thou me on!*

*Keep Thou my feet: I do not ask to see
The distant scene; one step enough for me.*

*I was not ever thus, nor prayed that Thou
Shouldst lead me on;*

*I loved to choose and see my path; but now
Lead Thou me on!*

*I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!*

*So long Thy pow'r hath blest me, sure it still
Will lead me on*

*O'er moor and fen, o'er crag and torrent, till
The night is gone,*

*And with the morn those angel faces smile
Which I have loved long since, and lost awhile!*

—JOHN HENRY NEWMAN

Contents . . .

General Articles

- 2-3 Editorials
- 5 "O Death, Where Is Thy Sting?" Roger M. Williams
- 6 Fruit to Perfection, Louis A. Bouck
- 7 Buried Alive, W. J. Turner
- 8 Are You Loyal? Allen A. Bennett
- 9 How Do You Do? H. M. von Stein
- 10 The Sin of Standing Still, James W. McNeely
- 11 A Church Complimented, John "Benny" Morgan
- 12 Courage . . . and Evangelism, James M. Stewart

Poetry

- 6 Exchange, Frances B. Erickson
- 10 Prayer Changes Me! Pearl Burnside McKinney

Departments

- 13 Late News
- Foreign Missions
- Home Missions
- 14 Servicemen's Commission
- Ministerial Benevolence
- District Activities
- 15 The Local Churches
- 17 The Bible Lesson
- 18 News of the Religious World
- The Answer Corner

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"O DEATH, WHERE IS THY STING?"

By ROGER M. WILLIAMS

Pastor, First Church
Paterson, New Jersey

THE PARSONAGE PHONE rang once. I scooped it up and the voice of my missionary president said, "I have two apple pies ready for the men at work night tonight. Ray was supposed to pick them up on his way to the church, but I wonder if you could arrange to come by this afternoon and get them. My father died this morning, and I think we'll be pretty busy around here tonight."

I recoiled as though I had been struck a physical blow. "Your father died this morning?" I asked in disbelief, a series of thoughts flashing through my mind. "Yes," she replied, "he died of a heart attack about ten minutes after he reached his office in New York. My mother is calm," she said in very even, normal tones, "and taking it very well."

I expressed my sympathy at their loss, promised to stop by early in the afternoon, and hung up, still a little numb from the news.

Her parents are members of another church, as she had been until two years ago. Their church has no evening service, and since their daughter joined our church they had attended our evening services with increasing regularity. The preceding Sunday night they had been present, and God's blessing had been upon the service. Her father was the picture of health, and there was no indication at all that in four days he would change his abode from the earthly to the heavenly. How uncertain is the certainty of death!

Arriving at the home to "pick up the pies," I was met with the most thoroughly Christian attitude toward death that I have ever witnessed. His wife greeted me at the door with the words, "Pastor Williams, I can't tell you what deep peace I have in my heart. Others are crying, but my heart is rejoicing. There seems to be a fountain of joy in-

side of me, for I know that Bob is with the Lord."

She went on to say, "My sisters and friends can't understand me. They don't understand why I'm not mourning. But what is there to mourn about? I know he is with Jesus." God was near, and it was easy to pray with them before I left.

At the funeral parlor a sign (under the deceased's name) requested, "Please give an offering to missions in lieu of flowers." I remembered that at the home she had mentioned how her husband had often deplored the extravagance in flowers that usually accompanies a funeral, and had requested that at his death money be given for missions instead. Of course there were many flowers there, but there were also many who heeded the request, and later a generous portion was given to our church as well as to his own.

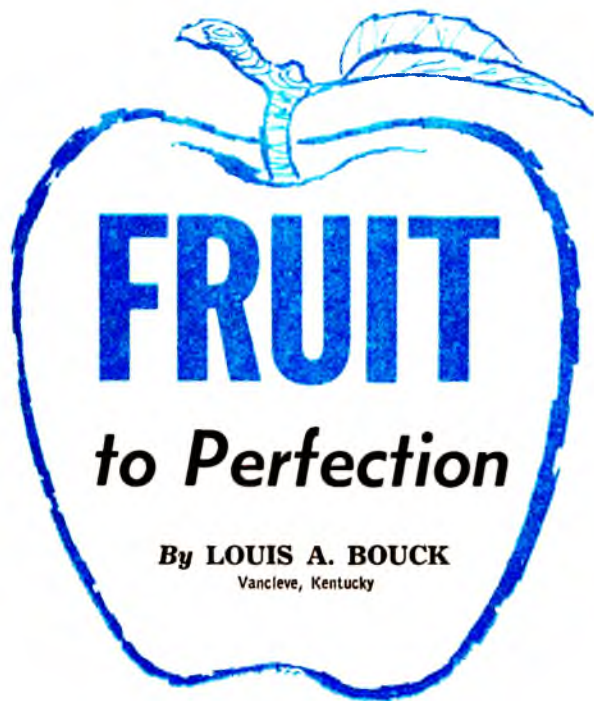
As I entered, I was again greeted by the wife with the words, "I always knew that Jesus was my Saviour, but He was never more real to me than He is right now." Neither she nor her daughter were dressed in conventional black, and each had a beautiful floral hat. She continued, "You can't imagine what an opportunity this is to witness to our friends. I've never found it easy to get up and testify in your church, but God is certainly helping me to witness now. My friends still can't understand me, and are amazed at my attitude, but I can also tell that God is speaking to them as He helps me to speak. I've never had such a wonderful experience in the Lord as I'm having right now. I know your church has shared in building the faith I have in the Lord."

My missionary president told of some of her Jewish friends with whom she works who had visited the funeral parlor and left saying, "You don't know what your faith is doing for us." She went on to say, "I don't know what people do who don't have Christ. And He's helping my mother and me to witness to so many people about how real He is to us."

Later in her parents' church I attended the funeral service. The pastor brought an excellent message. There was weeping on the part of some, but my missionary president and her mother had an inner peace and Christian poise that I am sure caused many to marvel.

What a joy, what an assurance, to *know* that, as Victor Hugo said: "The tomb is not a blind alley, but a thoroughfare"! It is a highway that leads to the city of God. St. Paul, anticipating his death by martyrdom, said, "The time of my departure is at hand."

Both he who takes the journey and they who tarry yet awhile may share the faith of the apostle who said, "O death, where is thy sting? O grave, where is thy victory?" For "death is swallowed up in victory. . . . victory through our Lord Jesus Christ" (I Corinthians 15:54-57).



THE POINT of the parable of the sower (Luke 8:4-15) is *fruit*—fruit to perfection.

The farmer sowed his seed because he hoped for a crop. He could not be content with fragile, short-lived plants withering at the first blast of summer heat, or dwarfed and weed-smothered, never coming to maturity. He sought well-developed, normal, healthy grain.

Just as the farmer cannot be satisfied with less than perfect fruit, so God looks for the same kind of perfection in you and me.

The word *perfection* used in Luke 8:11 is defined in Young's *Analytical Concordance*: "to bear on to completion or perfection." Our spiritual lives must be healthy and normal, free from hindrances to mature development. This is perfection. Anything less is falling short of the goal.

Perfection is to be looked for in this life; for it is only now and here that the hindrances mentioned are faced.

Fruit to perfection depends on the *receptiveness* of the heart upon which falls the gospel seed.

The wayside soil represents the hard heart. The seed cannot take root in the unyielding ground of the beaten path. The word of salvation cannot bear fruit in the Christ-rejecting soul. The birds pick up the seed lying on the surface of the path; the devil takes away the gospel out of the minds of the hardened.

Soil cannot be blamed for hardness, but men are accountable for hard hearts, because they hardened themselves: some by indifference to God, a

few by deliberate intention but most by putting off salvation.

Fruit to perfection cannot be expected from the wayside soil, the hardened heart. No fruit at all can exist where there is not life.

In the shallow, rocky ground the seed springs up quickly into a promising plant, but withers at the first hot sun. How many are content with superficial religious experience, which does not count the cost and pay the price of real victory, but stops with "feeling better"! A great rock lies undisturbed just beneath the surface—a rock of unconfessed sin, unmade restitution, or rebellion against some revealed will or call of God.

Hasty profession goes hand in hand with shallow emotion. The "rocky-soil Christian" receives the Word with joy—and joy is good—but if "feeling" is *all* that religion amounts to, it will not last long. The stony ground falls short of fruit bearing. The Master cannot be satisfied with superficiality. He looks for fruit to perfection.

The weedy ground seems at first to give good hope of fruitage. The gospel seed takes strong root and sends up a sturdy shoot. But thorns and sprouts and weeds also grow: the cares and riches and pleasures of this world, which choke the new nature of the Spirit. The Christian life becomes pale, anemic, stunted; it brings forth no fruit worthy of the name. The flesh and Spirit struggle, each against the other. The life of godliness is hindered by the carnal mind.

If men are to bear the normal fruit which God has a right to expect, they must prepare the soil of their natures.

The hard heart must break in acknowledgment of and godly sorrow for wrongdoing. The under-

EXCHANGE

*Praise God, this was no ordinary day;
For when I rose at dawn and knelt to pray,
I heard my Father whisper from above,
"I have loved thee with an everlasting love!"*

*Upon my Saviour's bosom I found rest
That soothed my anguished soul, and I was blest
To know that, though the arm of flesh may fail,
My Father cares, and doeth all things well!*

*He spoke my name; the sorrow I had borne
Was lifted like the darkness yields to morn!
He took that load I'd carried, oh, so long,
And dropped into its place an angel's song!*

By FRANCES B. ERICKSON

lying boulder of rebellion has to be dug up. And the weed seeds in the ground will always cause trouble until they are burned out by the Holy Ghost fire in heart cleansing.

There are life and power in the gospel seed to help us. We cannot make ourselves better, but

we can receive the Word of God which is able to save our souls. The one thing necessary to prepare our hearts to bear good fruit is to welcome and to obey the truth. It will lead us to a place of soul health, of holiness and happiness, of bearing fruit to perfection.

BURIED ALIVE

By W. J. TURNER, Pastor, Shippensburg, Pennsylvania

OUR NEWSPAPER arrived today with its usual news and pictures, but the headlines carried the story of tragedy. In bold letters, taking the full width of the page, there appeared these words, "Man Buried Alive."

A workman at the construction of a large building was buried when tons of earth fell in upon him, and he and his equipment were literally "buried alive."

Solomon wrote in Ecclesiastes, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (7:29); and again, "And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done" (8:10).

Perhaps today we have too many inventions. Perhaps there are too many modern conveniences. The modern miracles of medical science, the modern means of transportation, the modern plan of education, the modern mode of viewing, through means of the television, happenings in far-off places, the modern means of communication through which men may speak to far-off continents in a moment of time, are all indeed great inventions!

But great inventions seem to make men forget God. God has made man upright and has commanded us, "Be ye holy; for I am holy" (1 Peter 1:16). God has made all men to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). But modern inventions have caused us to lose something of the fervor and the enthusiasm of our forefathers, and of the leaders of our beloved Zion. The Church of the Nazarene was born in holy fire, was called out of lukewarmness, modernism, and all inventions which tended to destroy the real zeal and enthusiasm of our founding fathers.

Our modern inventions, the automobile, the conveniences of the home for the housewife, the push-button range, the telephone, the television, the radio, the textbooks, all are wonderful and all

have their place, but none of these should become a substitute for the full will of God for our lives. Any of these may have an honorable place in our everyday living, but take them out of their rightful place and use them as a substitute for the church or for God's purpose for our life, and they become wrong. When these inventions rob us of our loyalty and devotion to the Master, Solomon then sees us literally being "buried alive."

"I saw the wicked buried." Perhaps it may mean that they did not actually die and were buried as dead men, but were buried in that they no longer had a desire for the service of the church. They were, in a sense, very much alive, but had lost that desire for God's fullest blessing on their lives. There were those who had held positions of esteem and honor. Those who had been Sunday school superintendents, teachers, consecrated laymen, board members, members of the building committee, members of the visitation evangelism committee—but they were buried. They had lost the fervor they once had, and they were literally "buried alive."

The place which they usually occupied on Sunday mornings and in the midweek prayer services, their enthusiasm for the new building, their devotion to God with faithfulness in their tithes, all this seemed to be missing; they had seemingly been "buried alive."

They still lived in the same houses; they still worked at the same places; they still drove the same automobiles; they still sent their children to the same schools; they still had a place of prominence in the community—but they were "buried." They were forgotten as is a dead man after a period of time. Their former good works, the fine, cooperative spirit, the loyalty to the program of the church, their devotion to God—all these were excellent, but now they are forgotten, says Solomon.

They had come and gone from the place of the holy, from the holiness church, the Church of the Nazarene. They had heard gospel messages; they had the message of heart purity; they had known

the value of complete consecration; they knew what it meant to bow together as families and have family altars. But now all this is changed; they are forgotten in the city where they had so done. The church has not forgotten them, perhaps, but they have forgotten the church. Faithful pastors, faithful prayer groups, faithful Sunday school teachers still call on them, still invite them, still lift them in prayer, but they are forgotten in the city where they had served so well.

Too many Christians are "buried alive." They are not dead; they have not been carried yonder to a final resting place for the physical body; but they have lost the joy out of their salvation. Too many modern inventions have taken possession of their souls, and now they are seen as "being buried"; they are classed as wicked, for they have robbed God of their tithes, and other things have taken the place of God.

May God help us as Christians not to be "buried alive," but to be remembered, not for what we have failed to do, but for what we have done for God and His kingdom.

Are You LOYAL ?

By ALLEN A. BENNETT

Pastor, Grace Church, Cheyenne, Wyoming

IN Revelation 2:10, the glorified Christ writes these words to the church at Smyrna: "Be thou faithful unto death, and I will give thee a crown of life."

I know that to apply these words to loyalty to the Church of the Nazarene might be stretching the scripture beyond its intended application, and yet God has given me my denomination through which to express my faithfulness to Him in service.

The faithfulness of all of us is through the avenue of the church, so it would seem in most cases that faithfulness to God and to the church could be synonymous. It seems to me that the dedication that opened my heart to the fullness of the Holy Spirit in entire sanctification should at the same time fix in my heart a loyalty to His Church and specifically to and through some branch of His Church.

We come to the point of loyalty of Nazarenes

to the Church of the Nazarene. Surely no one can deny the need of organized effort in the church as an arm to build God's kingdom "in bringing many sons unto glory" (Hebrews 2:10).

One may spend many years studying humanity and still be puzzled over the reasoning (if such it be) of some folk. Such cases trouble me in which the teacher, pastor, or evangelist has strongly exhorted Nazarenes to loyalty and faithfulness in their assignments; the atmosphere is warm with unified assent in a common purpose, only to become chilled by the prayer or conversation of someone who complains that because we seek unity within our own group we fail to recognize the value of other fundamental groups.

The exhortation may have been, "Rise up, Nazarenes, in this day of opportunity and make sacrifices commensurate with your dedication to God," only to have someone pray, "O God, help us not to think we are the only church." A pastoral prayer may have included, "Lord, help us as Nazarenes to do the job of soul winning Thou hast laid out for us," when somebody remarks, "We must not forget that other denominations are working for God too."

Certainly we are not the only church and we must recognize that other groups are doing a job also; but as the Baptist task is for Baptists, and the Pilgrim task is for Pilgrims, so the Nazarene task is for Nazarenes. Could it be that in avoiding responsibility some betray the fact that their dedication to both God and the church has broken down? Who can be loyal to more than one area of service at a time? My membership can be in only one church.

Have you ever yet seen a farmer feeding his neighbor's stock while his own were starving? A man who supports another's family and neglects his own is a paradox indeed. Parents who work and pray for the salvation of others' children but do little or nothing about the salvation of their own would be held in question. A person who eats his meals in one restaurant but insists on paying the bill in another might become involved with the law.

Just so the one who neglects dedicated service through his own church just because there are many other churches is grossly inconsistent. He who insists on paying tithes and offerings to other radio broadcasts and to other churches when his own church task is unfinished certainly has forgotten at what table his soul is fed! Warm, firm loyalty to my church need not indicate refusal to co-operate outside my church where proper to do so, nor need it discount the worth of other denominations. It simply indicates that my church is for me.

Let us all contend for Nazarene dedication to the Church of the Nazarene, Nazarene money for

Nazarene causes, Nazarene service for Nazarene tasks. Loyalty to God is loyalty through my church, since I cannot express loyalty in membership in them all.

God bless every righteous phase of His work; but as for me and my house we will serve the Lord through the Church of the Nazarene since He is leading that way. How do you feel about it?

There is the meaning of Christian fellowship in

How Do You Do?



By H. M. von STEIN, Nazarene Layman, Jacksonville, Oregon

FROM THE TOP of this mountain, looking down in a thousand-mile-deep canyon of smoky blue, the world seems to be wholly at peace. Here and there, narrow, geometric patterns of green fields like beads strung along the deepest wrinkles form a colorful edging to the bronze velvet of forests which hem them in. How could it be that these fields, which once epitomized the achievement of valiant people seeking to build homes, should have become the emblems of selfishness of man?

For these peaceful, isolated farm fields are no longer held by ranch folk. They are almost exclusively held by people of means who have paid fabulous money prices to escape from crowded highways and cities: to escape, in fact, from people.

They reflect the present desire of almost all of us, to achieve a situation in which personal associations can be controlled. It is not that we do not like people. But we are wearied and our feelings lacerated by enforced association with heedless, discourteous crowds.

Courtesy, quiet, and kindness should be the earmarks of Christian fellowship. Earmarks can be seen a long way. They are difficult to disguise or eradicate. That is why cattlemen cut them, painfully, into the ears of their cattle.

The most valuable essence the church has to offer is a desirable fellowship; yet because of the abrasiveness of present-day existence, an inspirational fellowship is difficult to achieve. We have been schooled to gulp everything in excerpts. Even our organized times of fellowship are strained with the habit of "get with it," "do something," and get it over with.

The present attitude toward fellowship among people in general is, of course, alien to Christiani-

A holy life does not live in the prayer closet, but it cannot live without the closet of prayer.
—V. W. Littrell.

ty. It is a creeping paralysis as far as evangelism is concerned where its influence has crept into the church, and it is a most subtle thing.

One attitude, for instance, toward Christian fellowship is that we consider it a means to an end. That is, we hold fellowship meetings in order to get unsaved people to become interested in our activity. This is good, but not good enough. We should come together primarily because we *want* to, and not out of a sense of duty.

Another attitude is that fellowship is an end in itself. Vast groups of people are organized on this principle. When this occurs, God gets squeezed out.

With all the discoveries by psychologists about men's minds, Christian fellowship has not benefited much. Nothing will take the place of common need. In the stretch for security and independence we have lost much of our sense of mutual need; actually we are more in need of each other now than ever before. The well-nigh overwhelming tide of world evil should awaken us to our need.

They tell us that planets in far-removed outer space are rushing away from each other at velocities incomprehensible to a mere lookout watching from a mountaintop. It is believable, because men and women are doing the same thing here on earth, right in church following the Sunday morning service—not because we hate each other but because we scarcely have time any more to be ourselves.

There is only so much time. But this is a time for a more enlightened grasp both of our need and of God's purpose. We know a great deal more about a lot of things nowadays, and if we have felt a lack in what appears to be the spiritual strength of our church, this may be it. We need to nurture the spiritual strength, each of our brother. It is part of our commitment, and the most immediately rewarding part.



The Sin of STANDING STILL

By **JAMES W. McNEELY**
Port Hueneme, California

SPIRITUAL PROGRESS is the consistent plan of God for His people as emphasized throughout the New Testament. This being the case, a catalogue of man's sins, to be complete, must include "the sin of standing still."

The two great steps in the Christian life are set forth in Christ's first and last recorded messages. It was shortly after His triumph over temptation that Jesus said: "Repent: for the kingdom of heaven is at hand" (Matthew 4:17). Some three years later, only moments before His ascension, He told His followers, "But ye shall receive power, after that the Holy Ghost is come upon you: . . ." (Acts 1:8).

Lest some might underestimate the importance of these two cardinal points in Christ's teaching, repentance and entire sanctification, each New Testament writer was led to expound them further.

However, the bulk of the New Testament, consistent with Christ's own teachings, deals, not with crisis experiences, but rather with acts and attitudes of everyday life. Progress toward the spiritual ideals of Christ takes its place alongside the

dramatic moments of conversion and sanctification.

With each crisis experience, the Christian faces an increasing temptation to "stand still," and forget the admonition, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). Some, having attained salvation ignore the need for the cleansing fires of Pentecost; and others, having assurance of the indwelling Holy Spirit, sit down with folded hands and a sense of spiritual attainment.

The temptation to commit "the sin of standing still" is not an exclusive novelty of the Christian Church. This very thing was often the source of Israel's disaster.

Four centuries of Egyptian oppression had proved well Israel's capacity to procrastinate. Watching the faltering procession passing slowly through the wilderness, Moses proclaimed, "Behold, I set before you this day a blessing and a curse" (Deuteronomy 11:26).

The blessing of which Moses spoke was to be realized in going forward and possessing the land God had promised to their fathers. The curse was not to be found in turning back, but in standing still.

Israel had attained a certain degree of divine blessing. The nation had been delivered from Egypt and was now feeding on manna from heaven. So quickly they lost the lofty vision of the promised land, just as we are tempted to settle down and live with God's minimum blessings.

"Standing still" might well be called Israel's forty-year sin. During those four decades in the wilderness they were ever on the move, to be sure, but alas, never making progress. Someone has recently observed that the rocking chair gives a feeling of motion without going anywhere. Even so, there is a vast difference between the milling of a crowd and the marching of an army.

This is not to suggest the Christian moves in perfectly straight lines toward his spiritual ideals, for unfortunately, few if any are able to do so. Quite frequently we must march around the enemy many times before the walls crumble. If on occasion we must "go in circles" in this spiritual quest,

Prayer Changes Me!

*Prayer may not take my cares away,
Or change the night to sunlit day,
But I do know that when I pray—
Prayer changes me!*

By **PEARL BURNSIDE McKINNEY**

*Prayer may not send another's hand
To do the task at my command,
But prayer will help me understand;
Prayer changes me!*

*Prayer may not make the storm be still,
But it will help me know God's will,
And bid my trembling heart be still.
Prayer changes me!*

even our circles can take the form of a spiral, with its medial point ever drawing nearer and nearer to our spiritual goals.

The people of Israel could not find the fulfillment of their national destiny as slaves in Egypt, nor indeed as migrants in the wilderness. The nation's task could not be completed until it had crossed the Jordan and routed the enemy from every stronghold. The Christian soon discovers to-

morrow's blessing is seldom found at today's camp site.

Paul in writing to the church at Ephesus briefly and accurately summarized our spiritual goals. And there is no place for the Christian to sit down, in the words of Paul, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

A Church Complimented

By *Evangelist*

JOHN "BENNY" MORGAN



IN THE TIME OF PAUL, Thessalonica was the chief city of Macedonia. It was a great shipping center with about two hundred thousand population. On his second missionary journey Paul had founded the church at Thessalonica. He met with violent opposition in his work, but he succeeded in winning some Jews and a multitude of Greeks, which enabled him to establish a faithful church.

Paul had to leave the city of Thessalonica by night because of the persecution raised against him by the Jews. Later he sent Timothy back to encourage and strengthen the church. On his return, the report Timothy gave apparently inspired the apostle to write the Epistle. "Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have a good remembrance of us always, desiring greatly to see us, as we also to see you" (I Thessalonians 3:6). Here was a church that could be complimented and Paul was free with commendations for them.

The people of this church at Thessalonica were genuinely converted. "Ye turned to God from idols to serve the living and true God" (1:9). They could be complimented because they had turned from idols—they had turned from sin. We too must renounce sin to be a child of God. John

wrote, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (I John 3:6).

Some people think there is no way to live but in sin. This reminds us of the two tadpoles that were discussing the possibility of a realm higher than that of tadpoles. One said, "I think I will stick my head above the water to see what the rest of the world looks like." The other tadpole said, "Don't be foolish! You don't mean to tell me that there is anything in this world beside water?" Just so foolish are we humans when we say that there is no way to live but in sin. There is a glorious life free from sin, and the church here at Thessalonica could be complimented because it had "turned to God from idols."

This church could be complimented because its members were living exemplary lives. "Ye were examples to all that believe" (1:7). We too must live lives that will be examples of that which is good. Paul wrote to Titus, "In all things shewing thyself a *pattern* of good works" (2:7). Then again to Timothy he wrote: "Let no man despise thy youth; but be thou an *example* . . ." (I Timothy 4:12). Christians are first followers, then leaders; first imitators, then imitated.

Richard Cecil, an infidel, lay on his bed one night and thought about how his mother was able to bear her burdens by the comfort that she gained from her "prayer closet" and the Bible. Mr. Cecil knew that his mother had a secret spring of happiness he didn't possess. The example she had lived before him was that of pure godliness. From the thought of this example in the mind of Richard Cecil, this noted infidel was brought out of his doubting darkness into the glorious light of eternal truth. It certainly pays to live a life that is exemplary of the precepts of God's Word.

The example revealed by the Thessalonians was that of a life seen to have meaning. They knew where they were going. No guesswork here. They had fixed their eyes on the goal and were determined to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14). Certainly the life that is lived for God has a direction that leads to eternal rewards, rather than the temporal.

D. L. Moody said to a friend one day as he pointed to another man, "That man must have

been in the army, or in military school."

"Yes," replied his friend, "but how did you know?"

"By the way he walks," said Mr. Moody.

The people of this church realized that each one of us is an influence either for good or for bad. We are either living lives that will contribute to the spiritual welfare of our fellow man or else we become stumblingblocks to those who would follow the course of right. If you carry a burning candle into a darkened room, you give light not only to yourself, but to all that are in the house.

Again, this church could be complimented because it was aggressive in propagating the faith. "From you sounded out the word of the Lord" (1:8). Martin Luther's feeling about faith was, "If you have faith you will work." This seemed to

be true with this church. Not only was it working in Macedonia and Achaia, but Paul says, "In every place your faith to God-ward is spread abroad." They could be commended by Paul because they seemed to make being Christians their first business. Day by day they lived their religion. Militantly, the church at Thessalonica "sounded out" the Word of God. That is, like a trumpet, they sounded a note that would shake an empire to its very foundation.

A complimented church. An inspiration indeed! What thrilling thoughts fill the mind of the Apostle Paul concerning this church! "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (1:3).

Courage ... and Evangelism

By JAMES M. STEWART, Pastor, Chickasha, Oklahoma

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord (Psalms 31:24).

COURAGE, according to Webster, is "the attitude or response of facing and dealing with anything recognized as dangerous, difficult, or painful, instead of withdrawing from it; the quality of being fearless or brave."

You remember that this was God's command to Joshua when God placed him as the leader of Israel after the death of Moses. "Be strong and of a good courage" (Joshua 1:6). God was telling Joshua to face up to his task in spite of dangers, difficulties, and painfulness and not to withdraw from these things. Could Joshua do this? Yes! Why? Because, in Joshua 1:9, God gave this wonderful promise: "For the Lord thy God is with thee whithersoever thou goest."

God has given each child of His a task to do—the task of evangelism. Are we facing it courageously, or is there a tendency to draw back because of difficulties and the painful encounters with Satan that are included? May God help us to face this task with courage. We have the same promise Joshua had: "I will never leave thee, nor forsake thee" (Hebrews 13:5); and, "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

In I Samuel 17, what was it that gave the shepherd lad courage to fight when a king and his whole army were fearful? There were at least three things that gave David courage to face up to the task of fighting Goliath.

First, *there was a cause* (v. 29). No sensible person would want to put up a fight over nothing, but there was a cause here. It was God's cause, and God's cause is always worth fighting for. Courage to fight began to take hold of David as he thought upon whose cause it was.

Evangelism is God's cause. Let us think about it, and pray that courage will mount within us to fight for such a wonderful cause.

Second, *the conditions that existed*: dismay and fearfulness (v. 11). David could not stand to see this among the people. Courage to fight kept rising within him, courage to fight to rid them of dismay and fearfulness of heart.

When we see the same conditions around us today—men and women fearful of life, and dismayed, not knowing which way to turn—should it not give us courage to press the cause of evangelism that the yoke of sin might be broken and the peace of God dwell within them?

Third, *past victories* (vv. 33-37). As David thought about past victories when God gave him deliverance from a bear and lion, it gave him courage to go on to fight in this cause.

Have we had any past victories? If we have ever had the victory of leading one soul to Christ, it should give us courage to put up a fight to win another. I have had a few (too few) such victories, but my prayer is: Lord, give me courage to fight for another, and another, and on and on until my life's race is ended.

O God, give us all courage in this task of evangelism!

THE CHURCH AT WORK

LATE NEWS

Rev. Clinton A. Rock, Sr., retired elder, died December 18. His home address was 3125 Forest Lawn, Omaha, Nebraska. Funeral service was held in Omaha on December 22, with District Superintendent Whitcomb Harding in charge. Survivors include a daughter, Mrs. Clarence Rieger; and a son, Clinton A. Rock, Jr.

"I wish to thank all those who sent to me expressions of sympathy in the home-going of my wife. The flowers, telegrams, cards, gifts, and prayers are all so deeply appreciated. I ask a continued interest in your prayers."—A. J. TOSTI, *Pastor, Prescott, Arizona.*

Rev. Wilbur Brannon writes that he has resigned as pastor of the church in Seminole, Oklahoma, to accept the pastorate of First Church in Hot Springs, Arkansas.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

New Location for Church in Caguas

By WILLIAM PORTER
Puerto Rico

Our congregation in Caguas has, for many years, stagnated in a poor location in a rented building. This year a down payment was made on a house on a corner lot which now serves as a church in the front part and a parsonage in the back. The amount that was being paid out for rent is now going toward the purchase of valuable real estate. The response in attendance has been remarkable. This property faces Highway No. 1, connecting the two largest cities on the island. Thousands of people pass by each day within twenty yards of our property with its sign reading "*Iglesia del Nazareno.*"

Moving Missionaries

Rev. and Mrs. Don Scarlett left for the Cape Province, South Africa, for their first term of service on the Coloured-Indian District, November 16, 1962. Their address will be P.O. Box

5, Ottery, Cape Province, Republic of South Africa.

Dr. and Mrs. T. Harold Jones arrived in the United States from Africa on December 23, 1962. They plan to live in Kankakee, Illinois, for their furlough year.

A Correction

In the addresses printed for Rev. Doyle Shepherd and Rev. Merrill Bennett, there was an error in spelling on the word Urasoe. The address should read: P.O. Box 47, Urasoe, Okinawa, Ryukyu Islands.

Rev. and Mrs. Allan Hollis arrived in Israel about December 7, 1962. They are temporarily staying with the Wachtels, but will probably be living in Nazareth after they are settled.

New Missionary

Robert Andrew Wachtel was born to Rev. and Mrs. Alexander Wachtel in Jerusalem, Israel, on December 7, 1962.

A New Experience

By JEAN DARLING, *India*

For the last six months I have been taking a midwifery course so that I could take more responsibility in the teaching and supervising while Dr. Speicher is on furlough next year. I took the course at a famous midwifery hospital where there are from twelve to fourteen thousand deliveries per year. I cannot say that I was prepared to nurse or live in a place with such mass production and streamlined nursing, and I found it very strenuous physically, and because of our high Western standards, rather frustrating. But it was a real challenge to be the only "European" (or white person) in that institution where there were many different faiths represented. It was a strange experience, for instead of burden, there was rest in my soul that my witness was mostly unspoken. However, especially near the last, God did give me numbers of chances to testify. The patients were mostly Marathi-speaking, so that was a great advantage to me. But because I could speak the language (many of the Indian nurses could not), I was a complete enigma to them, and many of them thought I must be Indian and had no idea I was a foreigner. I leave it all at His feet and ask God to turn their eyes toward the Christ, who lives within me.

Besides the fact the Wadia Hospital training is recognized by the United Kingdom, another reason for going

there was that I could have contact with our new church in Chimbur. Each Sunday, though it was a long way out, God gave me the privilege of attending service. There are problems there and the enemy is fighting hard, but God is giving victory. Nearly every Sunday I was there, Rev. Bhujbal gave wonderful messages, nearly all on holiness, which is new to so many people there. The services were a great blessing to me also.

HOME MISSIONS

ROY F. SMEE, *Secretary*

Revival in Las Vegas

I'm writing this report while sitting at the desk in the guest bedroom of the parsonage in Las Vegas, Nevada. It is the closing day of our revival here, and this is Sunday afternoon. This morning there were 229 in Sunday school and a full sanctuary for the worship service, with 6 seekers at the altar. In spite of flu conditions in many families, including those of the pastor and mine, we have had a good revival and are praying for a climaxing service tonight.

My main purpose is to pass on to those who were conversant with conditions here a few years ago a good report of God's wonderful dealings in the church here during the past four years under the leadership of Rev. and Mrs. Carl Friesen. The church was beset with difficulties. The Sunday school was averaging about seventy, with twenty or twenty-five people in the morning services and fewer in the night services. God has wonderfully undertaken until now plans are being made for the church to "swarm" and a new church is to be organized out of the present congregation. In spite of the fact that they have just completed a Sunday school unit of over seventeen hundred square feet, the facilities are crowded.

The new addition would cost by contract at least \$17,000, but by Brother Friesen's planning and unprecedented co-operation in volunteer labor, it has cost less than \$8,000—and it is paid for. Las Vegas Nazarenes are a wonderful people.

This city is one of the fastest growing cities in the nation, and we must plan for four or five churches in the not distant future. Many people have a misconception concerning Las Vegas. When they think of Las Vegas, they think only of the "strip," which is the gaily lighted street where the night clubs and gambling casinos are located.

They are patronized almost exclusively by tourists who come to throw their money away and engage in carnal adventure. The vast majority of the people are sound American citizens with a hunger and need for God and the church.

We pray that God will bless Brother Friesen and his people and that he may realize his vision for the future of Las Vegas.

Samoan Work in Hawaii

Rev. Nelson Tuitele, who pastors our Samoan congregation at Aiea, Hawaii, visited churches, principally in central United States, last fall, doing deputation work to raise money on a General Budget special for the construction of a church for his people. The Department has received an accounting from Brother Tuitele of all money raised and the expenses of the trip. To mid-December, \$4,138.66 had gone directly into the construction of the church building. The Department expresses its sincere thanks to all who helped to make this possible.

Thanksgiving Reports

District Superintendent Jerald D. Johnson reports that over DM 5300 (or about \$1,300) was raised on the West Germany District in the Thanksgiving offering. Of this amount, the Frankfurt German church alone gave \$425, and the Copenhagen, Denmark, congregation sent in \$300.

From Samoa, Rev. Jarrell Garsce reported that their Thanksgiving offering amounted to \$113.33.

SERVICEMEN'S COMMISSION

PAUL SKILES, Director

A Look at the Junk Heap

Someone asked, "What if our civilization were judged by what they found in our junk piles? How would the discoverer describe us to future generations?" I would rather have our culture judged by the libraries, hospitals, schools, and churches.

I have a feeling that too often Christians are judged by the "junk pile" of their lives rather than the positive virtues of faith. There is too much tendency to judge a person's spirituality by what he has given up rather than by what he has received. I know that St. Paul said, "Old things have passed away"; but he also said, "Behold, all things are become new." It is the new that becomes the dynamic by which we should be judged.

I think it is something like the frightened recruit who had just arrived at the Marine Corps depot. He knew nothing about being a marine. He had always been a civilian, and everything that he

did in this new environment was wrong. He had been sworn into the corps, but he was certainly far from being a marine! Thirteen weeks later he was a different man. He had discarded the old way (civilian); he was now every inch a marine.

I have seen many of these fine young men in the same condition spiritually. Untouched by the gospel in the past, they now open their hearts to the Spirit, and Christ wonderfully saves them. They try, but it is so strange and new. I am concerned with what they give up, for there must be a forsaking of all sin, but I am more concerned about what they receive. The boundless resources of His grace, the abiding Presence, these are virtues added.

What a thrill to watch them grow! Somehow all those things that were given up seem quite immaterial now. They become every inch soldiers of the Cross.

Dynamic Christianity cannot be judged by the junk pile of sins discarded, but by the transforming presence of Jesus Christ that produces the fruits of the Spirit. May God help us to be an example of this *indoctrination* into the new life.

CHAPLAIN LEONARD W. DONSON, JR.
United States Navy

MINISTERIAL BENEVOLENCE

DEAN WESSELS, Secretary

A widow and minister who gave twenty-seven years of service to the Church of the Nazarene wrote this warm letter:

Just a line to thank you and the Department for the nice letter of encouragement and also the birthday gift. It will be so useful. When one gets along in years and inactive, kindness goes a long way and brightens the way. I can't find words to express to you my appreciation for the kindness shown to me across the years by the church and through you. I pray daily for our church at home and abroad. I am still able to do that much and I don't want to fail.

Because the old-age support of the minister is a scriptural requirement, we welcome every opportunity to show our love and appreciation to these "veterans of the Cross." Give, not because you feel you must pay a budget, but because you love. Give so they may be assured that their church remembers them.

—The Department of Ministerial Benevolence

DISTRICT ACTIVITIES

Colorado District

Rev. W. R. Donaldson has left the field of evangelism to accept the pas-

torate of the Palmer Heights Church at Colorado Springs. Brother Donaldson has spent many fruitful years as pastor, district superintendent, and evangelist.

During "Operation Doorbell" the Palmer Heights Church made 883 contacts and received 16 members into the church. We of the Colorado District welcome the Donaldsons and feel privileged to have them labor among us.—E. L. CORNELISON, District Superintendent.

Alabama Preachers' and Wives' Conclave

A record number of Alabama preachers and their wives met December 4 to 6 at lovely Camp Sunatanga, near Gadsden, Alabama.

The meeting was strengthening in every way. What a challenge to think came to us by way of the Wesley lectures of Dr. Samuel Young, general superintendent! What a mandate to pray through more frequently came to our hearts from the "Family Altar" services around the open log fire each night, and the devotional messages of such men as H. H. Hooker, Jack Sanders, L. S. Oliver, and Charles Horne! What ambition to excel for Christ came to us as J. W. Lancaster recounted God's blessings upon his church in southwest Sheffield, and the pioneer holiness preacher Rev. John L. Brasher (now nearly ninety-five) admonished us to preach the gospel with power!

Space does not permit a full accounting of such inspirational and relaxing times as the banquet on Wednesday and the fellowship periods in the afternoons. However, through the conclave, one could sense its careful planning by our esteemed district superintendent, Rev. L. S. Oliver, and his wife, who ably led the wives in their meetings.

With the theme "Entrusted with the Gospel" (1 Thessalonians 2:4) ringing in our hearts, Alabama ministers and their wives returned to their posts of duty refreshed and determined to spread scriptural holiness throughout this state.—GEORGE PRIVETT, Reporter.

Idaho-Oregon

District Preachers' Meeting

The Idaho-Oregon District Preachers' Convention was held at Twin Falls First Church, November 26 and 27. It was an outstanding convention for several reasons:

(1) The theme chosen by District Superintendent I. F. Younger was both inspired and honored of the Lord; it was "Christ and Your Perspective." The songs chosen and papers read all centered around and contributed to this thought. Papers were presented by Rev. Earl Lee and Rev. E. B. Hartly on "Christ and Your Church" and "Christ and Your Home." Dr. Joseph Mayfield spoke on the theme "Christ and Your Ministry."

(2) It was outstanding because the Holy Spirit came in special measure. In a climactic service on Tuesday morning the preachers and wives sang, testified, wept, and prayed together in a most beautiful atmosphere of unity in the Spirit.

(3) The ministry of Dr. Hugh C. Benner, general superintendent, made this an outstanding convention. He was used to challenge, inspire, motivate, and direct us as he preached under the anointing of the Holy Spirit. The stature of Dr. Benner's life and ministry has cast a long shadow of blessed influence across our lives.

A special feature of the convention was the presentation on Monday night of the district church schools promotional plans for the spring of '63. A splendid climax was achieved in the fellowship hour which followed the closing service on Tuesday night. At this time our beloved district superintendent showed pictures of Palestine, which were taken on his recent trip to Africa, Europe, and the Holy Land.

The splendid hospitality of Rev. and Mrs. Robert Jackson, host pastors, and their gracious congregation contributed greatly to the tone of the convention.

We turned homeward with fresh challenge and inspiration to glorify God in our personal lives and carry forward His will in the world with increased fervor and effectiveness.—E. B. HARTLEY, *Reporter*.

Mississippi District Preachers' and Wives' Retreat

"Together We Build" was the theme of the Mississippi District Preachers' and Wives' Retreat, held at the Rose Hill Episcopal Center, near Canton, Mississippi, December 3 to 5.

Dr. and Mrs. V. H. Lewis were the special workers. Mrs. Lewis spoke to the ladies in the "Helpmeet and Handmaiden" sessions in the morning, while the pastors listened to papers on "Tools for the Workman" Tuesday morning, and "Tools Ready for Use" on Wednesday morning. The groups met together at 11:00 a.m. and 7:00 p.m. to hear the challenging and inspiring messages of Dr. Lewis. Afternoons were spent in free time for rest and recreation.

Dr. Lewis' messages were practical, down-to-earth, soul-searching, and caused each one present to take inventory of his ministry and go home with a renewed determination to be the kind of pastor and wife that God would have us and help us to be.

Rev. and Mrs. W. Charles Oliver, our district leaders are revered and loved by all. Under their capable and Spirit-anointed leadership the district is moving forward with a spirit of unity and co-operation.—DON SANDERS, *Reporter*.

THE LOCAL CHURCHES

Pastor D. R. Dravenstatt reports: "One year ago God laid a burden on my heart for a new Nazarene work in Gladwin, Michigan, ten miles from our church in Beaverton. The burden was so heavy we felt we must move into the town and believe God to make the way. In spite of opposition and adversities we feel the endeavor was successful, for last month (November 4) we completed our first year of holding services in this area with a branch Sunday school. The climax came with the organization of the new Gladwin-Riley

Church of the Nazarene on October 28 by District Superintendent Fred Hawk, with fifteen charter members, at the close of a wonderful meeting with Evangelist Marvin S. Cooper. The Sunday school began in a town hall with an attendance of 9; now the enrollment is 35, with the first year's average attendance 45, and the attendance for November 50. God has given some splendid workers and a beautiful church facility for worship. Feeling it to be the will of the Lord, we resigned our appointment as pastor of the new work on November 30."

Herington, Kansas—November 25 marked the close of one of the best revival campaigns in our history. Evangelist "Bob" Palmer was used of God as he presented Bible-centered messages each night. Holiness was the theme of the campaign, and God rewarded with forty seekers at the altar. Brother Palmer is a "calling" evangelist, and works with the pastor to build the church and the Kingdom. The unusual part of this revival was our church people, in humility, going deeper in their Christian experience and some testifying to being sanctified wholly. We give God praise for all His blessings.—JOHN M. MCKINNEY, *Pastor*.

Evangelists A. E. and Pauline Miller write: "Due to a change in our slate, we have an open date in the spring, April 17 to 28. We will go anywhere the Lord may lead, and carry the whole program—preaching, singing, music (piano and accordion), chalk artistry, and children's work. Write us at our home address, 307 S. Delaware St., Mt. Gilead, Ohio."

Enumclaw, Washington—In November our church had a twelve-day revival with Rev. Robert Condon as the evangelist. He has a versatile and Spirit-filled ministry. His readings, singing, and preaching were of real blessing and inspiration to our people. The attendance was consistent, with many visitors and new people contacted. Finances came easily, the church was strengthened, and several souls sought and found God in pardon and heart purity. We greatly appreciate the ministry of Brother Condon with us.—J. E. MCCONNELL, *Pastor*.

Chattanooga, Tennessee—In November, First Church had a week's meeting with Rev. Asa Sparks as the evangelist. He presented some much-needed gospel messages. His ministry on witnessing and soul winning was unique and challenging indeed to our people. New people were in almost every service, with many souls saved throughout the revival, with nineteen bowing at the altar of prayer on the closing night. For Brother Sparks, his wife, and son Johnny, who were so helpful with the music in the meeting, we give thanks, but most of all to God for His presence with us.—BILL KNOWLES, *Reporter*.

New Lothrop, Michigan—In continued blessing God has given us a good ministry with this church of good peo-

ple. With six years at this church, the past assembly year was very good, with eighteen received into membership, an increase in Sunday school average attendance, installation of new cushioned pews, and other improvements made. Budgets have always been paid, and finances have increased by six thousand dollars per year.—R. D. BREDHOLT, *Pastor*.

Evangelist "Bob" Palmer reports: "In November, I had a very fruitful meeting with Pastor McKinney and his good folks at Herington, Kansas. This was my ninth meeting since our assembly, and I do thank all our good pastors and people with whom I have labored this year. At this writing I have time open for Youth Week in 1963, and some scattered dates open in the spring. I shall be glad to go anywhere, any size church, as the Lord may open the door. Write me, 1320 Grandview Avenue, Portsmouth, Ohio."

Columbus, Ohio—The Bellows Avenue Church enjoyed a most fruitful, ten-day revival in November with Evangelist David K. Wachtel. The combined youth and morning church choirs, led by Cliff Everett, Jim Cook, and Jack Hansher, thrilled hearts; and the warm, pointed sermons brought many to decision each night the invitation was given. Our church received a definite spiritual lift. We give God the praise.—RALPH SCHURMAN, *Pastor*.

Evangelist Harold Frodge writes: "Due to a mix-up in dates, I have an open week in January. Write me, 201 N-6, Marshall, Illinois."

Evangelist C. B. Fugett reports: "In the late summer I closed out my fifth camp meeting with Dr. A. C. Palmer in Pleasantville, New Jersey. Beginning my fall campaigns on September 9, I had a week's meeting in Carlsbad, New Mexico, with Pastor Fred Fike and First Church; a good meeting, with 11 new members added to the church. Then had two nights at Tucson, Arizona, with Pastor Bill Gann and Central Church; spent Sunday in First Church, Blythe, California, with Rev. Richard Graley; and on September 30 preached at our Indian Church in Los Angeles, where Revs. Jess and Florence Walling are doing a wonderful job. In October, I had a week with Pastor Murry Morford and Anaheim First Church, where Brother Morford has done a great work receiving 348 members over a period of eight years; a five-day meeting in Indio, with Pastor Redman and First Church, where several new families prayed through; and a good meeting with Rev. Neal Dirkse and Glendale First Church, where the altar was lined several times and a nice class united with the church. In November, I had a week with Pastor Cecil Knippers and First Church in Richland, Washington, with seekers at every invitation; five days in First Church, Pasco, with Pastor Harmon; and a week's meeting in Grandview with Rev. Warren Haines. Our last meeting for 1962 was with Rev. Richard Graley

at Blythe, California. God blessed in all of these meetings, and we enjoyed our labors with these splendid pastors and their people. We boosted the house-to-house visitation plan and the drive for new members."

Owego, New York—Our fall revival closed with seekers at the altar. God mightily used the ministry of Rev. and Mrs. Arthur Gould, pastors at Sturgis, Michigan. Their musical program was the best, and the scriptural preaching of Brother Gould was blessed of God in giving many seekers for holiness of heart. On the closing Sunday night, while Mrs. Margaret Gould was singing, God came on the service and ten people came to the altar and prayed through to victory. The church gave this fine evangelistic team a call to return in the spring of 1965.—JOHN L. MORAN, *Pastor*.

Rev. and Mrs. Ellwood W. Munger writes: "In the last year or two we have held, or had to do with, about 200 'Double-in-One-Sunday' Sunday school revivals. This brings the grand total to around 500 in the five years we have been doing this work. We held three 'official grand opening' (Sunday schools in new buildings and locations) campaigns recently: Pasadena First—from 424 to 1,118 in one week, and six months later it was still running about 200 per Sunday more than before; Long Beach First, doubled in one week, and 'leveled off' running around 125 more per Sunday, for ten months now. Canton, Ohio, First doubled a few weeks ago. Held return campaigns with Sun Valley, Valley Center, and Baldwin Park, California (four years ago our first campaign took it in one week from 120 to around 400, holding it there four years). This spring a return campaign went in one week from around 500 to 1,136 two Sundays in succession. The Newport, Kentucky, Zone 'doubling' conference was a 'smashing' success. All seven churches participating doubled in one Sunday, and nearly all broke all records. Newport First went from 295 to 1,005 in one week, with 710 new people the first Sunday and 250 new ones the second Sunday. The fifth Sunday after the campaign Rev. John Howald reported they were still 'running 142 above the Sunday before we started.' We give God the glory, and the Luke 14 Bible plan the credit. We do appreciate the tremendous work of pastors and people involved. Other recent campaigns include Beaumont First and North, in Texas; Davton Central and Xenia, in Ohio; Whittier First, California; Kansas City St. Paul's, Missouri; Albertville and Huntsville First, Alabama; Rockford First, Illinois; Greeley First, Colorado; and the Eastern Kentucky District tour, thirty churches 'doubling' in two weeks. Write us, 3571 Eagle Rock Blvd., Los Angeles 65, California."

Holly, Colorado—In the late fall our church enjoyed a wonderful revival with Rev. Thomas Hayes as evangelist and Ed. Wolpe as musician. Brother Hayes was marvelously used of the Lord,

and many souls prayed through to God for saving and sanctifying grace. We feel it was one of the best revivals the Holly church has had in recent years.—DOX HICKS, *Pastor*.

Clay City, Indiana—In the late fall the Union Chapel Church enjoyed a very fruitful and refreshing revival with Evangelists C. C. and Flora Chatfield. We thank God for their old-fashioned preaching of the Word, which was a blessing to the people. Time after time God came and blessed our hearts together, and a number of souls received definite help at the altar of prayer. We thank God for the capable and godly leadership of Pastor Donal Donohoe and his wife. Our hearts are encouraged to press on for God.—MRS. RUTH FRANCIS, *Secretary*.

Denison, Texas—In November our church had a series of revival services with Evangelist Emma Trick, whose challenging and soul-stirring messages proved of real blessing to the entire church. Sister Trick's years of rich experiences in the ministry add depth and spirit to each message. Her love for people and burden for souls is exceeded only by her love for the Lord. A good number of people sought and found the Lord in pardon and heart purity. The church moves on for God and holiness. If you have friends at the Perrin Air Force Base, write us (209 W. Monterey) and we'll be glad to contact them.—W. WAYNE CUMMINS, *Pastor*.

Evangelist Bernice L. Roedel reports: "During the past year it has been my privilege to conduct revivals, camps, vacation Bible schools, or special services on the Indianapolis, Illinois, Missouri, North Arkansas, Southwest Indiana, Washington, Northwestern Illinois, and Wisconsin districts. It has been a joy to labor with these fine pastors and their people. In recent revivals the services have been characterized with the manifest presence of the Holy Spirit as souls prayed through to definite victory. My desire is to carry responsibility, with the pastors, for the support of the whole program of the Church of the Nazarene. I have some open time after January 1, and shall be glad to slate as the Lord may lead. Write me, 423 E. Maple Street, Boonville, Indiana."

Portsmouth, Virginia—First Church recently experienced the greatest revival of its history with Evangelist Ava Sparks and wife and their son as the special workers. From the first service God moved and souls bowed at the altar of prayer. Brother Sparks challenged the laymen to witness in the homes of the people, and as a result a number of folks prayed through in their homes. An outstanding feature of this meeting was that many who were converted or reclaimed went on to be sanctified before the meeting closed. The attendance was very good with a fine increase on the closing Sunday, and a fine class of new members added to the church. Mrs. Sparks was at her best in song leading and conducting the choir,

and Johnny's solos brought shouts of praise from the congregation. God used the ministry of the Sparks family in an unusual way, giving thirty-one seekers, many of whom were converted for the first time, and a number sanctified wholly. Our church was greatly blessed and challenged, and we give God praise for the manifestation of His Spirit in our midst.—H. L. KOEHLER, *Pastor*.

Cloverdale, Indiana—Recently our church had a good revival with Evangelist W. O. Griffith. The Holy Spirit was present in every service, with forty-five people seeking God to be saved, sanctified, and/or healed. Brother Griffith is a man of God, and we appreciated his holiness messages. He has a message for our age. The revival inspired our church to new heights for God.—MAURICE BRATCHER, *Pastor*.

Rev. Edwin Zimbelman and family, pastors at Napa, California, for five and one-half years, began their duties as pastors of Vallejo First Church on January 1. If you have friends in that area you'd like to have contacted for the church, write Brother Zimbelman, 1217 Alabama Street, Vallejo, California.

New Freedom, Pennsylvania—Sunday night, November 1, marked the close of a very good revival with Rev. and Mrs. Stewart Fox as the evangelistic workers. We appreciated the heart-searching holiness messages of Brother Fox, and the ministry of these fine folks with us. On the closing night a love offering was taken for the pastor and family so they might take a Christmas trip to Missouri to visit Mrs. Ketcherside's folks.—LEONARD A. KETCHERSIDE, *Pastor*.

Evangelists H. A. and Helen Casey report: "We are in our ninth year of evangelism. During 1962 we conducted twenty-three revivals, from Florida to California. Truly these have been wonderful years. Due to a cancellation we have an open date early in the year, February 27 to March 10; also have some open time for the summer, and two late fall dates open. We appreciate our good pastors and people. We sing, play ten instruments, and preach, carrying the whole program. Write us, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

The Fort Lauderdale (Florida) Manor Church recently closed one of the best revivals in its history. Evangelist Ray McDonald preached with the anointing of the Holy Spirit, and on the closing Sunday we had 186 in Sunday school, breaking the standing record of 146. In the evening service 3 new members were added to the church by profession of faith. The church is encouraged, and a spirit of unity and co-operation exists among our people.—BYRON STRANGE, *Pastor*.

Sunday School Evangelist Ray McDonald reports: "During the past year I served 41 of our churches, in 26 of which I held Sunday school revivals, and 15 were special rallies. Some of the

results are—291 Sunday school members enrolled, 63 received into church membership, brought in 1,054 absentees and visitors, 937 seekers at the altar, distributed more than 1,000 copies of the *Herald of Holiness*, and visited in 1,591 homes. I have helped in organizing visitation for many of the local churches; helped some churches with a plan to raise their budgets for the year, and helped many pastors with salary increases and love offerings. We give God the glory, and thanks to our good pastors and laymen who have co-operated in every way possible. Write me, 5958 Southwind, Houston 21, Texas."

Houston, Texas—On December 2, Central Park Church closed an eight-day revival that was owned and blessed of God in an unusual manner. Truly Evangelist Lee H. Ensey was sent of God, and his messages were delivered with the anointing of the Holy Spirit. The interest of the entire church, young and old alike, was captured by Brother Ensey's simple, yet powerful, message; and our people responded enthusiastically—one young lady bringing twenty-five people to the Friday night service, and two others bringing twenty-four on other nights. There was a definite response to each altar call, with forty-six different people at the altar. Several were wonderfully sanctified, others saved, two for the first time in their lives, and others were reclaimed. Three new families, both husband and wife, prayed through to definite victory. We thank God for His blessings.—DAVID K. KLINE, *Pastor*.

Evangelists C. W. and Florence Davis report: "The year of 1962 was a good one for us in the field of evangelism. We conducted revival meetings in seven states, and God gave souls in every meeting. It has been a great joy to see sinners converted, believers sanctified wholly, and a goodly number of people healed. The churches have been strengthened, and in most cases new members have been received. Pastors and people have been most co-operative, and we thank God for traveling mercies and His blessings on our own souls."

THE BIBLE LESSON

By HARVLY J. S. BLANEY

Topic for January 20: Jesus Encounters Early Hostility

SCRIPTURE: Mark 2:1-3:6 (Printed: Mark 2:3-7, 15-17; 3:1-6)

GOLDEN TEXT: *Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved* (Matthew 10:22).

Today's lesson grapples with three great danger areas of the Christian life—beliefs, associations, and standards. Here is where fanaticism breeds, where bigotry lifts its evil head, where hair-splitting occurs, and where brother stands up against brother in defense of some personal preferences.

The main point of the lesson is not

that Jesus was criticized, but that He was criticized by religious people who were too bigoted to see the truth. Their difficulty was in thinking that God's revealed truth is static, something said or written once for all, neatly capsuled in shibboleths and dogmas, its glory being in its rigidity, and its triumph its ability to condemn rather than to heal.

Consider beliefs. The scribes believed that only God could forgive sins, and they were right. But good theology became gross error in their hands, because it had become a dogma in which they took refuge and from which they

know how to avoid rigid and awkward legalism.

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Deaths

WILLIAM CLAUDE AYERS, age sixty-nine, died on October 27, 1962, in a hospital in Orlando, Florida. He moved to Orlando in 1957 from Lexington, Kentucky, where he had been active in the Church of the Nazarene for forty years. He had served as Sunday school teacher, Sunday school superintendent, church treasurer, and for eighteen years was a lay member of the Kentucky District advisory board. At the time of his death he was a member of the official board of Central Church in Orlando. He is survived by his wife, Bessie Viola; three daughters, Mrs. Hugh Dean, Mrs. John Irwin, and Mrs. Thomas Williams; two sons, Craig and R. T.; also one brother and two sisters. A memorial service was conducted in Orlando by Rev. Wm. H. Anderson. Funeral service was held in Lexington First Church, with Dr. L. T. Wells, Dr. D. S. Somerville, Rev. Wm. H. Anderson, and Rev. T. T. May officiating.

WILLIAM H. NEISLER was born March 3, 1875, at Coffeen, Illinois, and died November 12, 1962, at Boulder, Colorado. He was a charter member of First Church of the Nazarene, Boulder, where he had been a member for more than fifty years. His wife died July 3, 1958. He is survived by three sons: Wendell H., of Boulder; Willis E., of Huntsville, Alabama; and Raymond M., of Kansas City, Missouri; three daughters: Mrs. Ruth E. Crow and Mrs. Margaret Hudson, both of Boulder; and Mrs. Maxine Moore, of Bird City, Kansas; also three brothers, Forrest E., Frank L., and Ralph C.; and a sister, Mrs. Edith Modest. Funeral service was conducted by Rev. Douglas Clem, with interment at Mountain View Cemetery in Boulder.

NOBLE H. JENNINGS was born in Whiting, Vermont, February 23, 1876, and died on October 29 in Leicester, at the age of eighty-six. He had been a member of the local Church of the Nazarene for over fifty years; was very active as Sunday school superintendent for fifty years, also served as teacher and trustee. He was an ardent supporter of the holiness work in this area, and a pioneer Nazarene. He was greatly loved by all as a warrior for the cause of righteousness. He is survived by his wife, Myrtle Ferson; two sons, Hugh and George; and a daughter, Mrs. Harold Stumpf. Funeral service was held in the Leicester Church of the Nazarene with Rev. Ray W. Blachly officiating.

MRS. MARGARET E. CRAMER was born December 9, 1870, and died November 8, 1962, after suffering a stroke eight years ago. She became a Christian early in life, and was a faithful member of the Church of the Nazarene at Franklin, Ohio, teaching the ladies' Bible class for many years. She is survived by a daughter, Mrs. Ruth Booth, of Terre Haute, Indiana; a son, Orville, of Franklin; and one brother. Interment was at Woodhill Cemetery, Franklin.

HERON M. NEIL was born May 5, 1918, and died August 9, 1962, at Columbus, Ohio. In 1936 he was married to Wilma Greenland. He was a member of the Warren Avenue Church of the Nazarene in Columbus. He was faithful to his church, well liked, and left a beautiful testimony that he was ready to meet God. He is survived by his wife, Wilma; five daughters, Mrs. Myrna Lobb, Diane, Sharon, Brenda, and Kimberli Jo; two sons, Roy and Rodney. Funeral service was held at the Warren Avenue Church with Rev. H. B. Anthony officiating, and burial at Sunset Cemetery.

MRS. JAMES FRANCIS of Nelsonville, Ohio, died November 25, 1962. She was born January 6, 1883. Among her five children are Mrs. Mel-Thomas Rothwell, member of the staff of Bethany Nazarene College; and Harriet Francis, member of First Church of the Nazarene, Lakeland, Florida. Although a lifelong member of a sister holiness denomination, Mrs. Francis was an ardent reader of the "Herald of Holiness," and especially enjoyed using Nazarene Sunday school literature in her long and fruitful career as a teacher in her local church. Funeral service was conducted by her pastor, Rev. John Minsker, assisted by Rev. Orville Awe, of the Program Holiness church.

"SHOWERS of BLESSING" Program Schedule

January 20—"Without Holiness, What?" by Lloyd B. Byron

January 27—"The Heart of Jesus," by Lloyd B. Byron

February 3—"How Bright Is Your Light?" by Dallas Baggell

threw broadsides at Christ. In part they were like the little fish which took refuge in a bottle on the bottom of the lake. As time went on it had to break out of the bottle or stop growing and die. The scribes were like that; and they had died. Maybe this is what Jesus meant when He told them one day that they were full of dead men's bones (Matthew 23:27). And they are not the last people who have shrouded themselves in their dogmas and died to the living truths of the gospel.

Then take associations. "Touch not, taste not, handle not," was the watchword of the Pharisees. And this included people as well as things. The publicans and sinners were despised not so much for what they were as for what they were not—they were not Pharisees; they did not belong to the same religious sect; they did not speak the same religious language. Today's "publicans and sinners" may be identified by race or color or religion or education or position or church affiliation. And there are always "Pharisees," those "elite" or "upper crust" who will not associate with them nor condone those who do—and they do so in the name of the Lord.

And then there are standards of life and conduct. We believe that becoming a Christian will bring forth fruits of good moral conduct. And we have some rules to go by. Read your *Manual*, but don't be pharisaical about it. The Pharisees said, "Keep the Sabbath at all costs, even at the cost of a man's life." Jesus said, "Save men at all costs, even the Sabbath law if necessary. Man was not made for the Sabbath but the Sabbath for man." Men and their welfare are more important than things or rules or standards. Does this mean that standards should be thrown away? By no means. A good principle to follow is one involved in the writing of good English: Learn all the rules and how to use them, and then you will

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

American, Southern Baptist Merger Studied by Unofficial Committee

WASHINGTON, D.C.—A group of Baptist leaders has announced establishment here of an unofficial but permanent national committee to study means of bringing about an eventual merger of the American Baptist Convention and the Southern Baptist Convention.

In a two-day conference marked by vigorous self-criticism of Baptist churches and their relationships with one another, the seventy-six ministers, laymen, and laywomen attending the meeting voted unanimously to establish a continuing body to be known as the Baptist Survey and Study Committee.

It was disclosed that three private informal meetings on the merger had already been held this year before the public conference.

Of the seventy-six leaders who attended the conference, twenty-five were from American Baptist churches, thirty-eight from Southern Baptist churches, and thirteen from dually aligned District of Columbia churches. Ten state Baptist conventions were represented.

Sobering Note:

'62 Crime Rate Up 5 Per Cent

WASHINGTON, D.C. (EP)—FBI Director J. Edgar Hoover has reported that the crime rate in the United States maintains its grim and steady advance.

Preliminary statistics gathered by the FBI, said Mr. Hoover, show that crime was 5 per cent higher in the first nine months of 1962 than in the same period of 1961.

Bank robberies have shown a particularly sharp increase, with 21 aggravated assaults, 4 per cent; robberies, 5 per cent; burglaries, 3 per cent; and grand larceny (50.00 and over), 6 per cent. Auto thefts increased 7 per cent throughout the nation.

The FBI chief also said that shoplifting has risen 21 per cent during the past year.

Senator Urges U.S. Not to Oppose Amish Suit Against Social Security

WASHINGTON, D.C. (EP)—Sen. Frank J. Lausche (Dem.-Ohio) has urged the federal government not to contest the suit of an Amish farmer who protests against "compulsory insurance" required by the Social Security Law.

Because of religious convictions, Valentine J. Byler, father of nine, had refused to pay self-employment taxes. His horses were seized by federal agents last year, and Byler has filed a suit in U.S. District Court at Pittsburgh to test the constitutionality of the law which requires all persons engaged in farming to contribute to Social Security as "self-employed persons."

Is it possible after one is sanctified never to have to ask forgiveness of anyone, regardless of injuries done by him to other people?

One who is sanctified would certainly never willingly or knowingly do injury to another. It is possible, however, through ignorance or faulty judgment to offend a brother. When this hap-

pens, no one should be more willing and ready humbly and sincerely to ask forgiveness than one who professes the sanctifying grace of the Lord Jesus Christ.

Do you think the Jews are the true and only Israelites, and all the other people on earth are gentiles?

Yes, if you use these terms in a racial and cultural sense. From the time of the Exile on and throughout the New Testament, the name Israel was given to the people also known as Jews. The Bible makes no distinction between Is-

rael and the Jews after the return from captivity in about 536 B.C. There are a number of places where the two are equated. The Hebrew term for "gentiles" is *goyim*, which means "the nations."

Our church recently has started having two services on Sunday morning. It isn't necessary at all, as we are not overcrowded. Since we have started with the two services, the Sunday school has dropped nearly one hundred. We are having difficulty with having two choirs. Most of our people do not like it. Could you throw any light on the problem?

If it isn't necessary and it doesn't work, I would think the sensible thing to do would be quietly and quickly to

drop the idea of having two services and go back to one.

Quite a discussion arose in our Bible class as to whether Jesus went to the Father, as is suggested in John 20:17, which reads: "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." If He did not go to the Father after saying this, where was He between the various times He appeared to the disciples during the forty days? May we assume that when He ascended at this time He sat down on the right hand of the Majesty on high?

I think we may safely assume that the risen Christ did go to the Father very shortly after the Resurrection. He did, however, appear a number of other times later. On one of these occasions He invited Thomas to place his finger in the nailprints and thrust his hand into the riven side (John 20:27). Space and time were no barriers to the glori-

fied Lord.

However, I would be disposed to hold that what is described at "the mediatorial ministry" of Christ, in which He is seated at the right hand of the Majesty on high, did not begin until the ascension proper as certified by the sending of the Holy Spirit (Acts 2:33-34).

The fourth chapter of Ezra narrates how Jews under Zerubbabel were allowed by the Persian king, Cyrus, to return to Jerusalem to rebuild the Temple. This, according to the historical charts, happened around 536 B.C. The Scriptures say in effect that the builders were harassed by some Samaritans "all the days of Cyrus" and "unto the days of Darius" (521-485), and that they wrote a letter of complaint to Ahasuerus (485-465), and that they again wrote to Artaxerxes (464-424), who stopped the work. Then it says the work was not resumed until the days of Darius, when the Temple was finished and dedicated ((520 B.C.). How can the chronology of all this be reconciled?

Confusing, isn't it? You are a very close and observant reader. The answer to your question is that Ezra 4 is a record of the opposition of the Samaritans not only to the rebuilding of the Temple, but to the rebuilding of the city walls and fortifications. That opposition continued for over a century, and three examples of it are given here.

This means that verses 4-23 form a parenthesis, interrupting the main story to give later examples of interference. The author dates each of these very carefully by referring to the king who was reigning at the time. For the story of the rebuilding of the Temple itself, verse 24 immediately follows verse 3.



Christ Is the Answer for Our Family

THE CAPTION of this article has been a sort of slogan in our church for some time now. It appears on our Sunday school and church periodicals all along. And, whether we acknowledge it or not, the home as an institution is in a transition period, or what is worse, a state of disintegration.

Believers of the Bible regard every purpose, every privilege, every blessing connected with the home as holy: the propagation of the race, the saving and training of the children committed to the home, its rights and powers. There are certain responsibilities resting upon the laws of the home life which God has placed nowhere else. As the race loses home identity, it becomes driftwood and debris, swept away by impulse and passion.

France, of the eighteenth century, lost her moral power by losing her home power. The French Revolution was an eruption of forces which for two centuries had smoldered in a lower stratum than the nobility or in the clergy. Oppression from these upper sources had perhaps been indirectly a first cause in the degeneracy of the people; but just what occurred in Paris will occur in Chicago or any other city when domestic life throws off all divine and human restraint. Writers of the eighteenth century tell us that in the city of Paris every man of political or social prominence had a mistress and, as a rule, every wife had a paramour.

Moral power cannot be generated in clubs, lodges, and fraternal organizations. Governors, legislators, with unlimited police and executive authority, can never coerce fallen man into obeying the Decalogue and the Sermon on the Mount, if the formative period has been poisoned by wrong ideals. The home is disintegrating and society is paying the penalty. Our juvenile courts are only damning up the murky waters which flow out from unclean sources.

The state of things is growing worse, and if filial disobedience continues to increase as it has in the last decade, it will be no unusual thing to hear of tragedies resulting from efforts to restrain the young. Here and there a father and mother retain the Puritan idea, but their children associate with others who know no restrictions and have no idea of obedience, and the task becomes bitter and almost hopeless.

The home is God's own first institution, and when it disregards Him and His laws, wreck and ruin are the inevitable. Let us, as Christians, keep the home fires burning with love, consideration, family devotions, faithful attendance at the house of God, until by precept and example our children will know and realize that Christ is the answer to our problems, our homes, and a successful, spiritual life.—EVANGELIST HUGH SLATER.

It Does Make a Difference What We DO!



IN A DAY when the ethical standard has been lowered to fit man's own purposes and designs, it is expedient that the Church critically evaluate her everyday ethical practices. This she must do to be assured that practice fits theology, as it most certainly should.

This is not to deny that "the just shall live by his faith," as seen even in Habakkuk's day (2:4). For we would recognize that righteousness is not basically outward conformity to an external standard. This misinterpretation of the scribe and Pharisee (Luke 11:39) is still with us, to be sure, but most would recognize that our living to be truly ethical must be based on God's inner law that gives correct impetus and direction to that outward living. In the final analysis, one cannot really be ethical in his living without experiencing God's saving grace in his soul.

Yet there always has been a tendency to divorce faith and ethical living. Some would misinterpret the statement that the just shall live by faith as meaning that one's ethical practices have little if anything to do with faith. They would forget James's assertion that faith without works is dead (James 2:17).

Others would make ethics a matter of opinion. They would say that the right is what seems to them to be right. They would need to be cautious lest their opinions be their guides, and not God's standards. At times they are not the same.

The standard God has for us is love for God, and for our neighbor (Mark 12: 29-31). This means that love for God and for others should always enter into every ethical decision and practice. This inner law of love, coupled with the leadership of the Holy Spirit "into all truth" (John 16:13), will of necessity issue in right ethical living.

The writer is pleading that the people of churches throughout the land, and especially here, the holiness churches, live the life of faith and love in the arena of the everyday. There is no place for antinomianism, no place for carelessness in the ethics of a people who claim such a high experience of God's grace. God help us not to minimize the importance of right, everyday ethical living. For it does make a difference what we do—a difference to others, a difference to ourselves, and most important, a difference to God.—Michael Hutchens, Pastor, West Carrollton, Ohio.

Guess What!



*I find **IT** in our mailbox every week...*



It's about so-o big...



Gran'ma studies her Sunday school lesson from it...



Daddy uses it at prayer time...



Mother peeks at it whenever she can...



Brother—in the army—he really loves it...



Pastor says, "It'll do your heart good"...



*You guessed it...
IT'S THE "HERALD"*



...and it still costs less than a nickel"