

Herald of HOLINESS



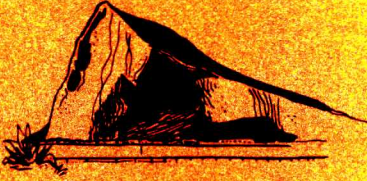
*Official Organ of the
Church of the Nazarene*

FIRST CHURCH OF THE NAZARENE

South Bend, Indiana

May 15, 1963

STRENGTH



for every task

(Isaiah 40:28-31)

THE ROADS WE TAKE, the burdens we bear, the speed we travel—all change with the passing of the years. Strength for every task is our need for every day. This strength is found in the everlasting God—the Lord, the Creator of the ends of the earth, who fainteth not, neither is weary, and with whom there is no searching of His understanding.

The God of Isaiah (and our God) gives power to the faint and strength to those who have no might. When strength and youth fail, this God opens His treasury to those who wait upon Him.

Waiting upon the Lord may be interpreted several ways: rendering service, as did the Levites and priests; waiting in intercessory prayer for some specific purpose, as did Daniel, who prayed for twenty-one days; or it could be an earnest seeking for divine guidance relative to some course to pursue,

as with Esther when her people were in great peril. In any of these areas, waiting upon the Lord has always brought valuable returns.

Isaiah highlights wonderful benefits from waiting upon the Lord. He declares that those who wait shall renew their strength. Here the weak are made strong. Strength to match the burden is forthcoming in the secret place of prayer. He also declared that the waiting soul “shall mount up with wings as eagles.” Waiting upon the Lord gives strong, lifting wings, clearing difficulties, hills, mountains, and even conquering the fiercest storms—wings that lift to an altitude where the air is pure, the vision clear, and glorious things come into view. Yes, the insurmountable must bow to the wings of faith and obedience found in the secret place of prayer. Isaiah further reveals that

“They shall run, and not be weary; and they shall walk, and not faint.”



those who wait upon the Lord shall run, and not be weary; and they shall walk, and not faint.

Deep-valley burdens can follow the glories of the mountaintop victories, as all have doubtless come to know. But even in this portion of the pilgrim’s journey the source of strength is available to the persistent, praying soul. Courage, drive, strength, victory—all are found by waiting upon the Lord, the Source of strength for every task.



God's Threefold Remedy

THE APOSTLE PAUL affirmed, "This is the will of God, . . . your sanctification" (1 Thessalonians 4:3). Spiritual wholeness was so important that he closed the Thessalonian letter with special intercession: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ" (1 Thessalonians 5:23, A.R.V.).

Entire sanctification is a remedy for *moral disturbance*. Deep within every Christian an enemy of God sulks and chafes, waiting an opportunity to betray him into sin. "The carnal mind is enmity against God." As this inward evil clamors for recognition, the believer struggles to subdue it, and inward strife and tension result. "The *God of peace*" wants to give you a deep, settled peace by executing this inner foe!

Paul has urged these Thessalonians to "be at peace among yourselves." This is possible only when we have peace *within* ourselves. So long as carnality lives, someone is sure to start a fuss! The Corinthians quarreled and split their church into jealous factions. Paul laid the blame for their disgusting, childish behavior on their unsanctified hearts—"Ye are yet carnal." A great commentator, Hermann Olshausen, has well said that "God is here called the God of peace because sanctification is the condition of outward and inward peace; God, therefore, who carries peace in himself, will also impart it to men through sanctification."

Entire sanctification is a remedy for *moral defilement*. The verb "sanctify" carries the idea of separation from defilement and sin. Thayer, in his Greek-English dictionary, defines the verb, "to purify internally by reformation of the soul."

The adverb "wholly" has two possible meanings. Paul could mean, "You have been partially sanctified. Now you are to be entirely sanctified. God is going to finish the job." Sanctification does be-

gin at regeneration, for the life God imparts is holy life. This new life, however, coexists with an old, unholy principle of sin. A second crisis experience destroys this "old man," purifying and unifying the soul, and releasing it for continuous growth.

But the adverb "wholly" more likely refers to the thoroughness of the cleansing. The total person, "spirit and soul and body," is affected by this divine purging. God sanctifies us *durch und durch*, to borrow a phrase from Luther—"through and through."

Entire sanctification is a remedy for *moral defeat*. By this God, as He sanctifies us through and through, we are "*preserved* entire, without blame at the coming of our Lord Jesus Christ." Lapses, failures, backslidings need not be our experience. God purposes to sustain us in purity, helping us to grow in grace and giving us constant victory over sin.

Purity is wrought in a crisis. Maturity requires a lifelong process of development. Purity is a gate. Maturity is the highway that stretches from the gate of holiness to the gate of heaven. The road will wind among hills of fierce temptation, tunnels of inexpressible sorrow, and desert wastes of disciplinary suffering. But it ends before the throne of His glory. And the God who graciously beckons us there will cleanse and uphold us every mile of the way.

Paul Rees has written, "There is a definite and decisive sanctification of the Christian's heart and there is a daily sanctification of the Christian's life." This is the marvelous remedy for sin that Paul sets before us in this prayer for entire sanctification. That we may be no longer disturbed and defiled by inner dispeace and defilement, that we may be no longer defeated by outer conflicts and circumstances, let us yield ourselves in consecration and faith to the God who answers prayer and sanctifies wholly!

By W. E. McCUMBER, Pastor, First Church, Atlanta, Georgia

The Simple Things of Life

The Cover . . .

The First Church of the Nazarene, South Bend, Indiana, was designed by Schutt Haley Associates of Gary, Indiana. Rev. Kenneth V. Bateman, pastor since 1946, served as general contractor and much of the work was done by members of the congregation. The sanctuary seats 425, and the educational unit together with a full basement beneath the sanctuary provides adequate Sunday school facilities.

*Somehow the simple things of life
Appeal the most to me;
The hearty handshake of a friend;
A smiling face I see;
The simple truth that comes across
Without a lot of tape,
That tells me how to live for God
That He my life may shape!*

By WALTER E. ISENHOUR

PUNCTUATION MARKS of History and Prophecy

By FLEICHER GALLOWAY, Pastor, First Church, Grand Rapids, Michigan

FIVE MEN met surreptitiously in a darkened hotel room in the dead of night and signed a document. It was 1896, in the old city of Vienna. Theodor Herzl, the leader of the group, was the last to sign, and when he had affixed his signature he arose and said solemnly, "This day the new State of Israel has been born."

On May 13, 1948, for the first time in nineteen hundred years, the Star of David flag was raised over Mount Zion, where it flies today over the tomb of the great king whose greater Son is to return and will one day rule the world.

Matthew 24 and Luke 21 record a discourse of Jesus relating to the fall of Jerusalem and events leading up to His return. The two were separated by long centuries in time. However, it was not a mere coincidence that placed them together. Neither was it the lack of understanding on the part of the disciples. They are placed together because they belong together. "Jerusalem shall be trodden down of the Gentiles, until . . ." (Luke 21:24). The fall of Jerusalem was a great punctuation mark in history. The restoration of Israel is another great punctuation mark in the unfolding of prophecy—it begins the epoch of the age-end.

It is true that there are many questions left unanswered. Evidently God meant it to be so, for "of that day and hour knoweth no man" (Matthew 24:36). Great injustice has been done to the hundreds of thousands of Arabs who are now exiles in Jordan, Syria, and Lebanon. Naturally they want their homes and farms and places of business returned. The old walled city of Jerusalem—and most significantly, the Temple area—is still under Arab control. It would be the height of presumption for anyone to set dates, or be specific in pre-

dicting the future.

However, some things are sure. The inheritance given to Abraham was permanent (Genesis 13:15). The destruction of Jerusalem and the Exile were predicted (Luke 21:6, 20, 24). The preservation of the identity of the Jewish race was strongly affirmed (Luke 21:32). The restoration was assured (Isaiah 61:4, 6; Jeremiah 32:37).

The budding fig tree is significant. The olive was a type of Israel's covenant relationship (Romans 11:17, 24-25, 27). The vine was frequently used as a type of their spiritual relationship (Hosea 10:1). The fig tree was a type of the Jews in their national identity.

There are many things that seem to indicate that the return of the Lord is near, that the countdown has started. If that be true, then we need to be sure that we are "ready," for many will be caught unprepared. We must redouble our effort for souls. Jesus said, "This gospel . . . shall be preached in all the world for a witness unto all nations" (Matthew 24:14). The third great warning that Jesus gave was that we not be caught in the spirit of the age—"As the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37).

Look up! Lift up your heads! The King is about to appear!

Volume 52, Number 12 MAY 15, 1963 Whole Number 2664
HERALD OF HOLINESS: Wm. L. Burkner, Editor; Charles Verma, L. Knight, Editor; Edward Dove, Lawler, Art Director; Contributing Editors: Frank C. Powers, G. B. Williamson, Samuel Young, D. L. Vandenberg, Hugh C. Beamer, W. H. Brown, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanying the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to The Herald of Holiness, P.O. Box 107, Independence, Mo. 64220. Printed in the U.S.A.

By faith . . . he [Moses] endured, as seeing him who is invisible (Hebrews 11:27).

The Paradox of

Faith

By VERNON L. WILCOX

Pastor, First Church, Eureka, California

A FEW DAYS AGO I heard a young science student say: "The qualities of a truly great scientist are energy, perseverance, vision, and faith." He then cited Thomas A. Edison as an example of this. But the same definition might well be given of a true servant of God, and Moses is a prime example of these qualities.

Now faith has often been misunderstood, even by its friends. Some have thought it fully a gift of God, demanding no effort at all on our part. Others have placed it in the realm of the unreasonable, and have tried to believe something they did not and could not believe. There is a paradox in faith, but not a contradiction. It transcends but does not controvert reason. There are many things I do not understand which I believe and accept, such as the heat of the sun which from an almost incredible distance of ninety-three million miles warms us and gives us light and life.

But because God's ways are higher than our ways, and because we can know God and His ways only by faith, there is a paradox which will yield to no explanation unless we take the divine factor into consideration. Pity above all men the atheist, who "has no invisible means of support." Next to him, pity the man who will not accept help from anyone greater than himself—who bows down and worships at his own altar. His life can contain nothing but futility and emptiness. Note, then, the paradox of faith.

I

Faith gives courage to tackle the humanly impossible. The parents of Moses were faced with what must have seemed an impossible situation when the edict of Pharaoh went forth ordering the death of all male Hebrew babies. They did not know how God was going to save their son, but they believed He was able and would do it. Of course they put feet to their prayers and "by faith Moses, . . . was hid three months of his parents." They did all they could to help God answer their prayers. This is vital, for "faith without works is dead."

In the Christian life we are constantly confront-

ed with situations that are beyond human ability to handle. If we are going to face them in our own strength we are defeated before we start. Yet this is the picture of many professed Christians today—they are living defeated lives, not knowing there is anything better for them.

We need courage to tackle that which is humanly impossible—faith to believe God, no matter what the problem. Instead of doing our best *under* the circumstances, we must rise above them through a vital faith in God, who can do for us what we cannot do for ourselves.

II

Faith gives discrimination to the Christian life. Moses had what we moderns call "the chance of a lifetime." Adopted by Pharaoh's daughter, educated in all the arts of Egypt, and possibly in line for the throne of the leading nation of his day, he turned it all down and cast his lot with an ignorant, unappreciative, suspicious nation of slaves. He did it because he had the ability to distinguish between temporary and permanent values.

The whole problem of morals is bound up in this matter of discrimination. There often seems to be temporary advantage in dishonesty and immorality. But when tempted to go out into worldly conduct or pleasure, the Christian chooses "rather to suffer affliction with the people of God." It will mean some ridicule and opposition to go that way, but what of it? He goes anyway.

III

Faith gives perspective to the believer's attitude. This is bound up closely with the matter of discrimination, and really explains it. Why did Moses choose as he did? It was not that he disdained a reward, but rather that he had his eye on a genuine reward: "he had respect unto the recompense of the reward."

This perspective produced by faith gives depth to the life. Not only do we choose affliction, but we know why we do it. Too many in holiness

groups are dutiful in keeping external standards high, but can give no reason for it—or are living outwardly good lives with no inner joy or vitality. They are like pictures, flat and uninteresting, without proper perspective. When I paint a picture, people ask, "What is it?" When an impressionistic artist paints a picture, they ask, "Is it anything?" But when a great master paints a picture, they stand in awe, drinking in the beauty of it, forgetting the technique and the canvas itself in the joy of beauty for its own sake.

We need this perspective to see the ultimate reward of serving God, and to be motivated by the glorious hope of "the end of the Christian race," which is the mainspring of Christian service.

IV

Faith gives vision—the ability to see the invisible. Faith is never foolish or presumptuous. The be-

liever doesn't see what isn't there—he sees what is there, but hidden to ordinary eyes. Moses, "not fearing the wrath of the king, . . . endured, as seeing him who is invisible." Faith gives power to endure. It is not abstract idealism; still less is it visionary fanaticism; it is a sober yet inspiring assurance that One is standing by our side who is greater than Pharaoh or the prince of darkness—the One for whom we live and work and endure. And so we sing with Luther:

*And tho' this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph thro' us.
The prince of darkness grim,
We tremble not for him; . . .
God's truth abideth still.
His kingdom is forever.*

CHRISTIAN VOCATION SERIES

The Task of the Christian Educator

By KENNETH H. SEALE



KENNETH H. SEALE is principal of the Glendale School, Edmonton, Alberta, Canada. He has been in educational work for twenty-five years, having served for six years as head of the High School Department at Canadian Nazarene College. Mr. and Mrs. Seale have two children: a son, twenty-two; and a daughter, eight. He is currently superintendent of the Sunday school, Edmonton First Church.

AS A SCHOOL PRINCIPAL it is my privilege to deal with three different classes of people—people with problems. To my office comes a more or less steady stream of disturbed children, disturbed parents, and even disturbed teachers.

Educators today are concerned with finding the reasons for the child's unacceptable behavior and with helping him to a solution of his problem. And yet so many times we appear to miss the mark and occasionally even aggravate the difficulty. We experience a sense of failure, of futility.

Fortunately, however, there are times when, by the help of God, we find the right answer and we see a young person starting on the road to honest

citizenship instead of the path of the juvenile delinquent. It is times like these that convince me again that the teaching profession affords some of the greatest opportunities of any for helping people to the realization of their capabilities as individuals. It is not possible, usually, in a secular school setting, to press the claims of the gospel in its transforming power as we know it. But a young person can be made to realize not only the tremendous heritage that is ours in a Christian land, but also the responsibility that goes with it.

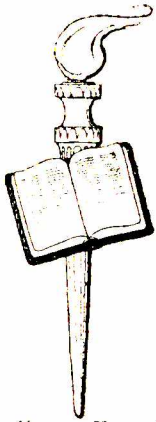
I try, in my teaching and counseling of students, to show that our way of life has its roots in the teachings of Christ, and that it is only as one lives out the Christian ethic that he fills his proper place in a democracy. With a background of moral values and Christian ideals which he has acquired in his formative years, this young life is good ground for sowing the seed of the gospel.

There are many agencies such as the home, the church, and the community which may make a contribution in this character development. But all too often these exert a force which is, to say the least, not helpful. Many of the children in my school come from broken homes, where there is no home life at all, or from those where the only god is materialism. The community influences are as often as not degrading, while the influence of the Church reaches only a comparative few.

Add to this the fact that none of these has the child captive for the best part of each day, as the school does, and it becomes apparent that the school must play the major role in character development. How fortunate that many of our classrooms are staffed with teachers who know the Lord, or at least know that the instilling of Christian principles is the best way to build a character—or a nation!

Faced not only with the restrictions of a curriculum prescribed by the department of education,

THE ETERNAL FLAME



By RICHARD GILLESPIE

THE SUNRISE of that spring morning heralded the delight of a new day.

Yet even the sheer delight of spring could not break through the gloom and sorrow that surrounded our lives. For there we stood, helpless, as the fire, now out of control, made ashes of our home. For many days we had all worked in house and garden. The house had been freshly painted. The first green shoots were peeping through the ground. The apple blossoms were about to burst forth. What

a splendid year it was going to be—and then the fire!

The day had begun with a startling suddenness as I was bundled into a quilt and carried to safety in Mother's arms.

But at the door she stopped, retraced her steps, picked up a book, then hurried out. A book! Was a book important? At this hour of crisis? *This Book* was, for the Book she carried was our family Bible—a precious Book in our home.

Shortly after their conversion my parents had been given this Bible by the faithful servant of God who had helped them find the Saviour. Each morning, each evening, we gathered around the family Bible, listened to its eternal truth, then knelt to pray.

Even the calamity of the fire did not alter this sacred routine. Indeed the Lord became more precious in those dark days. And He who endured sorrow for our sakes had gone before, and our foreboding was turned to hope and promise! Thank God for godly parents! Thank God for His blessed Word! Thank God for the "Word . . . made flesh," Jesus, wonderful Lord!

but also with the censure of a public which would divorce religion and the schools, I, as a Christian educator, find there are things I cannot do. I cannot, for example, tell my students that there is only one form of worship.

How will life decisions be made? Not on the basis of reason alone, surely, for each philosophy has in it that which would appeal to the reason. I think that for the young child a far greater influence will be the attitudes of those adults he admires and respects—his parents first, and probably his schoolteachers second. It is my constant prayer that some act of mine, some word that may be dropped may indeed bear fruit in the young lives that come under my influence. It is my desire that the counseling sessions which attempt to solve an immediate problem may lead to a solution of the problem of life itself. I hope to implant a lasting desire to know the satisfaction of right living, of a conscience void of offense.

I feel that when a child finds himself he is well on the way to finding God. I would like to see him do it now in *my* church, but this is not necessarily God's way. Many will come under the influence of the gospel in the years ahead, and the Holy Spirit will be able to bring into focus factors from

their past environment. Some word dropped by a Christian teacher may then spring into life and bear fruit.

Sometimes, in fact, I feel like the voice of one crying in the wilderness. I become painfully aware of the absolute dearth of knowledge of things spiritual in this so-called Christian land. It is appalling that youngsters can grow up in our society with so little knowledge of God. It is even more appalling to counsel with the parents of these same children, for it soon becomes apparent that these homes have little to offer. They provide, more or less, a comfortable place to live, a background of culture and security, but make so little provision for the spiritual welfare of their children. With mixed-up parents, and perchance mixed-up teachers, it is not surprising that we have mixed-up children.

Herein, then, lies the task of the Christian educator. I feel the need first of all to be sure of my own relationship with God. With this established, I can then hope to offer counsel and guidance to those that need it. My prayer is that I may have wisdom to say the right word or take the effective action that will be the steppingstone by which someone may reach out a little farther in his quest for reality and for God.

I Met a Man . . .

I BURIED A CHRISTIAN

By HUGH GLASS

Pastor, Inglewood, California

I CALLED on a gentleman who had recently returned from the hospital following surgery. He is not a member of our church but attends our services quite regularly. As we were talking he glanced out of the window and said, "Here comes my neighbor." He called him by name, and told me that the man had just returned from the hospital, where they did exploratory surgery and found malignancy. He said they did not tell him but informed his wife, saying he had but a short time to live.

The neighbor by this time rang the doorbell. My friend's wife greeted him and invited him in. He was a small, frail gentleman, with a very pleasant personality. We chatted for a few moments, when the gentleman in whose home I was calling said to his neighbor, "Henry, why don't you and your wife go with me and my wife next Sunday and listen to the Reverend preach?"

As he said this I noticed that Henry grew tense and said, "I never go to church. The last time I was in church was when I was married." He continued, "I wanted to go to church one time to hear Billy Sunday speak, but when I arrived at the church with my sister, I was told that I was not dressed properly, for I had on old clothes. I have never forgotten that."

He and Henry talked for a while. Finally Henry turned to me and said, "What do you think about it, Reverend?"

I answered, "Well, I don't suppose it's too important what I think, but I have been interested in your conversation and I understand you once attempted to attend church and found you were not welcome. This has colored your attitude toward church ever since.

"I have called in a number of homes where I was not welcome. Now I met you only a few minutes ago, but after talking with you this short while if you were to invite me to your home I would accept the invitation, and am sure I would enjoy a visit with you. If you should visit our church I believe you would feel you were welcome, and that we were glad to have you. I would add to that of your friend my personal invitation to come visit us soon."

We chatted for a few minutes more and Henry arose and said he must go. I too said that I had other duties and must be on my way. We left the home together, and as he turned at the sidewalk and started for his home and I crossed the street

to my car he said, "Oh, I might come sometime to your church, Reverend, just to please my neighbor."

I answered, "Good, Henry! I think that would be fine. We would be so happy to see you."

This was a very ordinary experience. I am sure many pastors have had the same.

The point at which the story took on new significance was the next Sunday morning. At the start of the service I glanced over the audience and saw Henry and his wife. They were sitting next to their neighbors in whose home we had met. The background of our conversation of a few days before came to my mind and for me the service became very meaningful. It was one of those services that was unusually blessed of God.

After the service was over and I was home, the phone rang. It was the friend's wife who had brought Henry to church. She said, "Brother Glass, I wanted to call and tell you that on the way home from church Henry's wife said, 'That was the most wonderful service I ever attended,' and Henry said he liked the service too and that they would be coming again."

On the Thursday following when I came home, my wife said, "Henry called and wants you to call him." I called, and he said, "I wonder if you would baptize me." Immediately I thought, This is the best way he knows to express to me that he wants to be a Christian. I answered, "Yes, Henry, I'll baptize you. Would you like to make an appointment? I'll come out to your home."

I took a baptismal certificate and my Bible and called on Henry. As I sat in his lovely home and talked with him, I could sense that God had been dealing with his heart. I opened my Bible and read to him the way of salvation, explaining that baptism was a testimony, a witness to an inward work of grace wrought in the heart by the Holy Spirit.

When I had finished, I asked if he would like to accept Christ and be forgiven of his sins. He said he would. We knelt together in his home and I prayed, then Henry prayed, and Christ came! I baptized Henry. I placed my hand upon his head and asked God to bless his life and the decision that he had just made. I filled out the certificate of baptism and left him; his eyes were filled with tears.

That evening he told his wife he had been saved, and had her drive him to visit the man who had

been in the same hospital room with him. He witnessed to him.

The following Sunday he was in our service, but by this time he was very weak physically. He was not able to attend the services any more but his wife continued to attend.

In a few weeks Henry's wife came forward as the invitation was given one Sunday morning. In a very simple but sincere way she gave her heart and life to Christ.

In a short while they took Henry to a sanatorium. One of the ladies of our church worked there. Henry was delighted when he found there was someone who could pray with him. I visited him several times in the few weeks remaining. I was with him on the evening he passed away.

He testified to me that it was good in the dying hour to know in whom he believed and that he was persuaded that God was with him. Approximately thirty minutes before he passed away he called for this fine Christian nurse and asked her

"The loneliness of modern man is the constant preoccupation of poets and analysts, but too often is underestimated by ministers. It is not that many of these people lack activities that involve them with others. They are busy, but they lack a sense of fulfillment. They are people who are desperately looking for a place where they can be recognized as individuals."—Carl Thomas.

to pray one more prayer with him; and in a few minutes he slipped across the line of worlds.

The funeral chapel was filled with people. I related the story of this article, and God came and His presence was real.

Henry's wife is now taking an active part in our services. I know that no day is common when God is in it.

Yes, I met a man, but I buried a Christian!



WHEN DO YOU SING?

DO YOU SING in the shadows, or only when the sun shines? In two of the Gospels we read, "And when they had sung an hymn, they went out into the mount of Olives." The men who sang were Jesus and His disciples; the time was the night before the Crucifixion.

Jesus had told the twelve He was soon to be betrayed, and that He was leaving them. Their hearts were filled with sorrow as He told them other strange, hard things, some so mysterious they could not fully understand His meaning, only that He was going away from them.

Jesus also was looking into the hours just before Him. He saw the band of soldiers; He felt the betraying kiss; He knew the mockery of His trial, the scourging, the body and soul suffering on the Cross. True, He was God, but He also was as human as you and I. The betrayal and desertion by His disciples wounded His loving heart. The nails in hands and feet, the hours of excruciating pain, He felt in His body as would any man. Yet before leaving that upper room He and His disciples sang an hymn.

Now turn to Acts 16:25: "At midnight Paul and Silas prayed, and sang praises unto God." They were in circumstances which could call for prayer, but what did they have to sing about? They were prisoners in a dungeon; fastened in stocks, they were in pain and discomfort; their backs were smarting and bleeding from scourging; and they did not know what more trouble they might face the next day. Yet sitting there in the darkness of midnight they sang—not a dirge; they "sang praises unto God." We would like to know the words of that song.

Notice that both of these song times were in the night. It is easy to sing in the sunny times of life. But how about it? Is there still a song as well as a prayer in the nights of trouble, suffering, sorrow, perhaps persecution? Can you say with Job, "By his light I walked through darkness" (29:3), and with David, "in the night his song shall be with me"?

Thank God for the song He can put into the heart in the midnights of life, a song of true joy that springs to the lips! *When do you sing?*

By EDITH CAREY, Johnson, Vermont



THE LATE Dr. James B. Chapman, so "mighty in word and deed," was once asked if he thought the Church of the Nazarene would ever give up the doctrine of holiness. He replied: "I do not think the church will ever give it up as a doctrine, but I fear she may let it go as an experience."

This brings to mind what I heard one of our preachers (Rev. R. N. Raycroft) say: "I would rather have the experience of holiness without the doctrine than have the doctrine without the experience."

Thank God, we may have both!

Our spiritual ancestor, John Wesley, was one of the greatest of logicians. In his *Plain Account of Christian Perfection*, he demonstrates this fact triumphantly as he reasons concerning the "fulness of the blessing of the gospel of Christ" as an experience that may be known by the individual.

A certain denomination with millions of members has in its book of doctrine and polity a section concerning holiness. It is a declaration as clear and definite as what we read about this subject in the *Manual of the Church of the Nazarene*; yet very few of its ecclesiastical leaders emphasize this.

One of these general overseers was reading to a public gathering of his denomination from the aforesaid book. The passage he read had to do with the doctrine of holiness as a definite second work of grace. Having completed reading the aforesaid section he commented, "This may have been all right for a former generation, but for us of today it is all tommyrot."

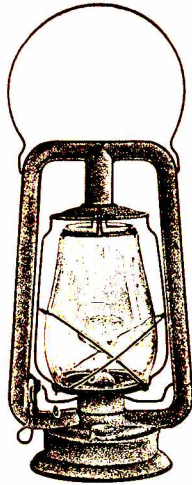
Yet time was, as I have already intimated, when the denomination that man represented was as zealous for holiness as is the Church of the Nazarene today. How "the glory has departed"! "How are the mighty fallen!"

In this very city where these words are being written there was, many years ago, a local organization of that denomination whose members were on fire for holiness and who had the experience. Regional "higher-ups" were determined to quench their witnessing. A pastor was sent with the understanding that he was to put a stop to "that crowd's" definite witnessing to the "second-blessing properly-so-called," as John Wesley termed it.

The new preacher so opposed those who were living up to Wesley's teaching that finally they were driven out of the local congregation. They became an independent holiness church in the

city, meeting in a hall above a place of business in the very heart of the city. And many of those dear, persecuted people eventually were the nucleus of the flourishing Church of the Nazarene here.

Oh, may it be "an everlasting caution," to use John Bunyan's expression, to us Nazarenes to con-



HE SWUNG THE RED LANTERN

By E. WAYNE STAHL

Retired Nazarene Elder, Lowell, Massachusetts

sider "the decline and fall" of a denomination such as this to which I have called attention! God grant that we may be an exception to the statement, "The only thing we learn from history is that we do not learn anything from history."

Mightily let us pray that we shall heed the red light of danger swung by Dr. Chapman. And let us pray that we may give even more earnest heed to the words of One greater than he, who said, "Hold that fast which thou hast, that no man take thy crown" (Revelation 3:11).

Our crown as a church is the doctrine and *experience* of holiness. Only by such holding will we be in God's sight "fair as the moon, clear as the sun, and terrible as an army with banners" (Song of Solomon 6:10).

Let us thank God for our general superintendents, who emphasize and exemplify "the beauty of holiness," lovelier far than the moon's transparent silver, and who, by their aggressive leadership under the crimson and white banners of the crucified and risen Christ, put terror in the dark ranks of our infernal foes.

God, give us grace to "follow in their train"!

.....

You cannot help men permanently by doing for them what they could and should do for themselves—Abraham Lincoln.

.....

EDITORIALS

By W. T. PURKISER

PRAYER:

Outgoing or Ingrown?

Prayer, like all good and great gifts of God, is not without its pitfalls. One of the most subtle of these is preoccupation with the negative and limiting side of anxieties and fears. When prayer becomes anxious, fretful, preoccupied with self and problems, it may make one weaker instead of stronger and it may hinder instead of help.

A minister who had suffered a complete nervous breakdown, and after a long battle had finally recovered, spoke of a lesson he learned from this experience: "It may be difficult for us at times to acknowledge that prayer can sometimes make us worse. The prayer which focuses attention on our problem can increase it rather than bring the solution."

PRAYER SUCH AS this is little more than "sanctified" worrying. It results in the same spiritual and even physical weakness that comes from any sort of anxiety or morbid fretting. It is really praying in fear instead of in faith, in doubt instead of in confidence.

This does not mean that those situations and needs which tend to make us anxious and concerned are not proper subjects for prayer. Far from it. But we must learn the fine art of committing all our care to Him who cares for us. The secret is to "take your burden to the Lord and leave it there."

Still we must never forget that God has given us the priceless gift of prayer, not only to secure for us the help we need, but also to enable us to become channels of His power to others. Prayer is not a matter of getting for ourselves what we want most. It is a matter of giving God a means to do what He wants most.

NOT MANY are quite as self-centered in prayer as expressed in the familiar verse:

*Bless me and my wife,
My son John and his wife—
Us four
And no more. Amen.*

But prayer may become ingrown and turn back upon the self and its own interest to too great a degree. The Bible sounds a needed caution at this point: "Ye ask, and receive not, because ye ask

amiss, that ye may consume it upon your lusts" (James 4:3).

Ingrown prayer may dwell on its defeats and brood over its problems until it drains away courage and takes the heart out of the battle. We should never linger unduly in the past, mulling over why things have happened or situations have turned out as they have. The past is of concern only to be accepted—and to be used as the basis for a wiser and stronger future. "Forgetting those things which are behind," said Paul, "and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

OUTGOING PRAYER turns its eyes away from self with its defeats and limitations, and lifts them to the sovereign God who hears and answers. It involves waiting and not worrying. It is relaxed rather than tense. It anticipates victory instead of defeat. It expresses confidence and assurance, not anxiety and dread. It is more conscious of divine power than of human problems. And it proves again and again the truth of Isaiah's great lines:

*They that wait upon the Lord shall renew
their strength;
they shall mount up with wings as eagles;
they shall run, and not be weary;
and they shall walk, and not faint*
(Isaiah 40:31).

Recipe for Juvenile Delinquency

The following was written by Talbot Dilworth-Harrison in *Focus on Youth*. It has appeared in a number of police papers in this country, as well as in the general press. Pastor Roy Carnahan clipped it and sent it to the *Herald*. Written in England, it will work anywhere in the world:

BEGIN FROM INFANCY to give the child everything he wants. In this way he will grow up to believe that the world owes him a living.

WHEN HE PICKS UP BAD WORDS, laugh at him. It will encourage him to pick up "cuter phrases" that blow the top of your head off later.

NEVER GIVE HIM ANY spiritual training. Wait until he is twenty-one and then let him decide for himself.

AVOID THE USE of the word "wrong." It may develop a guilt complex. This will condition him to believe later when he is arrested for stealing a car that society is against him and he is being perse-

cuted.

PICK UP EVERYTHING he leaves lying around—books, shoes, and clothes. Do everything for him so he will be experienced in throwing the responsibility onto others.

LET HIM READ any printed matter he can get his hands on. Be careful the silverware and drinking glasses are sterilized but let his mind feed on garbage.

QUARREL FREQUENTLY in the presence of children. Then they won't be too shocked when the home is broken up.

GIVE THE CHILD all the spending money he

wants. Never let him earn his own. Why should he have things as tough as you had them?

SATISFY HIS EVERY CRAVING for food, drink, and comfort. See that every desire is gratified. Denial may lead to harmful frustration.

TAKE HIS PART against the neighbors, teachers, and policemen. They are all prejudiced against your child.

WHEN HE GETS into real trouble, apologize for yourself by saying, "I never could do anything with him."

PREPARE FOR A LIFE OF GRIEF . . . you will have it.

THE CHURCH AT WORK

LATE NEWS

Dr. C. Warren Jones, retired Nazarene elder, former district superintendent and Foreign Missions secretary, passed away quietly in his sleep about 3:30 a.m. on April 22. He is survived by his wife, of the home address, 4711 N. Peniel, Bethany, Oklahoma. Funeral service was conducted at Bethany First Church on April 25 with Dr. Roy H. Cantrell in charge and Dr. Samuel Young bringing the message.

Dr. Greathouse to Head Trevecca

Dr. William M. Greathouse, dean of religion at Trevecca Nazarene College and pastor of Nashville First Church of the Nazarene, has been elected president of Trevecca to succeed Dr. A. B. Mackey when he retires September 1, 1963. The announcement was made by Dr. Otto Stucki, secretary of the board of trustees of the college, at the conclusion of the recent board meeting. Dr. Greathouse has been associated with Trevecca since 1946.

Dr. and Mrs. Melza H. Brown, superintendent of the Hawaii District, celebrated their golden wedding anniversary on February 2, in Boise, Idaho. The entire family gathered for a reunion dinner on Saturday evening. Included were Mr. and Mrs. Willis Brown and family of Denver, Colorado; Rev. and Mrs. W. Shelburne Brown and family of Pasadena, California; Mrs. Ruth Parsons and family of Nampa. Mr. and Mrs. Richard Lindbloom and family of Boise, and Dr. and Mrs. Harold Brown and family of Nampa.

Idaho. On Sunday morning, February 3, Dr. Brown brought the message at Boise First Church. Members of the local congregation then graciously assisted, under the leadership of Rev. and Mrs. E. B. Hartley, in an afternoon reception honoring Dr. and Mrs. Brown, with more than three hundred people extending congratulations. Dr. Brown's ministry has extended over a period of forty five years in the Church of the Nazarene—at Fairbury, Nebraska; Glendale, Arizona; Alhambra, California; Denver First; Nampa First; Little Rock First, Arkansas; Colorado Springs First. In recent years he started the work in Bishop, and gave leadership to a new congregation in Lompoc, California, before being appointed to the present assignment in Hawaii.

EVANGELISM

EDWARD T. AWFOR, Secretary

Yes! You Were "Won to Win" Too!

One winter day seventy students at McGill University in Canada were commissioned in the name of Christ to go forth two by two to visit homes, preach in churches, hold prayer meetings, broadcast services, and contact children in schools. Many of them were youthful and inexperienced; others were older persons who had left other professions to study to become ministers of the gospel. All of them, as they followed through on their mission and made daily reports, discovered that God was working through them in a unique way.

What would happen in your church if seventy persons teamed up to go out into the homes of your community in the spirit of Luke 10, which offered the scriptural basis for the McGill mis-

sion? Just suppose that ordinary laymen like most of the readers of the *Herald of Holiness* agreed to meet for a few periods of training and spiritual preparation before going out, two by two. Perhaps they would feel like inexperienced lambs in the midst of wolves, but they would have the assurance that the harvest is indeed

CONTACT TO WIN!

Tarry . . . Go!



SEPTEMBER • OCTOBER • NOVEMBER • 1963

plentiful. Surely the lambs would discover that even growling wolves are not really so fearful. They would learn that there is a deep hunger in many hearts to hear that "the kingdom of God is come nigh unto you" (Luke 10:9).

If seventy in your church should go forth in that spirit, it is safe to predict that most of them would return with joy, and the happiest part of the mission would be the daily or weekly reports of progress. They would then understand why Jesus told His seventy, when they had returned, "Blessed are the eyes which see the things that ye

see" (Luke 10:23).

Whether the volunteers number seventeen or seventy is unimportant. Whether they are ministers, Sunday school teachers, or just plain members is unimportant. For too long we have depended on a minister's visits or an evangelist's appeal to bring the kingdom of God to our neighbors. We have been content to pray for God's blessings on their efforts, but we have been reluctant to move ourselves. As a result our neighborhoods have seen ministers on the move, but the church seemed at a standstill. When the church gets on the move, it will leave its permanent mark on the streets of our cities and the highways of our nation.

The great commissions that Jesus gave His followers were never limited to ministers appointed, or to ministers ordained in special services. He was talking to the seventy as much as to the twelve when He said, "You are My witnesses"—and make no mistake about it, He meant *you*. Remember this during 1963—our year of "Won to Win" *one*.

FOREIGN MISSIONS

GEORGE COLTIER, *Secretary*

Ten Years in Beirut

By DONALD REED, *Lebanon*

The Church of the Nazarene has been holding services for ten years in Beirut. It is with joy that we are able to report that we have our first self-supporting church in the Middle East, the Armenian Church of the Bible School. The congregation not only paid their pastor last year but contributed to other churches and to building projects.

We now have 8 Sunday schools in Lebanon with an average attendance of 450. This ought to be more and will be. In April we will begin to build our chapel in Munseph, which is just a short distance from ancient Byblos, the Phoenician town which gave its name to our Book, the Bible. Byblos remains one of the largest cities in Lebanon without an evangelical work. Pray with us that the Church of the Nazarene might be able to enter here in the near future.

The Sin-el-fil project represents the main progress of the year. Our building was started there in May and has just been finished. It includes a parsonage for the Armenian pastor, a parsonage for the Arab pastor, a church, a winter playground, three offices, and six classrooms. The Armenian church is having wonderful attendance in church and Sunday school. It should be a self-supporting work in two or three years. Several people have already been converted. The Arab church, which uses the same building,

is just starting. An elementary school will open in October and will be a wonderful help to both churches.

In another quarter of the city of Beirut called the Assyrian Camp, we have opened another Sunday school and church. Nine young boys have been converted. They usually have over one hundred in Sunday school. Their pastor is still a student at the Bible school.

In Jatawi, an Armenian quarter of Beirut, another new work has been started this year. The attendance has been good and the promises for the future are bright. The people here are middle class and are able to support their own church. Pray that God will send a revival to this new work. The pastor, Khachig Khachigian, is a graduate of the Bible school, as are all our workers in Lebanon.

In Beirut we have a Bible school, an elementary school, and a first class of a high school. This year 160 children come every day to the school. They are from kindergarten to Bible school, but each one represents a vital contact for Jesus Christ. Several of the students do know Christ. Our teachers believe in prayer and meet for prayer each morning before classes. This is only the second year for the elementary school and yet it is almost self-supporting. We feel that self-support is an essential goal of the work.

Did You Know?

By LUCILLE TAYLOR, *Bolivia*

Did you know that in Bolivia the majority of the N.E.M.S. members cannot read Spanish nor understand it? The pastor reads and translates the reading books to his congregation. He reads a few sentences or a short paragraph, then translates it verbatim into the Aymara language. It is no small task to present all the books during the year. The people like to hear and will listen as long as the pastor will read. In this way a society completes the requirement on this point for a star society. One pastor reported that fifty people had listened to him read the books. It is little wonder that N.E.M.S. membership on the district level has jumped from 50 to 519 in the past four years.

Open Doors

Doors are opening all over the Philippines. In Tabyoak, here on Luzon, a young man recently began Sunday school and church under the home of his parents. They are running a hundred in attendance now and looking forward to finding property and building a church. In the Visayas, two of our Bible school boys went into their own home area of Pasadas to begin work and, meeting out in the open, are running over ninety in Sunday school and church. To these two specific instances could be added many

more, but time would fail me to tell you of the many areas where God is working.—THE TRYONS, *Philippine Islands*.

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

The following letter came from an elder in Alabama who is eighty years of age. He served the church twenty-nine years. He acknowledges recent assistance in time of sickness:

We take this opportunity to tell you we appreciate the check for the amount of \$300. This has certainly been a great help to us. We cannot express in words how much we love and appreciate our church. We are always thankful for the monthly assistance, birthday, and Christmas gifts we receive from your department.

Your N.M.B.F. budget payments help the church to share the cost of medical expenses for those who have served and those who are now serving. Thank you for your continued faithful support.

SERVICEMEN'S COMMISSION

PAUL SKIFFS, *Director*

What's Under the Glass?

A hallmark of distinction on air force bases around the world is a shiny piece of glass (or plexiglass) as a desk pad. This marks the person behind the desk as either a topnotch executive or a scrounger, and no one seems to question which.

However, the real judge of the person behind the glass-covered desk is *what's under the glass*. I've seen family pictures and pin-ups, hot rods and mottoes surrounded by organizational charts, crash procedures, phone numbers, and poetry.

In looking under my own glass, I found a time-worn paper labeled, "Procedures for this day." Here it is:

1. BEGIN THE DAY WITH GOD. Each morning spend a few moments in silent prayer or meditation. As a well-known radio broadcaster says, "Each in his own manner, each in his own way; for a world of peace, let us bow our heads and pray."

2. READ THE BOOK OF GOD. Each morning read and meditate upon some portion of Scripture.

3. GO THROUGH THE DAY WITH GOD. Remember that God wants to be a Companion of the busy hours, our Helper with pressing tasks and difficult situations.

4. COMMUNE IN HEART WITH GOD. Often turn your thoughts Godward; often lift your heart in prayer.

5. CONCLUDE THE DAY WITH GOD. End the day with a spiritual

note. Commit your labors and problems to God. Bathe your spirit in His presence.—CHAPLAIN EVERETT D. PENROD, *United States Air Force*.

The fourteenth annual Armed Forces Day will be observed on May 18 this year. The slogan will be "Power for Peace." From the prayer prepared by the Armed Forces Chaplains Board: "Almighty God, who hast committed unto Thy people the safeguarding of values and the perpetuation of peace and good will, we pause before Thee in gratitude on this Armed Forces Day, 1963. In full recognition of our responsibilities, we rededicate ourselves as the custodians of this Nation's defenses. . . . Grant, O God, that this insight, this power, and this rededication may enable us to traverse all 'walls'; to experience genuine brotherhood; and to live in peace in one world. Amen."

DISTRICT ACTIVITIES

Arizona District Preachers' Meeting

The Arizona District preachers' meeting, March 16 to 18, was held in Central Church, Tucson, with Rev. W. Lee Gann, pastor, as our congenial and efficient host.

The "100-per cent attendance of the pastors bespeaks the wonderful spirit of unity and, too, is a tribute to the leadership of our beloved district superintendent, Dr. M. L. Mann, who had arranged the program for the preachers' conclave around the general theme of the "heart of the ministry." Papers, panels, and discussions alerted us to a greater awareness of our privileges and challenged us to faithfulness in the discharge of our responsibilities as God-called men.

Dr. G. B. Williamson, general superintendent, stirred our hearts each time he spoke. He emphasized "Holiness of Heart and Life" as the only standard acceptable for the minister in the Church of the Nazarene—the experience made possible through the indwelling Holy Spirit.

In the closing session Dr. Williamson dedicated the babies of Rev. and Mrs. Dale Horton and Rev. and Mrs. Wil Spaitte, after which he presided over a precious Communion service shared in by the pastors and their companions.

We returned to our respective areas of responsibility with an intensified awareness that we are "Won to Win."—MYRON C. MORFORD, *Reporter*.

Maine District Preachers' Meeting

The third annual preachers' meeting for the Maine District, held in the Fairfield church, was a time of unusual blessing and inspiration. A fine spirit of unity and co-operation prevailed with nearly every pastor on the district in attendance. The entertaining pastor, Rev. George Teague, ministered to our needs in a very gracious and efficient manner.

One of the high lights of the con-

vention was the Communion service which was conducted by our good district superintendent, Rev. Joshua Wagner, who also presided over the convention. God was pleased to grace this service with His presence and glory—a presence that lingered throughout the entire convention.

The twofold emphasis of the convention was "Stewardship" and "Evangelism." Excellent papers were presented by several district pastors and were followed by discussion periods which proved most helpful.

We shall not soon forget the challenging and forthright ministry of Dr. Cecil Ewell, pastor of Chicago First Church, as again and again he stirred our hearts by his searching and powerful messages. He brought us face to face with the needs of our time and made us feel that in days like these we must be "all out for souls." Truly he was God's man for the occasion.

Under the capable leadership of Superintendent Wagner, God is blessing the Maine District. There is a spirit of optimism and expectancy among both our ministers and laymen.—ROBERT L. SMITH, *Reporter*.

Joplin District Preachers' Meeting

The Joplin District preachers' meeting was held March 18 to 20 in the Fort Scott church, where Pastor Harley Downs and his people did a splendid job in entertaining the convention.

District Superintendent Dean Baldwin presided with dignity and poise. He had arranged a well-rounded program for both pastor and wife. The fellowship, the inspiration, and the blessings of this district gathering will not soon be forgotten by the pastors and wives who were in attendance.

Dr. V. H. Lewis, general superintendent, could not have been excelled. In four great services he analyzed the minister and his ministry in such a manner that each was determined to see a "spiritual breakthrough" in his local church. The ministry of Dr. Lewis was geared to the needs and demands of this our day, and we shall never forget his rich ministry.

In addition to the inspiring and challenging messages of Dr. Lewis, our hearts were thrilled by the expository preaching of Dr. W. T. Purkiser on the subject of holiness. His ministry was clear and forthright and was well received by all present.

Under the direction of Mrs. Gloria Baldwin, assisted by the Coffeyville Zone, the pastors' wives had a special session together. Mrs. Lewis, wife of our general superintendent, spoke to the ladies. Her spirit and ministry among the ladies added much to the success of the midyear convention. During the session a gift was presented to the "first lady" of our Joplin District, as well as to Mrs. Lewis. Various programs and ideas were shared, and the pastors' wives enjoyed a luncheon together.

The singing of Mr. and Mrs. Jack Bierce was of the very best. Brother Bierce won the hearts of the people, and both congregational and special singing added much to the convention.

Following the convention, evangelistic rallies were held in three area meetings across the district, with Dr. Lewis and the Bierces as the special workers. These rallies climaxed with good altar services. We of the Joplin District, under the capable leadership of Superintendent Dean Baldwin, are all out for "Evangelism First!"—J. D. COOK, *Reporter*.

Philadelphia District

A new church organized at New Egypt, New Jersey, during 1962 is making excellent progress. This church is in a community adjacent to Army Base Fort Dix and Air Force Base Fort Maguire. Servicemen moving to the area are invited to contact the pastor, Rev. Josie Ritchea, Box 33, New Egypt, New Jersey.

On April 7, 1963, a new church was organized at Toms River, New Jersey. This church is located near Lakehurst Naval Base. Rev. E. A. Wells is the pastor. His address is 188 W. Locust Street, Toms River, New Jersey.—WILLIAM C. ALLSHOUSE, *District Superintendent*.

THE LOCAL CHURCHES

Argo, Illinois—March 17 marked the close of a very good revival here with Evangelist George P. Woodward. We enjoyed the fine messages and chalk drawings of Brother Woodward, and God gave over one hundred seekers at the altar. Other churches co-operated in a fine way, and we are blessed with a good spirit in the church.—JAMES E. FAHRETT, *Pastor*.

Wapato, Washington—In March we had a wonderful revival campaign with Evangelist J. L. Woolman. Many persons found the Lord in saving and sanctifying power, and as a result the church is moving ahead. Several adult members were added to the church on profession of faith. The church has been growing since we came here last January 13, with an increase average of twenty-five in two months. We are now making plans to relocate the church, and build a new structure in the near future. We praise God for His blessings and the increase He gives.—FORREST G. PERSHALL, *Pastor*.

Malden, Missouri—This church, under the Bible preaching of Rev. John W. Esterline, recently closed one of the greatest revivals of my ministry. Our people prayed and called, and God answered prayer with great altar services throughout the revival. On the last Saturday night and closing Sunday morning, God came during the special singing of our men's quartet, and souls came forward to seek God for pardon and heart cleansing. On the closing Sunday morning, eleven people were received into church membership, eight of them by profession of faith. Our people love God and their pastor, and we have been having wonderful times in our regular services as God comes in blessing and victory. On the closing Sunday of the revival we had 197 in Sunday school. Through the special "Baby of the Week" campaign, we

reached 3 new families for the Sunday school and church.—**STEWART REED, Pastor.**

Kirksey, Kentucky—Recently the Locust Grove Church enjoyed a very wonderful youth revival with Rev. Cecil Wells doing the preaching and Sister Wells as special singer. In the Sunday morning service our hearts were thrilled by the presence of the Holy Spirit. Without any preaching the presence of God was so real that hearts were touched, souls moved out to the altar, and ten prayed through to gracious victory. Seven of these were new people who had never been to an altar before. Sunday night we had another gracious service with one new person converted and four being sanctified wholly. The revival spirit is on, restitutions are being made, and we thank God for His wonderful presence.—**MARLIN MOYER, Pastor.**

Columbus, Ohio—Recently Rev. Loran Strahm conducted a youth campaign at the Frank Road Church. The attendance was very good. In five services, twenty-five souls found help in God at the altar of prayer, and one new member was added to the church.—**ROBERT F. STYERS, Pastor.**

Ossian, Indiana—During the first two weeks in March the Lord gave us a wonderful revival with Evangelist John W. Harrold. He preached well-rounded messages with the anointing of the Holy Spirit, and the altar was lined with seekers from night to night. This was his first revival meeting since the tragic automobile wreck last December. On the closing Sunday morning a fine group of ten members was added to the church. While we have been serving this church the past nine years, God has given us good increases in every department, and we give Him praise.—**CHESTER PASKO, Pastor.**

Buhl, Idaho—Recently our church enjoyed a good revival with Evangelist L. R. Sturtevant. The attendance was good, and the spirit and faith of the people rose to new heights. This was truly a deeply moving church revival, with several people seeking God at the altar; some of them new folks. Brother Sturtevant is a man of God and prayer, a good Bible preacher, and has the understanding heart of a good shepherd.—**NORMAN D. VAN SLYKE, Pastor.**

Franklin, Missouri—We came here four years ago and found a wonderful group of people. The church building was too small, so we began to enlarge by digging a basement that provides us with five new classrooms, and a furnace room for a new forced-air furnace which has been installed. The town's population is about 200, and our record attendance is 148; average attendance is 78. In March we had a wonderful Youth Week revival with Rev. and Mrs. J. Blanton Cook and daughter, Becky. Night after night the blessings of the Lord were outpoured. On Sunday morning while the teen-age choir was singing, Pentecost came and twelve people bowed at the altar and

prayed through to victory, giving us a total of fourteen during the week; twelve of these were teens. On Sunday evening four new members were received into the church on profession of faith.—**BOB WORLEY, Pastor.**

Evangelist Charles A. Gibson reports: "Early this year a physical difficulty developed which made an operation necessary in early February. It was successful, my recovery was great, and I was able to go through with my March slate. It was a joy to be with District Superintendent L. E. Eckley in the Northwestern Illinois preachers' meeting, and a worker with General Superintendent Powers. The next week I went to Ohio, to a new church at Plymouth Heights, with Pastor Everett Altie; then to Effingham, Illinois, with Pastor Frank Noel. Thank God for His blessings. My slate is filled for the spring and summer, but I have September open. Write me, 192 Olivet Street, Bourbonnais, Illinois."

Heber Springs, Arkansas—We had a wonderful week of revival, closing on Sunday, March 31, with Rev. R. E. Lindley as the evangelist. His messages stirred the hearts of the people, and seventeen souls prayed through to victory in God. We give God praise for these victories.—**ELTON HUGHES, Pastor.**

Winter Haven, Florida—March 3 marked the closing of a wonderful revival in First Church. The windows of heaven opened upon the congregation in the two services on Sunday, with a total of sixty-three people praying through to God in these two services. The preaching of Rev. L. S. Oliver, superintendent of Alabama District, was certainly anointed and used of God. Night after night hearts were inspired and blessed as James and Rosemary Green sang, played their instruments, and directed the choir so beautifully.—**MORTON M. WRIGHT, Pastor.**

Evangelist Don and June Zimmerman report: "In March we concluded a schedule of revival meetings in southern California. Beginning with a watch-night service for Rev. John McIntosh and people of Westside, Long Beach, the Lord met with us giving many victories. Youth Week services with Pastor Freeman Brunson and Lynwood First were owned of the Lord, followed by four days with Rev. Clyde Rhone at San Bernardino First Church and school. Our chapel services in the Valley Christian School were rewarding, with Rev. Lowell George as principal. We enjoyed ministering at Redlands First Church, with Rev. Andrew Young, and then on to Westside San Bernardino, with Rev. O. T. King. Pastor Thomas Gillispie and people gave splendid co-operation in a youth-sponsored revival at Westchester Church on the Los Angeles District. The final engagement was with Rev. J. C. Darland and people at Huntington Park, where God gave precious victories. In these campaigns nearly three hundred people sought God for pardon and heart purity at the altar of prayer. Leaving California, we went to Indiana

to begin a campaign with our Nazarenes in Huntington, Indiana. We thank God for His blessings."

Marshall, Missouri—Revival fires marked the opening service in our newly constructed church. A great deal of exhaustive labor was done that we might occupy our new building at the new location for this revival with Rev. Mrs. Emma Irick as evangelist. From the first service it was evident Sister Irick had come to us saturated with the Spirit of God and carrying a real burden for souls. The ten days of the revival passed by rapidly. We thank God for sending Sister Irick to us. Twenty-nine seekers prayed through at the altar, and church members were lifted, refreshed, and blessed. We especially appreciated Sister Irick's series of holiness sermons. We are now working to complete our building, and be able to dedicate this seventy-thousand-dollar structure to God and the work of holiness in this area.—*Reporter.*

Evangelists Jarrette and Dell Aycock report: "Our schedule of meetings for 1962 began in January at Indianapolis, Indiana, First Church and closed in November in San Diego, California. We conducted eighteen meetings, along with working in the Minnesota and Joplin District preachers' meetings. During the year God gave us over 1,500 seekers—this makes a total of more than 2,000 since we left the superintendency in September of 1961. During the year we helped the pastors to secure 120 members, most of them by profession of faith. This makes a total of 193 since returning to the field; all were new people except 26. Our first engagement for 1963 was with Superintendent Seals in his Washington Pacific District preachers' meeting, where we both spoke. We held five meetings on this district, with Pastors Al Fisher, Gene Hoskinson, Bill Edgebert, Ramon Vanderpool, and Rex Miller. In the 5 churches God blessed and gave 274 seekers; and in 4 of the churches we secured 42 members, all but 5 by profession of faith. We are both in good health, and thank God for a good slate."

Song Evangelists Darrell and Betty Dennis write: "We have from May 22 through June open, and will be glad to go as the Lord may lead. We travel with house trailer. Write us, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Evangelist Loy A. Gawthrop reports: "Since our entering the evangelistic field God has given us some outstanding revivals. In three meetings God has given us 135 seekers praying through to victory, with the churches strengthened and helped. We give Him the praise. In addition to our ministry of the Word, through faith and prayer we have seen the healing hand of God touch the afflicted and raise them up to health. I am now making up my slate for the remainder of this year and into '61. Write me, P.O. Box 37, Mansfield, Illinois."

Dr. and Mrs. A. S. London report: "In February it was a delight to be

with Pastor Shadowens of First Church in a dinner meeting with Sunday school teachers and workers. Many pledged to offer their services for personal visitation. The Nazarene Laymen's Association of the Greater Oklahoma City area enjoyed a special dinner meeting with about 110 present. Attorney James Posey presided, with Former Governor Gary of Oklahoma telling of his trip to the Holy Land. The radio laymen's quartet, with Geron Brown as leader, sang to an appreciative group. In our work on the North-east Oklahoma District, Superintendent I. C. Mathis had forty-two of his pastors in the five zone Sunday school conventions. We had a great week with this veteran, and the pastors were co-operative, kind, and responsive. Seven churches were represented in the zone meeting at Marlow, Oklahoma, with Rev. W. M. Lynch presiding. Many people pledged to do visitation work each week. A Sunday with Pastor Hathaway at Meridian Park Church in Oklahoma City was a time of blessing. Their school is now over two hundred in attendance, and fifty people pledged to go after new pupils during April."

Franklin Furnace, Ohio—The Plymouth Heights Church moves on with revival fires continuing to burn after eight days with Dr. C. A. Gibson. A pioneer Nazarene, he is a great preacher of the gospel, and his ministry here resulted in the strengthening of the Christians and seekers at the altar. On the closing Sunday morning three new members were added to the church. The nightly attendance averaged about fifty, with a record attendance of eighty-two in Sunday school. A recently organized choir assisted with the music each evening. The church was organized last July and is making definite progress. This has been a project of the Central Ohio District, and we appreciated the leadership of Superintendent H. S. Galloway and all who have contributed to the revolving fund to make this work possible.—EVELLE O. ALRIC, *Pastor*.

Wellington, Kansas—During the last week of March our church enjoyed a good Sunday school revival with Rev. Frank McConnell as special worker. During the week, 855 calls were made, 22 different people prayed through, and 2 people joined the church by profession of faith. A number of new people attended the services; also we had one good healing service. We needed this emphasis: Brother McConnell was at his best and we appreciated his ministry very much.—A. W. MYERS, *Pastor*.

Vallejo, California—Hilcrest church recently closed the most successful revival campaign of its history. Evangelist Thomas Hayes was mightily used of God as he preached rugged truth with tenderness and compassion. His leadership in prayer inspired us to pay the price for revival. On the last Saturday night of the meeting several claimed the healing power of God. Brother Ed Wolpe thrilled us nightly with his ministry on the trumpet. With

our new sanctuary just completed, thousands of unchurched families all about us, and a revival atmosphere in our midst, we go forward for God.—W. B. FRANKLIN, *Pastor*.

Gospport, Indiana—Recently our church had a good revival with Evangelist John W. Harrold. The attendance was better than in any recent meeting, and most of the time about one-half of the congregation were young people. Some new contacts were made for the church, and a good number found help from God at the altar of prayer. We appreciated Brother Harrold's preaching, which had a definite holiness emphasis. We give God praise for this revival.—JIM W. SMITH, *Pastor*.

Gilmer, Texas—Recently our church had a good spiritual revival with Rev. Walter Patterson as the evangelist. In the one-week meeting, God gave eighteen seekers at the altar to be saved or sanctified. Our church has been lifted and we thank God for the ministry of the evangelist.—JAMES C. LANGFORD, *Pastor*.

"SHOWERS of BLESSING" Program Schedule

May 19—"Discipleship: And the World Concern," by L. Guy Nees

May 26—"The Bottleneck of the Scientific Age," by Richard S. Taylor

June 2—"The Fourth Great Day," by Richard S. Taylor

Evangelists H. A. and Helen Casey write: "God is blessing, souls are praying through, and we appreciate all the good pastors and people with whom we are privileged to work. We have three open dates for the summer months, beginning June 19; also a week in August. We carry the full program—sing, preach, and play ten instruments. We will go anywhere the Lord may lead. Write us, c/o the Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Niles, Michigan—First Church recently had a very good revival with every service being well attended. God blessed the preaching and singing of Evangelist James Monck, and a good number of young people and some adults received help at the altar of prayer. This nineteen-year-old evangelist was a blessing to our church and people. His Spirit-filled messages in sermon and song, with the presence of the Holy Spirit in our services, combined to give us a very successful meeting.—CHRISTIE WEBSTER, *Pastor*.

Columbia, Kentucky—First Church recently enjoyed a stirring revival with Rev. Bobby Hoops as the evangelist. God blessed and gave good victories and some new converts. Four new members, and one by transfer, were received into church membership at the close of the meeting. Edward Burlock, *Pastor*.

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for May 19: Works Versus Faith

SCRIPTURE: Luke 11:9-10; John 7:37-39; Acts 15:7-9; 26:16-18; Hebrews 11:6 (Printed: Same)

GOLDEN TEXT: *But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Hebrews 11:6).*

Salvation has always been conditioned upon faith. The Bible says that, from Abraham onward, men have been justified by faith. Old Testament righteousness was never a works-righteousness. Men were not justified before God because they offered sacrifices, or underwent circumcision, or kept feast days. These rites were designed to be evidences of faith in God. They were acts of faith. Men acted in faith and were thus justified.

The necessity of faith arises from the nature of the transaction which must take place in the saving of man from sin. First, man is a sinner, estranged from God. His will is opposed to the will of God. On the other hand, God loves the sinner and has provided salvation as the free gift of His love. John 3:16 is confirmed by the sum total of Scripture in declaring that God has done this for those who neither want it nor strive to find it. The man who will not believe this is like a drowning man who will not believe that one whom he has hated and abused would throw out a rope to save him, and so he lets the rope drift beyond his grasp.

In the second place, faith is necessary because man does not deserve to be saved. He has no merit to his credit by which to claim salvation as his right. His claim to any such merit would but reveal his arrogant pride, the root of all sin. He must look outside himself if he would be saved, and in looking he can see none but Christ. He and He only has provided salvation on a no merit basis—He and He only has paid the price for man's sin—He and He alone took man's place, stood beside him in his sin, and intercedes in his behalf. The man who will not believe that Christ died for his sins is in no position to accept the benefits of the atonement.

Thirdly, faith is necessary for salvation because the Christian life is a personal relationship between man and God. Salvation is more than getting something from God, more than the forgiveness of sins and the cleansing of the heart, more than all that happens within him who is saved and sanctified. It is the establishing of a personal relationship between the sinner and God—a relationship based upon mutual love and trust. God demonstrates His

faith in man by receiving the prodigal back home; the prodigal demonstrates his faith in the Father by returning to the outstretched arms. The relationship is maintained on this same basis of mutual faith.

Thus faith is what one believes; it is trust, it is reliance upon another, and it is faithfulness. Without this kind of faith it is impossible to please God.

Sunday School Attendance Report

	January February March 1962	January February March 1963	Increase
Group 1 (16,000-8,000)			
Eastern Michigan	9,360	9,692	332
Florida	10,987	11,269	282
Kansas	7,939	8,242	243
Southern California	13,306	14,453	147
Oregon Pacific	8,264	8,314	50
Los Angeles	11,019	11,026	7
Pittsburgh	8,598	8,595	-3
Michigan	9,170	9,105	-15
Illinois	8,723	8,580	-143
Indianapolis	9,341	9,022	-319
S.W. Ohio	9,112	8,777	-335
N.E. Indiana	10,473	10,110	-363
West Virginia	11,725	11,175	-550
S.W. Indiana	9,656	9,053	-603
Central Ohio	15,002	14,056	-946
Akron	12,469	11,419	-1,050
N. California		6,157	
Gen. California	10,472	5,423	-254
Sacramento		4,636	
Group 2 (8,000-5,500)			
Colorado	6,499	6,969	470
N.W. Oklahoma	5,802	5,947	145
Georgia	6,010	6,150	140
N.W. Indiana	6,065	6,165	101
Northwest	7,317	7,321	4
N.W. Illinois	5,622	5,621	-1
Tennessee	7,562	7,538	-24
Alabama	7,531	7,473	-58
Iowa	6,334	6,239	-95
Abilene	6,284	6,181	-103
Idaho-Oregon	6,180	6,068	-112
S.W. Oklahoma	5,783	5,662	-121
Washington Pacific	7,532	7,664	132
Chicago Central	6,525	6,353	-172
Kentucky	5,633	5,457	-176
Philadelphia	5,947	5,701	-246
N.W. Ohio	5,813	5,521	-292
Missouri	7,236	6,896	-340
Washington	5,678	5,112	-566
Group 3 (5,500-3,000)			
Canada West	4,468	4,622	154
Maine	3,434	3,554	120
South Carolina	4,418	4,498	80
Kansas City	5,377	5,425	48
Arizona	4,364	4,396	32
E. Kentucky	4,913	4,911	-2
Virginia	3,779	3,770	-9
Joplin	4,396	4,364	-32
East Tennessee	5,336	5,265	-71
Albany	3,832	3,734	-98
North Arkansas	3,617	3,515	-102
S.E. Oklahoma	3,554	3,401	-153
Houston	3,695	3,507	-188
San Antonio	3,673	3,443	-230
N.E. Oklahoma	4,114	3,916	-198
New Mexico	3,640	3,409	-231
New England	4,486	4,239	-247
South Arkansas	3,761	3,475	-286
Louisiana	3,085	2,765	-320
Group 4 (3,000-0)			
Wisconsin	2,212	2,349	137
N. American Indian	1,343	1,125	-218
Hawaii	779	856	77
Australia	877	935	58
Nevada-Utah	1,017	1,074	57
North Dakota	1,389	1,439	50
Canada Pacific	1,312	1,356	44
South Dakota	641	677	36
Br. Isles North	1,489	1,511	22
Canada Central	2,799	2,818	19
Alaska	815	806	-9
Br. Isles South	2,667	2,652	-15
Rocky Mountain	2,457	2,428	-29
Canada Atlantic	1,104	1,089	-15
Gulf Central	713	678	-35
Nebraska	2,571	2,524	-47
Minnesota	2,191	2,120	-71
New York	2,265	2,155	-110
Mississippi	2,974	2,662	-312
Totals	422,116	415,151	-6,965

K. S. Rice
Executive Secretary

Deaths

REV. NINA E. DEAN

Nina E. Dean, retired Nazarene elder of Intercession City, Florida, died peacefully on February 26, after suffering a heart attack. She was born October 3, 1885, at Morenci, Michigan. Converted at an early age in Lansing, Michigan, she was called to preach, and gave forty-five years to the gospel ministry. She spent most of her time in revival work, preaching to hundreds of people. She lived, prayed, and preached most sincerely, and always with a burdened heart for souls. She was a member of the Church of the Nazarene in Kissimmee, Florida, where she was loved by all. She is survived by two nephews. Funeral service was conducted in the Kissimmee church, with the pastor, Rev. Fred Tombs, officiating, assisted by Rev. C. P. Bridgen and Rev. Lena B. West.

REV. LAWRENCE W. FICK

L. W. Fick was born in Meigs County, Ohio, February 14, 1875, and died April 6 at Pomeroy, Ohio. Called to the ministry, he was ordained by the late Dr. J. W. Goodwin, and served his early ministry in the Pittsburgh District. He pastored churches at New Galilee, Pennsylvania; Lisbon, Mariensville, Middleport, and Sebring, Ohio; at New Rockford, North Dakota; Lewiston, Idaho; and Saratoga Spring, New York. For a number of years he served as an evangelist, traveling from coast to coast. At his retirement in 1950 he was a member of the Akron District. He is survived by his wife, Maud, of the home; and a daughter, Mrs. Miriam Jane Bolt, of Schenectady, New York. A son, John Bethard, died at the age of nine. Burial was at Marion, Ohio.

MISS STELLA NEWHOUSE, for many years a deaconess on the Indianapolis District, died at Kissimmee, Florida, March 25. She was born in Hancock County, near Morristown, Indiana, February 24, 1876. She became a member of First Church of the Nazarene, Indianapolis, in 1913, and soon after took up the work as a deaconess. Her work, faithfulness, would sum up her association with the church and its work: at First Church, in and around Hammond and as city missionary for the Wheeler Rescue Mission, under the superintendency of the late Dr. J. Howard Sloan. In her last report, at the annual church meeting, she reported making over twelve hundred calls that year—being eighty-four years of age at the time. She is survived by a sister, Mrs. L. E. Reed. Funeral service was held in Indianapolis, with burial in Glen Cove Cemetery, Knightstown, Indiana.

Directories

GENERAL SUPERINTENDENTS

Offices, 6401 The Paseo
Kansas City 31, Missouri

District Assembly Schedules for 1963

HARDY C. POWERS:
Florida May 20 and 21
Nevada June 12 and 13
Southwestern Ohio July 3 and 4
Chicago Central July 18 and 19
Northwest Oklahoma July 24 and 25
Kansas July 31 to August 2
Northwestern Illinois August 15 and 16
Minnesota August 29 and 30
Joplin September 18 and 19
North Arkansas September 25 and 26

G. B. WILLIAMSON:
Rocky Mountain June 6 and 7
New England June 19 and 20
Maine June 26 and 27
Michigan July 10 to 12
Eastern Michigan July 17 and 18
Eastern Kentucky July 24 and 25
Dallas August 1 and 2
Wisconsin August 8 and 9
Tennessee August 21 and 22
Louisiana August 23 and 29

SAMUEL YOUNG:
Southern California May 22 and 23
Canada Central June 27 and 28
Northwestern Ohio July 10 and 11
Pittsburgh July 15 and 19
Illinois July 24 to 26
Virginia August 8 and 9
Missouri August 15 and 16
Northwest Indiana August 21 and 22
South Carolina September 11 and 12
New York September 27 and 28

D. I. VANDERPOOL:
Arizona May 22 and 23
New Mexico May 29 and 30
Northeast Oklahoma June 19 and 20
Nebraska June 27 and 28
Gulf Central July 12 and 13
Colorado July 18 and 19
New Mexico August 7 and 8
Southeast Oklahoma September 1 and 5
South Arkansas September 12 and 19

HUGH C. BENNER:

British Isles North May 25 to 28
British Isles South June 1 to 4
Canada Atlantic June 20 and 21
Albany June 26 and 27
Canada West July 4 and 5
Oregon Pacific July 17 to 19
Akron July 31 and Aug. 1
Southwest Indiana August 8 and 9
Houston August 21 and 22
Georgia September 11 and 12
North Carolina September 18 and 19
Southwest Oklahoma September 25 and 26

V. H. LEWIS:

Canada Pacific May 23 and 24
Alaska May 30 and 31
North Dakota June 19 and 20
South Dakota June 27 and 28
West Virginia July 4 to 6
Northeastern Indiana July 10 to 12
Central Ohio July 17 to 19
East Tennessee July 25 and 26
Kentucky August 8 and 9
Indianapolis August 21 and 22
Kansas City August 28 and 29

District Assembly Information

FLORIDA, May 20 and 21, at the City Auditorium, 1700 Washington Ave., Miami Beach 39, Florida. Entertaining pastor, Rev. C. B. Nixon, 4600 N.W. Fifth Ave., Miami. General Superintendent Powers. (N.F.M.S. convention, May 17; N.Y.P.S. convention, May 13; S.S. convention, May 13.)

ARIZONA, May 22 and 23, at the church, Hartford at Detroit, Chandler, Arizona. Rev. Richard Littrell, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, May 21.)

SOUTHERN CALIFORNIA, May 22 and 23, at First Church, 3001 Altadena, San Diego 5, California. Rev. Joseph Morgan, pastor. General Superintendent Young. (N.F.M.S. convention, May 21.)

CANADA PACIFIC, May 23 and 24, at the Church, 998 East 19th Avenue, Vancouver 10, B.C., Canada. Rev. D. George MacDonald, pastor. General Superintendent Lewis. (S.S. convention, May 21; N.F.M.S. convention, May 22.)

BRITISH ISLES NORTH, May 25 to 28, at Sharpe Memorial Church, Burgher Street, Glasgow F.1, Scotland. Rev. Sidney Martin, pastor. General Superintendent Benner. (N.F.M.S. convention, May 25; N.Y.P.S. convention, May 25.)

NEW MEXICO, May 29 and 30, at the District Center, Mountain Park Campground, Capitan, New Mexico. Rev. Burleigh McNew, Capitan, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, May 27.)

Announcements

RECOMMENDATION

Rev. F. Wayne Elliott, now of Bradenton, Florida, has announced his intention of entering the field of evangelism. He is a man of great compassion and tender spirit, and will hold good revivals. He last pastored at Mineral Wells, Texas, and was always loyal to the church and devoted to his task. I commend him to the Christian confidence of our people everywhere.—Raymond W. Hurn, Superintendent of Abilene District.

WEDDING BELLS

—Mrs. Bernice Hamer of Olivet, Illinois, and L. L. Mount of Knoxville, Tennessee, were united in marriage on March 17 with Rev. Carl N. Lee, pastor of the Church of the Nazarene in Ridge Farm, Illinois, officiating.

BORN

—to Walter and Marlene (Clark) Scott, Jr., of Chicago, Illinois, a daughter, Marilyn Sue, on April 6.

—to Rev. and Mrs. Glenn Ratcliff of Marysville, California, a son, Daniel Glenn, on March 26.

SPECIAL PRAYER IS REQUESTED

—by a friend that God will undertake in an important need at this time, that I might know what His will is?

—by a reader in Ohio for his wife;

—by a Christian reader in Texas that my husband's health will improve, and also that his job won't close down, and for two unspoken requests;

—by a Christian mother in Texas for her young married daughter's healing, and also that she will go back to church, and that God may undertake for her and her husband in a special way;

—by a Nazarene lady in Wisconsin, must go to the hospital in another city, and it seems she is so greatly needed in her home church, that God may undertake and bring speedy release—she seems unable to see God's hand in it all.

Anglicans-Methodists Propose Their Unity in One Church

LONDON (EPS)—The Church of England and the Methodist church have jointly issued a proposal that they be united in one church.

The proposal is the result of six and one-half years of official conversations by a committee of twelve Anglicans and eight Methodists. Four of the Methodist representatives have signed a minority report in which they express doubts of the proposals.

Before ultimate union is possible, the committee believes there must be a preliminary stage lasting for some years—perhaps as many as forty—during which the two churches would enter into full communion with one another while retaining their distinct life and identity. The Church of England has a baptized membership of 27,000,000 persons. The Methodist church has 723,529 members.

Aucas Plan Witness to Relatives

QUITO, ECUADOR (MNS)—Writing from her home among the Auca Indian tribe, Miss Rachel Saint reports that the upriver Christian Aucas are praying and planning toward a contact with their hostile and uncivilized downriver relatives.

The upriver Christians continue to grow spiritually as they are taught from the translated Word. Uncle Gikita, the oldest living man of the group and leader of the team that killed the missionaries in 1956, is a special joy, reports Miss Saint. In a spontaneous testimony recently he said, "I used to be hateful, but now my heart is healed."

Miss Saint, who is affiliated with the Wycliffe Bible Translators, has completed the first draft of the Gospel of Mark. She is assisted in the translation work by the now well-known Dayuma and the other Auca Christians.

Prolonged Visit by Moro Indians Encourages Missionaries

FILAPPELLIV, PARAGUAY (MNS)—Suddenly and without warning a group of the feared Moro Indians appeared at the Fernheim Mennonite Colony here on February 5. The group, consisting of two men, three women, and two boys, have remained in the town, moving around without restraint and visiting farmyards. They appear completely at ease as they try to communicate with adults and children.

Apparently this is the first prolonged contact with this primitive tribe, though efforts have been made through the years. Missionaries hope this will lead to fruitful permanent contacts.

the Answer corner

Conducted by W. T. PURKISER, Editor

Would you compare Hebrews 10:26 with Luke 17:3-4, and Matthew 18:21-22?

The verses from the Gospels give the reply of Jesus to Peter's question, "How oft shall my brother sin against me, and I forgive him? till seven times?" The Lord replied, "I say not unto thee, Until seven times; but, Until seventy times seven." Hebrews 10:26 is the verse which has puzzled so many: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

The apparent contradiction comes from the translation of Hebrews 10:26, and from the unfortunate practice of lifting it out of its context. The original Greek literally says, "For willfully sinning after receiving the full knowledge of the truth, no more concerning sins remains a sacrifice." This, of course, is not good English, although it is perfectly good Greek. John Wesley translated it, "When we sin willfully," indicating that the verse has a temporal aspect—"While we are sinning

willfully, there is no availing sacrifice for sins." This simply means that if, when, and so long as any person—though he may have been a Christian, as is indicated by the "we"—lives in willful sin, the atoning sacrifice of Christ has no value for him.

But we must go deeper. Verse 26 is part of a continuous passage which runs down through verse 31. The nature and results of the deliberate sinning in verse 26 are explained in verse 29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" It is indeed "a fearful thing to fall into the hands of the living God" (v. 31). How carefully, then, we ought to walk before Him in holiness and righteousness all the days of our lives (Luke 1:73-75)!

There are some in our church who use such words as "gee whiz," "by golly," "doggone," "oh, heck," and "makes me mad." I have been very much concerned.

I share your concern. With the exception of the last, all of these seem "polite" ways of swearing, coming just as close to profanity as possible. I can see no excuse for such a practice.

As to "makes me mad," this sounds like a description of the temper tantrum from which the sanctifying power of the Holy Spirit provides deliverance. I heard of one lady who said, "My family doesn't believe in my sanctification, and every time I think of it, it just makes me so mad!" Seems to me the family had good reason for their doubts.

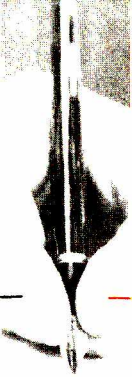
I recommend an honest study of what the Bible has to say about speech, beginning with such verses as: "Let your speech be always with grace, seasoned with salt [a saving salt of grace—Moffatt], that ye may know how ye ought to answer every man" (Colossians 4:6); and, "Out of the abundance of the heart the mouth speaketh. . . . But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:34-36).

Please explain the meaning of Malachi 4:1-3. I have talked to people who use these verses to back up their belief that there is no eternal punishment after death. I cannot explain this.

Malachi 4:1-3 reads: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

The whole passage is a statement of the judgment of God on the wicked, and the vindication of the righteous, begun when Jesus the Messiah first appeared, and to be completed when He comes again in His glory with all the holy angels with Him. It has no reference to what is known as the "annihilation of the wicked," and should not be interpreted in such a way as to contradict passages like Mark 9:43-48 and Revelation 14:11. Hell is a hideous reality, and silencing the alarm does not put out the fire.

Pen



Points

I Heard from Heav'n Today!



THE CLOUDS swirled angrily, closing in so greedily that I feared I might be swallowed up in the vicious vortex. It seemed that with an intensified fury the lightning's flash was poised to strike me, the thunder's crash to cow me, and the smothering floods to overwhelm me.

I had done my best; I had tried to do what was right; I had given of time and strength till I could give no more. But my motives were misunderstood, my deeds were misinterpreted, my words were misused. I felt sick at heart.

Why lend a hand when a menacing fist is one's reward? Why share one's pearls with a world that rends and tears? Why share one's bread with a world that casts a stone? Why try to uplift a world that tries to trample one into the mire? Why care for the careless, give heed to the heedless, stretch out a helping hand to a world that slaps it? Yes, I felt sick at heart.

Slowly my eyes rose from my own misery. Up—up above the horizon's rim—up, up to Him.

And then I remembered. I remembered Him—Him who was misunderstood and misinterpreted and mishandled—and murdered. In startling, shocking, thrilling clarity His words rang out: "All this I did for thee!"

With a surge, new strength came to me—a sharper vision—a renewed challenge.

I would do my best again—for Him!—REX OLSON.

Sunday—Not Funday!



IT'S A TRAGEDY that so many people are spelling Sunday with a capital F. They insist that they need recreation, and ignore the deeper and more vital need of re-creation.

Sunday alone, if used properly for spiritual re-creation, could do much to bring our nation back to a plane of spiritual morality. If observed as a day of spiritual rest, it would re-unite families, secure marital ties, and give our minds a peace from the turmoil and pressures of our day.

All this would be *plus*, drawing us closer to God

and the important values of life. Instead of planning our spring and summer week ends seeking diversion at the beach or in the park, it would do us all good to spend our Sundays in the presence of God and among His people.

Re-creation begins with the Creator, God himself. The need across America is not for more holiday diversion, but for more holy day devotion. We have tried to find peace from life's pressures with the crowds at the seashore; now how about seeking that peace with Christ at the sanctuary!

Jesus said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).—CARL W. BAKER, *Pastor of Fairmount Church, Syracuse, New York.*

Holiness

THE PEERLESS PAUL prayed regarding the Christians at Thessalonica that they be sanctified **wholly** and that their "whole spirit and soul and body" would be preserved blameless until the coming of the Lord. Paul realized that holiness meant spiritual wholeness.

One of the meanings of the Greek word used by Paul to denote wholeness is "complete in every part." Sanctification is a completeness in our personalities. It is a unifying process whereby self is dethroned and Christ is put central in our lives. With Christ at the center, our various desires, ambitions, and drives are governed by the magnetic power of His love.

Holiness does not destroy nor degrade the human element. It sanctifies and channels its various forces into areas of service to God and the Kingdom. The only element in our nature that sanctification destroys is sin. When that is done away with, the natural man can then be filled with all the fullness of God.

This wholeness can be achieved by a complete acceptance of God's will as ours. Bishop Asbury in his last hours said, "Whether life, health, or death, good is the will of the Lord. I will trust Him; yea, I will praise Him."

William Bramwell, pre-eminent evangelist of his day, described his experience as being swallowed up in God. He says of God: "He justifies, He purifies, He then stays the mind on Himself, but He gathers us nearer and still nearer until we feel the presence of God every moment. This is our place and this is heaven upon earth."

The truly newborn Christian craves wholeness. Absolute perfection is reserved for our glorification, but in this present evil world it is possible to be complete in our "love relationship" to our Lord and Saviour, Jesus Christ. When we subject our wills to His and give our complete personalities in consecration, He will make us perfectly whole by the matchless power of His sanctifying grace.

—ROSS W. HAYSLIP, *Pastor, Whittier, California.*

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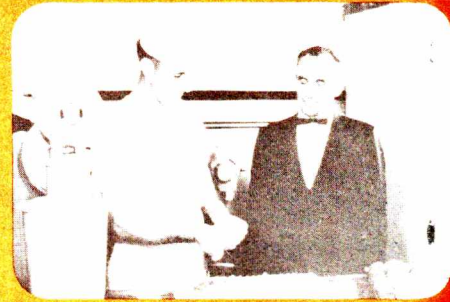
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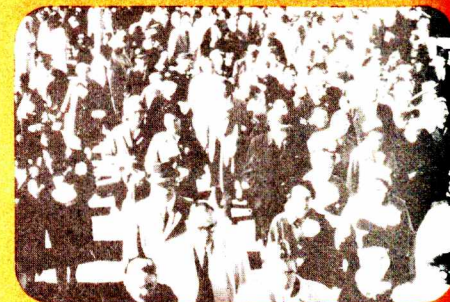
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