


Official Organ  
of the Church of  
the Nazarene

# Herald of Holiness


## Meditation

JOSEPH SWAIN


FREEMAN LEWIS



1. O Thou in whose pres - ence my soul takes de - light, On  
2. Where dost Thou, dear Shep - herd, re - sort with Thy sheep, To  
3. Oh, why should I wan - der, an al - ien from Thee, Or  
4. He looks! and ten thou - sands of an - gels re - joice, And  
5. Dear Shep - herd! I hear and will fol - low Thy call; I



whom in af - flic - tion I call, My com - fort by day and my  
feed them in pas - tures of love? Say, why in the val - ley of  
cry in the des - ert for bread? Thy foes will re - joice when my  
myr - i - ads wait for His word. He speaks! and e - ter - ni - ty,  
know the sweet sound of Thy voice. Re - store and de - fend me, for



song in the night, My hope, my sal - va - tion, my all!  
death should I weep, Or a - lone in this wil - der - ness rove?  
sor - rows they see, And smile at the tears I have shed.  
filled with His voice, Re - ech - oes the praise of the Lord.  
Thou art my all, And in Thee I will ev - er re - joice.



Hymn of the Month  
June, 1964



# I WILL MAKE YOU

A PERSON'S PHILOSOPHY OF LIFE is what he believes about the experiences that are related to human existence. Someone has correctly stated that everyone is a philosopher, for everyone believes something. What one believes may be inadequate; it may be wrong. It may be impracticable. But if it relates to life and a person believes it, then for him it is a philosophy of life. One of the great tragedies of human existence here on this earth is that man can believe the wrong.

But in a real sense a belief is really not one's philosophy of life unless he believes it enough to live by it. Therefore a man's religious beliefs are not really his philosophy of life unless he lives according to them. To live in harmony with one's beliefs is to be governed by them, to conduct oneself by



*General  
Superintendent  
Lewis*

them, to pursue their objectives as a worthy goal.

Jesus Christ preached His philosophy of life in His Sermon on the Mount. It was also His recommended way of life for all men. He really believed what He preached that day. He believed it so much that He lived by those laws, principles, and ideals.

The rest of His earthly life story is the application of those beliefs in life and death.

He was a success. He lived well. He died well. He still lives well. He lived a conqueror. He died achieving His great "earth purpose"—the redemption of man. He lives today carrying out that plan to its glorious eternal fulfillment.

There have been many who believed Him. Their lives have been lives of peace, conquest, and righteousness expressed. In fact Christianity has produced the greatest people of all time. It—when believed and practiced—has had a tremendous effect for good and greatness upon those who pursued it and achieved its goals.

Jesus was walking by the sea when He saw two men. They were fishing. He called to them, "Follow me, and I will make you fishers of men" (Matthew 4:19). They heard Him. They followed Him—all the way. They became great and famous men. Their names were Simon and Andrew.

He called others. His call was the same. In fact we could omit those last three words, acknowledging that their meaning must never be lost—for all Christians seek to win men. The statement could be read like this: "Follow me, and I will make you . . ."

Christ made them indeed! He made them what they became; great men, mighty soul winners, because they believed, they followed, they served, they conquered.

Yea, His way of life is good. It has been well proved. Hark! I hear His call! Let us follow Him and live.

# The Root of Bitterness

By FRED FLOYD, Professor of History, Bethany Nazarene College, Bethany, Oklahoma

PERHAPS the most cherished holiness text in the New Testament is found in Hebrews 12:14. It is an excellent one; but if we stop with only the use of verse fourteen, we stop before we finish the sentence. If we grasp the thinking of the writer of this great letter, it is necessary for us to add at least the next two verses.

Let us look at the entire sentence: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

The entire sentence suggests that the urgency of the command for heart holiness is an aggressively positive one. In the first place the writer states that the beautiful experience is to keep us from failing "of the grace of God." It is to enable us to avail ourselves more satisfactorily of the grace of God.

Then the writer touches on a major problem—"lest any root of bitterness springing up trouble you." He urges that a major purpose of heart holiness is to avoid this disintegrating attitude. Although this is a purpose, my fear is that in our application of our experience to our everyday human relations we face the constant danger of defeating that purpose. I fear that this is one of our greatest problems.

By the very nature of the experience, holiness demands the very highest standard of Christian ethics. It can never be otherwise; for the profession of heart holiness without an ethical application is most revolting. Holiness people, therefore, must be a people with very positive convictions.

The problem arises out of my insistence upon your subscribing to every detail of what I am certain is a conviction. On the other hand you make the same demand of me. Since both of us are so absolutely certain of our positions, each runs the risk of yielding to the temptation of distrusting the motive and integrity of the other.

I once heard of one of the brethren who, in his prayer, referred to another of the brethren as "that devil." Their disagreement was concerned merely with a civic issue. A chain of events finally led the one who had prayed thus to recognize that the position taken by "that devil" was the correct one. Fellowship was restored; but what if this recognition had never come?

The problem, then, poses the possibility of defeating that which is declared to be the purpose of holiness—that of avoiding a "root of bitterness." Paul struck at the heart of the problem in I Corinthians 13:1-3 when he suggested a list of substitutes for *love*. His list includes "tongues of men and of angels," "the gift of prophecy," an understanding of "all mysteries," a faith that "could remove mountains," and a spirit of philanthropy.

The one that has disturbed me the most, however, is "and though I give my body to be burned, and have not charity [love], it profiteth me nothing." This is an extreme test. Can one hold to a truth even to the place of being burned at the stake for his conviction and yet lose his soul because of the attitude he takes in holding to his conviction? Paul affirms that he can, and goes farther and insists that the test is *love*, and that *love* "thinketh no evil."

The author goes on to warn of an unfortunate consequence of a "root of bitterness" by urging the probability that many may "be defiled." It would be serious enough if my inability to think no evil of the brethren could be limited to a "root of bitterness" in my own spirit; but the fact that such a spirit is contagious adds to my responsibility. To a much larger extent than we want to realize, a healthy evangelistic program is dependent upon our following peace with all men.

Our text closes with the reference to Esau's loss of his birthright over a matter of relatively little importance. It would seem appropriate to think of the beautiful experience of heart holiness as our birthright. The writer then is urging upon us that he wants us to possess this experience as an aid to keeping that treasure.

It is, therefore, our responsibility to seek constantly for wisdom that we might maintain this gift in spite of "ten thousand foes" which arise to defeat us in this present world. To do this we must remember that one of the greatest of these foes is the temptation to stand up for our convictions at the expense of impugning the motives of those with whom we are unable to agree in every detail.

*When the Church enables men to out-think, outlove, and outlive the world, it demonstrates its right to existence.—  
—Selected.*

# I Gave Away

## MY "MANUAL"!

By T. G. JONES

Pastor, Burlington, Vermont

WOULDN'T IT BE SOMETHING if every one of your neighbors had a copy of our *Manual* and read it! Can you imagine what a grave responsibility that would place on us to live holy lives consistent with the best of our doctrines and standards?

A woman stood in a testimony meeting recently and said, to the wonder of all of us who heard, "I gave away my *Manual* this week." She went on to explain that some neighbors, a high-principled young couple of the Jewish faith, had asked her if they could borrow her *Manual* to see what Nazarenes believe.

Since the woman is a sensitive and sincere Christian, she was very much aware of the fact that this added a new dimension to her witness for Christ and the church. You see, her neighbors are now able to measure her with her very own "yardstick."

One of the most wonderful things our church has done as a denomination in recent years has been, to my mind, the mass distribution of the Gospel of John. This already has borne fruit in some hearts we have been utterly unable to stir by any other means.

But suppose we were to hand someone a booklet that said somewhere in it:

"The person who handed you this book has pledged himself before God and many witnesses to avoid evil of every kind, including:

- "(1) Taking the name of God in vain.
- "(2) Profaning of the Lord's day . . .
- "(3) Using of intoxicating liquors . . .
- "(4) Quarreling, returning evil for evil, gossiping, slandering, spreading surmises . . .
- "(5) Dishonesty, taking advantage . . . bearing false witness . . .
- "(6) Indulging of pride in dress or behavior.
- "(7) Songs, literature, and entertainments not to the glory of God.

"The bearer has also promised before God and many witnesses to do that which is enjoined in the Word of God, including:

- "(1) Being courteous to all men.
- "(2) Contributing to the support of the ministry and the church . . .
- "(3) Being helpful to those who are of the household of faith.
- "(4) Loving God with all the heart, soul, mind, and strength.

"(5) Attending faithfully all the ordinances of God, and the means of grace . . .

"(6) Seeking to do good to the bodies and souls of men . . .

"(7) Pressing upon the attention of the unsaved the claims of the gospel . . ."

Some of our neighbors would be startled to know that these are our professed intentions. Many of us would be at a loss to explain that we sincerely made these vows, with every intention of carrying them out before our neighbors and friends.

We take uneasy refuge in our misinterpretation of Christ's words about a prophet being "without honour" in his own country as explanation for why our witnessing is so often ineffective before those who know us best. A reason closer to the truth for far too many among us would be that those who know us best also know us at our worst. Happy is the man whose best friends and most intimate associates believe in his religion, for that man's religion is not in vain!

A phrase from a class in psychology of religion comes to me over and over: "Religion is no religion at all until it is domestic—'home' religion." To that I would add that religion is no religion at all until it is supermarket, gasoline-station, laundromat, everyday, everywhere, all-the-time religion!

A young pastor friend of mine recently visited in the church where he had been saved some years ago, and was asked by the minister to preach. He did, and his whole family made one of its extremely rare appearances in church to hear their relative speak. As he told simply that old, old story of Jesus and His love, his relatives were stirred. When the invitation was given, several of them responded and confessed their sins before God in visible repentance! The point is this, however: They were

### The Cover . . .

"O THOU IN WHOSE PRESENCE" . . . hymn of confidence and trust, first published in 1791, is from the pen of the hymn-writing Baptist minister Rev. Joseph Swain, written during a prolonged illness. A native of Birmingham, England he turned from the apprenticeship of the engraving trade to study for the ministry as a result of a "spiritual change." Although his life was cut short by death at age thirty-five, his hymns are still being sung today. The hymn-tune is "Meditation," by Freeman Lewis. —Floyd W. Hawkins, Music Editor.

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not moved by the logic or the eloquence of the youthful preacher—they were brought face-to-face with the harmony and consistency between what he said in the pulpit and what he lived in the home!

The world is judging us all. Our neighbors are watching with keen eyes how we react to the thousand minor crises that arise every so often in the lives of every one of us. They are holding up high standards for us, if not for themselves.

A non-churchgoing couple pointed out to me

recently that they know when their Nazarene neighbors miss church for no good reason. I can imagine the response the Nazarene neighbors would receive if they would ask this couple to attend our services. "If it's so good, why don't you go more regularly yourselves?" Good question!

Pray that God will help you to be honest and sincere, live as if everyone you know had a *Manual* to judge you, and then give one to someone you've never been able to reach. I dare you!

# Full Speed AHEAD . . . . .



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

# on our KNEES!

THE DESIRE for spiritual progress is inherent in the very nature of the Christian. In this modern age we think and talk a good deal about progress, but it is doubtful if this is always a genuine "going ahead." Perhaps by keeping busy we deceive ourselves into thinking we are getting ahead.

But it is necessary sometimes to think and meditate, to take inventory, to determine profit or loss, and to make necessary readjustments in our program. This is true in the business world, and it is true in our religious lives.

We have often been busy at "seeming" busy, substituting activity for achievement. Our lives resemble the Christmas rush in a department store more than the quiet serenity of the Master, of whom it was said in Luke 6:12, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."

However, with this understood, we must still make progress and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Too often the excuse for failure is that we want "quality, not quantity," or "a pure work even if not a large one." The facts are opposite: depth in spiritual things gives zest to the Christian life that makes for progress.

The truth is that we must go farther, but we must go deeper first. This deepening experience is not for the purpose of going farther—of being outwardly successful—but it has that end result. More can be achieved by deepening our spiritual roots than by any superficial promotional idea that is at best only

a temporary panacea which requires progressively larger doses until it inevitably breaks down. Such schemes can be narcotic instead of therapeutic. We can be lulled into thinking we are making progress because we are moving—even though it is in a circle. But let us note how prayer surmounts the hindrances to spiritual progress.

## I

*Prayer overcomes the hindrance of worldliness.* There is the outward, objective form of worldliness that is easily detected. It manifests itself in "pride of face, pride of race, pride of place," and others that won't rhyme! This evil should be emphasized. We must cry out against the worldly practices of this age which will eat the heart out of spiritual victory. Many Christians are too *undifferent* from the world, and too *indifferent* to preaching against this tendency.

Then there is the inward, subjective form of worldliness, less easily detected and therefore more dangerous. "Pride of grace" it is sometimes called. It often coexists with radical, even fanatical, rigidity as to outward sinfulness. It shows itself in *legalism* (being satisfied with outward rectitude), in *Pharisaism* (judging others by these legal standards alone), and in *spiritual pride* (self-satisfaction based on legalism and Pharisaism).

Humility in prayer will surmount this obstacle of worldliness. One who has seen "the Lord . . . high and lifted up" will cry with Isaiah, "Woe is me!" He will rectify his inner attitude and bring his heart life into proper relationship with the will of God, as he humbly depends on the Lord's grace to help him.

Then, as naturally as the sun warms the air, the

humbled believer will adjust his outward conduct to fit this renewed inner standard. His life, as well as his heart, is now in glad conformity to God's will. He can say in the Psalmist's words, "I delight to do thy will, O my God" (Psalms 40:8). How often we have seen people grow, and have watched this change come—not forced prematurely, but as the spiritual life thrives, outward appearances and acts are almost unconsciously brought up to a higher standard of life in Christ Jesus.

## II

*Prayer overcomes the hindrance of professionalism.* Of all perils to ministers and laymen alike, this is perhaps the most insidious: to come to the place of perfunctory service based on ability and practice. When first converted, we have a romance and joy in serving the Lord—we can hardly be kept away from prayer meetings and revival services. But all too often our service crystallizes into habit and formal ethics, pure perhaps but much less exhilarating to us, less of a blessing to others, and less pleasing to God.

Earnestness in prayer will help us here. Are you a bit tired of being good, somewhat jaded in the service of Christ? You need to get back to the fundamental realities of the Christian faith as they are apprehended in communion with the Lord. There will be no problem of radiance and spontaneity when the fire of the Holy Spirit burns on the altar of our lives, when the artesian well of God's grace springs up within our hearts!

## III

*Prayer overcomes the hindrance of ill will.* Far more effective in nullifying Christian victory than we realize is this quite common enemy, resentment. Grudges and ill will are pampered, almost embraced, by many who claim a high state of grace. One of the great banes of the church is division—not of opinion, but a deep cleavage that is a disgrace. The motives of others become automatically suspect, and less charity is shown toward brethren than toward those in the world.

Sincerity will cure this disease. John Wesley is quoted as saying that when tempted to criticize another he would spend a half-hour praying for him. Such will do wonders toward solving our problems among ourselves! We will find that our common faith is so much greater than our differences. If we go deep enough we will no longer be shallow Christians, tied up with resentments, colored by prejudice, giving the lie to our Christian profession. Without giving up an iota of our convictions we will learn in prayer to be tolerant and understanding of others. We need to pray sincerely until we penetrate far deeper into Christian truth than many of us have ever gone—until surface irritations and petty jealousies are drowned in the boundless ocean of God's grace.

*Full speed ahead then—but let it be on our knees!*

# The TALENTS

By JARD DEVILLE

Consulting Psychologist, Cincinnati, Ohio

***For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey (Matthew 25:14-15).***

TWO SUMMERS AGO I was in a class taught by a brilliant Jewish psychologist at the University of Cincinnati. During the argument which inevitably raged in each discussion period someone asked if any person ever really reached the true potential of his abilities.

Without hesitating or taking time for thought this graduate professor answered, "Yes, Jesus did." Someone else—a Christian, perhaps—protested, saying that it wasn't a fair comparison, for we consider Jesus to be God incarnate. Would the professor, he asked, care to name someone more like ourselves who reached the full stature of his manhood?

The teacher, a clinical psychologist, thought for a moment and named the Apostle Paul. When asked for someone else he picked John Wesley, and when still pressed for a contemporary figure he replied that Albert Schweitzer would come up to his idea of what a man should be and do if he would reach his potential in life.

After the seminar session several of us walked away together. One of the men spoke up, saying, "I wonder if Dr. ——— will ever realize what he has just told us." For in the heated give-and-take of a graduate seminar this Jewish man in spite of his religious training and psychological background revealed that to his mind the most worthy men of all time were some of Jesus' outstanding servants. It was not Freud, nor Jung, nor Adler, but God's men, who impressed him most.

It has not changed. The Lord of Paul and Wesley still calls the potentially talented to lay their abilities at His feet, where He sanctifies these talents and returns them to be used in the work that there is to be done. It may be in a research laboratory or delivering parts for an automotive store, but if the living Christ is enthroned within the heart of His servant a holy aura from the unseen world hovers close by and men know that here is a soul walking close to God.

During the Korean War, I pastored in a largely

non-Protestant community. It was a blessing to work with the rugged French fisher families who comprised the bulk of the church. But there were a number of Christians who had grown closer to the Lord than the rest of us. I often felt that only a nebulous curtain stood between their two worlds. They could pray the gates of heaven open.

Not only the church but the community as well knew that when these people prayed God listened. During the bloody fighting on Pork Chop Hill and Heartache Ridge, non-Protestant mothers and wives of the community would slip through the back

gate into the garden, begging these very human saints to intercede with God for the safety of their sons and husbands on the battle line.

It is still the same. We probably never will be named by the professor as those who impressed him as did John Wesley, but in our own spheres of influence God will sanctify the dedicated heart and use us far beyond our expectations as our talents and vocations merge and blend into the work of the Kingdom. And no one can really tell where his work stops and God's work starts, for all that we are and all we own are His.

By DELMAR STALTER, Pastor, New Haven, Indiana

## A Great Man . . . PRAYING



THE GREAT MEN of any generation are great first in their prayer life and contact with God. The Apostle Paul was such a man. His abundant writings give us many insights into his character, but one that is particularly revealing is Ephesians 3: 14-21.

This "epistle in depth," addressed to a strong, spiritual church, permitted Paul the opportunity to bare his soul in ways he could not express to less spiritual groups. When great men pray, opening their souls before God, they also open new vistas of challenge and fellowship with God for those of us who are lesser lights.

Paul's interest was a personal concern for each reader of his Epistle, a concern that each one be finally saved. This unquestionably is Paul's prayer burden as he bows his "knees unto the Father of our Lord Jesus Christ" (3:14) to petition for strength and help for "you."

As Paul prays, he expresses the conviction that they can and should enjoy the indwelling presence of Christ. This is just another of his many ways of saying that by obedience men can and do enjoy salvation in Christ.

Those who do not enjoy Christ's presence are certainly not going to know the strength and power of God's Son in their life.

In fact, his concern was for men to know the strength of the Holy Spirit. He expresses this in the words, "be strengthened with might by his Spirit" (v. 16). He well knew that the granting of such an extravagant request would be according to the riches of his glory (v. 16). This is both in quantity and quality!

And he remembered as he prayed that such was granted through the ministry of the Holy Spirit, who is both the means of receiving and the strength himself.

This presence of Christ is a real enablement to comprehend and understand God's love, as Paul so wonderfully knew. God's love, Paul learned, carried a "breadth," a wideness that included even such cruel men as he had been. "Its "length" he knew to be to the uttermost. Its "depth" was the deep, miry clay of sin. Its "height" was to heaven's presence. Oh, how he wanted men to know this rich experience!

This unmeasurable love that he had so long marvelled at and pondered surpassed his (and our) human knowledge, and included a "fulness" (v. 19) that the unbeliever could not know. His experience with God persuaded him that all men must know. He was confident all men could have such victory, were they to seek Christ's glory.

As he prayed, his soul exploded with assurance that God could do "exceeding abundantly" (v. 20) above our asking or thinking. That is a tremendous challenge! Do you believe it?

This power of God is released through *us*! He prayed that it be "according to the power that worketh in *us*" (v. 20). One recent translation suggests that it is the power that works "among" us. What a destiny for man—to be a channel for release of God among men!

It is easy to understand Paul's dedication, perseverance, reckless abandon, and courage in his ministry—he believed these things. His theology moved his heart—what he believed he did! That is what made him great—he was God's messenger, Christ's representative, and the possessor of the Holy Spirit. This is why he could end his prayer as he does: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (v. 21).

# GLORIFYING

# Hope

By **LAURA FORINASH**

Pastor, Lockhart, Texas

THE DOCUMENT is classified; it is top secret, and it is signed by the Creator of the universe. The information it contains cannot be made public because the majority of the human race could not understand its meaning. Only those who through the blood of Christ have been made saints of God can comprehend a little of it—enough to inspire them to give their lives to the business of learning more.

It is a "mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Colossians 1:26). It is a precious mystery which Paul describes as "Christ in you, the hope of glory" (Colossians 1:27b). Such hope can be understood only by the one who has experienced it; for, "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Corinthians 2:9-10a).

To those to whom the Spirit of God has revealed this hope it offers riches beyond the ability of the most modern computer to calculate, riches for both time and eternity.

All of heaven is included in the Christian's hope. The streets of gold, the gates of pearl, but especially the glorious presence of the eternal God, are all a part of his wonderful heritage so long as he is indwelt by Christ. Before him stretches an endless eternity of glory, an eternity of joy, wealth in abundance.

Nor does he have to wait until he leaves this world and arrives in heaven to enjoy the glory that is his. A crown prince in an earthly monarchy does not enjoy all the glory of a reigning monarch, but from the time he is born he claims a modified form of the glory that will be his when he has finally ascended the throne. He orders his life accordingly, recognizing the significance that is attached to his activities and to his way of life.

A crown prince of the kingdom of Heaven, one in whom Christ is dwelling, begins to claim his

glory as soon as he opens the door of his heart to let Christ in. From that moment he is a child of the King. His life is glorious because it is the life of a prince. The manner in which he lives and his outlook on life take on an importance that amounts to glory because he is a prince of heaven, and it is required of him that he uphold the dignity of his position. Anything less would be a reflection on Christ, who has given him hope.

The Christian's hope separates him from anything that would destroy his glory. He could not hope for an eternity in a holy heaven if he were dabbling in unholy activities or attitudes in the meantime; therefore he does not dabble. The unholy pleasures that the world would offer lose their attraction when compared to the glory that is his. He can't be bothered to indulge in anything that would dim that glory, and so he can pass by so-called attractions without so much as a second glance.

A chance to gossip about his neighbor is only a passing temptation to a prince. Having plenty of glory of his own, he has no call to slap his neighbor down in order to build himself up. Any dishonesty in business is beneath him. His treasures are laid up in heaven. He is not about to sacrifice the least of those heavenly treasures to gain a few dollars of this world's wealth.

His hope adds glory to the everyday and sometimes monotonous tasks that life requires of him. Being indwelt by Christ he lives his life in Christ's name; he performs his tasks with a God-inspired attitude, and the power of the Holy Spirit puts a halo about everything that he does.

With Christ in him, "the hope of glory," he even has the privilege of adding to the treasures and glories that will be his when he has arrived in his eternal home: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3). This glorious hope increases and adds to itself as its possessor brings others into it.

The Christian's hope leaves him strangely humble in the midst of his glory, because he knows the terrible price that was paid for that hope. It took the death of his beloved Christ on Calvary to pay for his hope and his glory. He stands in awe before the love that would make such sacrifice and rejoices the more in the treasure that is his.

So much stated in so few words: "Christ in you, the hope of glory."

*"God reigns!" Yes, but there is still one far more important question. Does He reign within my heart? When I can say indeed that He does, then I have realized the goal of history for my own personal life.—Selected.*



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# Looking to Jesus!

*Isaiah 8:17*

*Looking to Jesus with faith in His love  
That sends us refreshing from heav'n above—  
Looking to Him for power anew  
And strength for the task He has given to do—  
Looking to Him, and withholding no part,  
I yield Him a yearning, obedient heart*

*That cries from its depths, "Have Thy way;  
have Thy way,  
And give to Thy children revival today!"  
Looking to Jesus, no doubts can assail;  
For where I may falter, He never can fail!  
Praise the Lord! Praise His name! For vict'ry is  
won!  
Revival—within my own heart—has begun!*

**By Jean M. Low**

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# The SECOND MILE

*By E. E. GALBRAITH, Nazarene Layman, Austin, Texas*

**Whosoever shall compel thee to go a mile, go with him twain (Matthew 5:41).**

IN THESE FEW WORDS, Jesus put out a challenge to His followers. It reaches out to every Christian today.

To be asked to go the first mile indicated there was a need for it. There was an obligation. It was the thing to do. It was expected.

The second mile was beyond the line of duty. It was an opportunity to do good "out of the abundance of the heart." Here Jesus sets forth a principle akin to the "new commandment"—"That ye love one another; as I have loved you" (John 13:34). It is one we are prone to forget.

The four men who brought the palsied man to Jesus on a stretcher showed this compulsion. They could have considered their duty fulfilled when they had carried the helpless man to the house where Jesus was. But when they found the door to the house blocked by the crowd, they went the second mile. They removed a part of the roof of the house. Through this opening they lowered the man to the feet of Jesus.

Jesus expressed this thought in the good neighbor story of the Good Samaritan (Luke 10:30-37). The priest and the Levite sought to avoid responsibility—they "passed by on the other side" of the road. The Samaritan responded to the moral obligation toward human suffering. He had compassion on the wounded man and gave him first-aid treatment. As compared to the neglect by the churchmen, this alone qualifies him for high commendation. But what makes this story live on and

on is that the Samaritan took the wounded man to the inn, and paid for his care with no thought of repayment. His outgoing, compassionate heart caused him to go the second mile.

This intangible is so vital that I think of it as a principle—the principle of the second mile. It reaches into several areas of life, and into our spiritual well-being.

There is a second mile in spiritual living. The deeply spiritual people are not such by accident. As with David, they pray, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psalms 42:1). They go beyond the minimum routine in developing their Christian lives. They are able to touch God in public prayer because they touch Him often in private prayer.

How much better life would be if we all would go beyond that which is required of us—seek to do good beyond the line of duty! Many people are willing to do that which is asked of them in the work of the Kingdom; they are cooperative; but for them, that is all. There are comparatively few who are on the alert to enlarge upon every opportunity.

Are we satisfied with run-of-the-mill, ordinary spirituality in our own lives? Are we able to forgive "seventy times seven"?

The first mile benefits primarily the object of our service. The second mile does *us* the most good.

The first mile is required from without. The second mile is love and devotion from within.

It is on the elements of this principle that we rise or fall.

O Lord, help me to be a second-mile Christian!

# CHRIST is COMING ... in person!

By **MAYNARD JAMES**, *Evangelist, British Isles South District*



IN VIEW of the importance given by Christ and His apostles to the Second Advent, it is no wonder that this theme was the burning hope of the Early Church. In his monumental work, *The Prophetic Faith of Our Fathers*, Leroy Edwin Froom has this to say:

"The development of the early Christian Church was definitely based on the prophetic hope of the Saviour's speedy return at the end of the age, with its tremendous events—the rolling back of the heavens as a scroll, the appearing of the Son of Man, the resurrection of the dead, and the fearful yet glorious judgment scenes—followed by the eternal heavenly kingdom to come. In ardent expectation of this glorious future the early Christians were constrained to spread the gospel of salvation with zealous haste. And it was this concept that nerved them to withstand the terrible agonies of mutilation by wild beasts and an ignominious death in the amphitheatre, the searing flames of the martyr's stake, and all the other manifestations of the wrath of the pagan Roman 'dragon,' warring upon the Church" (Vol. I, pages 18-19).

One of the watchwords of primitive Christianity was "Maranatha" (Our Lord will come). That the Holy Spirit is now reviving this cry in Christian hearts all over the world is one of the sure

signs that the King is soon to return.

Three aspects of the Lord's return must be considered by all who wish to get to the heart of things. They are: the *who*, the *how*, and the *when*. Of these three aspects, the "who" of the Second Advent is by far the most important.

It is a real, personal Christ who is coming back to earth at the end of this age. Not an apparition or a phantom being, but the very same glorified Christ who appeared to His disciples after the Resurrection.

During those forty days before His ascension from Mount Olivet, Jesus clearly demonstrated His tangible, bodily existence. To Thomas He said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27). On another occasion He comforted His terrified disciples with the words: "Why are ye troubled? . . . Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:38-39). A little later we are told that His disciples "gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them" (vv. 42-43).

It was this same risen Christ who was taken up into heaven from the Mount of Olives in the presence of His wondering apostles. We read that, "while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this *same Jesus*, which is taken up from you into heaven, shall so come in *like manner* as ye have seen him go into heaven" (Acts 1:10-11).

If words have any meaning at all, then the announcement of the angelic messengers makes it plain that the second advent of Christ will be personal and literal.

Evidently Paul had no doubts on this matter. In his first Thessalonian Epistle he emphatically states that "the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel" (4:16).

It is because we look for the personal appearance

## First Love

*He has to free us, first, from things—  
From earth and our concerns.*

*Behold, eternal love He brings!*

*How slowly, yet, man learns!*

*He was her Son—but there must be,*

*Past mother love outpoured,*

*A great, consuming loyalty*

*To Him, the living Lord!*

*For us, release from things, as when*

*He walked among His friends*

*(Oh, boats were dear to fishermen!) —*

*On this our faith depends.*

*For things must all be sacrificed*

*Before the presence of the Christ!*

By **BERNIECE AYERS HALL**

of Him who died for us on the Cross, the "altogether lovely" One and the "bright and morning star," that we thrill at the thought of the Second Advent.

Now we "see through a glass, darkly; but then face to face."

*A shout! A trumpet note!*

*A Glorious Presence in the azure sky!*

*A gasp, a thrill of joy,*

*And we are with Him in the twinkling of an eye!*

*His face! His joy supreme,*

*Our souls find rapture only at His feet!*

*Blameless, without a spot,*

*We enter into heaven's joy complete!*



## GOING HOME!

By **ROBERT H. TAYLOR**, *Whittier, California*

IN LATE NOVEMBER of 1944, a Liberty Ship was making its way across the Atlantic Ocean toward the United States. It was loaded to capacity with veterans of combat who had been engaged in many battle encounters with the enemy. Now they had finished their course of duty and were returning home to less hazardous duties and for much-needed rest.

The days stretched out—to some it seemed a lifetime. Many were thinking of loved ones and friends awaiting their return; all were homesick to feel again the environment of their native land. They longed to hear again the old, familiar sounds, to hear the voices of their children, and to see their faces. The desire to walk down those old, familiar streets and to renew old acquaintances was strong within them. Was it not to preserve these things that they had left for faraway places and endured such agony and misery? Now they were returning; yes, they were coming home.

The final day made its appearance; the journey was almost over. All eyes were strained to catch

## Love's Lifting Grace

*Behold the lifted One;*

*Look up in faith and live.*

*The risen Son of God*

*Eternal life doth give.*

*Behold the lovely One,*

*And in amazement find*

*His tender touch of healing*

*For body, soul, and mind.*

*Behold the lofty One;*

*Lift thou thine eyes and gaze*

*Upon the world's Redeemer*

*And rise in humble praise.*

*Behold the loyal One,*

*For all who view will know*

*That from the Cross of mercy*

*There's still a healing flow!*

By **JACK M. SCHARN**

the first glimpse of American soil. All were oblivious to the cold North Atlantic wind and the almost zero weather, in which many were without proper clothing.

Suddenly a light was discerned in the distance—a light which grew stronger as they drew nearer. As they reached the opening to that great harbor, they saw through shrouded sky and land the great Statue of Liberty with lighted torch held aloft in its hand. Ah, freedom! What a price was paid to keep it! Many eyes were wet with tears—the fulfillment of their hopes and desires was now at hand. There was the shoreline and they were home. Yes, home, sweet home!

One day I boarded another vessel bound for a heavenly destination. Many have gone on before—veterans of the Cross, those who have waxed valiant in the fight and have kept the victory through faith in an almighty Captain. These are strangers and sojourners here. They show plainly by their holy desires and spiritual endeavor that they seek another country, whose Builder and Ruler is God. Yes, pilgrims and strangers here, but, thank God, no strangers there!

As we approach the shoreline and enter into that great harbor, we shall need no feeble light held aloft by an earthen statue, for we shall be with Jesus Christ, the blessed Lamb of God. He is the Light thereof, and His glory shall outshine the sun ten thousand times ten thousand. So shall we evermore be with Him who loved us and gave himself for us!

# EDITORIALS

By W. T. PURKISER

## The Church's Challenge

A recent book by Leonard Griffith shows this London minister's growing concern with the nature and meaning of the Church in today's world. He writes:

"The Church grapples with enemies on many fronts today, but its real battle is not so much a war with an outside enemy as a struggle to recover its own inner spiritual vitality."

The loss has come about, Griffith explains, because the Church "has become so identified with the world's way of thinking and so enslaved to the world's standard of values that it stands in danger of losing that which makes it a Church, a community of Christians who by their godlike character are separate and distinct from the world in which they live."

The solution to the problem is found in the experience of renewal. "The renewal of the Church," he says, "if patterned on the mind of Christ as expressed in his prayer from the Upper Room, will have to begin with a renewal of the Church's holiness."

ALTHOUGH THESE WORDS were spoken in observation of the Church as a whole, they are not without a very direct application to our own Zion. Our danger is not that we shall fail but that we shall succeed in doing things that really do not matter most. For the real measure of any church's success is not in size alone or the perfection of its organization, but in the inner vitality of its spirit.

The great challenge which faces us today is the challenge to keep vibrantly alive in a dying world, to keep the flame burning in an age when everything conspires to quench it. As someone has reminded us, to look back is perilous. "Lot's wife looked back and became a pillar of salt. The church that looks back becomes a pillar of starch!" To yield to the suggestion that we have arrived, that we "have it made," is the first step toward spiritual death and eventual futility.

THE ESSENTIAL MARKS OF LIFE as they are defined in the biological sciences are four: first, a sensitivity and responsiveness to the environment, avoiding what is harmful, accepting what is useful; second, movement or the ability to act, to do something about the environment; third, assimilation or the capacity to take from the environment what it can and transform it into part of its own life; and

fourth, reproduction, the power to produce others like itself.

These signs that distinguish the living from the dead are also a summary of the marks of vitality in the spiritual realm. No church which becomes a "closed corporation," insensitive to the great movements of life around it, an ingrowing cell of self-conscious piety, can properly claim to be alive.

A living church is an active, serving church. It has the power to initiate action as well as to react to forces generated without it. It is, in Henry Hitt Crane's striking comparison, a thermostat, not a thermometer. It does something about the temperature; it does not merely record it.

The church that is alive subtly but pervasively changes its environment. It draws within itself from the world around those who can be transformed by the Spirit to become part of its life. If it does not grow by bringing others into its life, it will surely die—if it be not dead already.

Finally, the living church has the power to reproduce itself. Its life will produce others like itself. For the church, the mission at home and abroad is not an option to take or leave. It is essential to its very life.

SPIRITUAL LIFE AND VITALITY are not worked up or put on. They are the product of the presence of God's Spirit and must be prayed down. Paul said, "If any man have not the Spirit of Christ, he is none of his." With no violence at all, we might paraphrase, "If any church have not the Spirit of Christ, it is none of His." A church without the Holy Spirit is a fraud; as L. M. Starkey has said, "Its preaching is vain, its ministry is hypocritical, its worship is superstitious, its doctrine sterile."

Here is our challenge. We want to grow, but our growth must be the result of the attractiveness and contagion of genuine life and vitality. If growth comes only from human effort, unsanctified by prayer and obedience, it will smother us rather than sustain us. God grant that we may never come to the day when the Lord of the church will look down in infinite sadness and say, "I know thy works, that thou hast a name that thou livest, and art dead" (Revelation 3:1).

## Who Are the True Ecumenicals?

"Ecumenical," "ecumenic," and "ecumenism" are words much in vogue in church circles today. The term "ecumenical movement" has come to be

applied to those who are working toward the merger of separate denominational groups into larger wholes. The Roman church has also used the term "ecumenic" with regard to a liberalizing of its own attitudes toward those of us who are now known as "the separated brethren."

Much is made in Protestant ecumenical circles over what is called "the sin of denominationalism." Frequent appeals are made to the high priestly prayer of Jesus, "That they all may be one" (John 17:21)—a prayer which, incidentally, is not at all likely to be answered until the prior petition has become a reality, "Sanctify them through thy truth: thy word is truth" (v. 17).

This editor has been an interested observer of these discussions. The Church of the Nazarene is itself today the product of an "ecumenical movement" that began long before there was any very widespread discussion of church union. We are today the result of a merger of seven or eight groups all of which had separate denominational existence before the respective unions.

Even now, the Pilgrim Holiness church and the Wesleyan Methodist connection are conducting talks with a view to uniting their works at home and abroad. The leadership of the Church of the Nazarene has always been interested in every effort to bring about greater cooperation among holiness denominations, as witness our present increasing participation in the publishing ventures of the Aldersgate group, composed of five holiness denominations.

BUT ONE CURIOUS FACET of the wider "ecumenical movement" has impressed this writer, as it has other evangelical observers. Many of those who have most to say about the sin of denominationalism and the tragedy of the torn body of Christ

in the Visible Church have been the very ones who are most insistent that when the one church emerges it shall be patterned after the image of their own church tradition.

Editor Stanley Mooneyham has underlined this curious situation by comparing the meetings of two groups of interdenominational youth. One was sponsored by the churches most involved in the "ecumenical movement." There was much breast-beating over the differences among the forty different denominations represented at the North American Ecumenical Youth Assembly.

The two thousand youth heard a Burmese Baptist layman state that "Christians who cannot break bread together, or drink the cup of fellowship, renew the scars of Christ's body and tear asunder His image." On the opening night, a spotlight shining on an empty chalice around which an interpretative dance was performed reminded the young people that because of the differences in their religious traditions they could not even have a joint Communion service.

THE OTHER GATHERING was five months later at the University of Illinois, where five thousand evangelical youth came from every state in the union and fifty other countries for the International Student Missionary Convention sponsored by the Inter-Varsity Christian Fellowship.

Here also widely diverse theological backgrounds were represented. Little point was made of the differences. Little if anything was said about unity of church organization. But much was said in early morning Bible studies and late night prayer meetings as well as from the platform about the need for a strong Christian witness on university campuses and around the world. Four hundred definitely committed themselves to foreign missionary service, and another nine hundred pledged to seek the will of God about such an investment of their lives.

And, on the last night of the convention, as the clock struck midnight to usher in a new year, the university fieldhouse witnessed a Communion service in which an Anglican bishop from Australia led the entire company in partaking together of the emblems representing the blood and body of the Lord.

As Mr. Mooneyham put it, "At this conference no one mouthed any platitudes about Christian unity; they just went about quietly bearing witness to the oneness which they possessed as disciples of the same Lord."

Without casting aspersions on those who are no doubt sincere in desiring an organizational unity for the Visible Church, and without minimizing the need for a more united witness by those of like mind and faith, the question still comes to mind: Who are the real ecumenicals, anyway?

***"Thy serpent has examined New Testament holiness movements of the last three hundred years, and finds that there are nine great signs, at least, exhibited in common by Spirit-filled believers.***

***Herewith are six:***

***"Inner life and disposition brought to Christ-likeness.***

***"Enjoyment of 'faith's rest life'—freedom from all anxiety.***

***"Separation, and holiness of character and conduct.***

***"Glad and continuous enthronement of Jesus as Lord.***

***"Quenchless passion to win lost men to Him.***

***"Unmistakable and incredible power in intercessory prayer."—Richard Ellsworth Day.***

# THE CHURCH AT WORK

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### They Fasted and Prayed ... God Answered

By HARRY A. RICH, *Haiti*

March 29, 1964, Easter Sunday morning, will forever be etched in my memory. We made the usual preparations for church and went to Port-au-Prince to our Avenue Dessaline Church, where I was to speak.

To our surprise, we found the ushers trying to close the large gates to the churchyard. People were trying to get in and others were trying to get out. I soon found that, because the crowd came early, they started Sunday school when the church was full, and now they were trying to get a count with no one being let out.

Instantly we realized that God had touched the place. There were over three thousand people in the church, in the day school, on the porch, and overflowing to fill the large yard which serves as a school playground. Five hundred and fifty women were thronged on the platform in Madame Simon's Ladies' Class. Women were standing on the steps leading to the platform and down the aisles until they merged with an enormous class of men.

It took me five minutes to reach the pulpit. I immediately turned my empty accordion case on end and sat down on it, as there was not room for the

two of us. An usher tried to make a passageway for my wife and family to get into the church. They got a little way; then the usher turned, shook his head, and said, "It's impossible to get in." The final count was 3,835!

Pastor Simon and his congregation had accepted the challenge given by our Board of General Superintendents: "WE HEREBY CALL THE ENTIRE CHURCH TO THREE DAYS OF FASTING AND PRAYER ON MARCH 25-26-27, 1964. Let every church in every country join in this endeavor. Let each local church work out its own specific program and method. Let every member find his own place. May there not be a shirker among us who would refuse to make some effort or sacrifice for God and the gospel."

There was no shirker in the Avenue Dessaline Church of the Nazarene in Port-au-Prince, Haiti! Pastor Joseph Simon started revival services Monday of Holy Week. Wednesday the church began the three-day fast. Around the clock the church was full of people singing, testifying, reading the Word, and praying. God's Spirit moved in upon the church and no one wanted to leave.

Approximately two hundred people fasted the three days, including young people and children. They did not leave the church at all. Thursday night at midnight, there came a knock at the

door. Two young women about twenty years of age came from the neighborhood and said they wanted to be saved. What a time of rejoicing they had!

Pastor Simon had our press print four thousand invitations for a great Sunday school rally on Easter Sunday. Scores of personal workers were sent out to distribute the cards throughout the city. They offered a Bible to the one bringing the most visitors. Duroc Placide, one of our fourth-year Bible school students, brought seventy-seven visitors and won the prize. Two others from the church brought forty-five visitors each, and over fifty members brought at least twenty-five new people.

Each personal worker had written his own name on the invitation that he passed out. When the visitor arrived at the church, he presented the card showing who had invited him. All cards were collected until they filled an empty accordion case. A committee of ten counted the cards all afternoon. The grand prizes were presented in the evening service—songbooks, New Testaments, and a Bible.

As we looked out over that great crowd Sunday morning, we knew that this was all a result of the three days of fasting and prayer. God had honored the faith and sacrifice of pastor and people. What a scene!

Just before the close of Sunday school a well-dressed young man, speaking French, pushed his way to the platform and told us that he wanted to be saved. We knelt among the crowd and he prayed through. After Sunday school the children moved out of the church to make room for the adults. Pastor Simon had borrowed another loud-speaking system, and wires were all over the floor. The milling crowds of people walked all the insulation off the amplifier and pulled them out of the amplifier every five minutes. We finally got set up and preached to these thousands the glad Easter story that Christ is risen as He said.

For the month of March, the Avenue Dessaline Church reported thirty-four new converts; most of these were converted during Holy Week. God will show His mighty power and change the appearance of the church when pastor and people will earnestly pray and fast.

### Car for the Stanfields

Last January the juniors in Sunday school classes throughout the denomination accepted as their project raising money so the Rev. Harold Stanfields



*Pastor and Mrs. Joseph Simon, Dessaline Church of the Nazarene, Port-au-Prince, Haiti*

could buy a new car for their missionary work in Bolivia, South America. By April 15, \$3,518.32 had been received for this project. A few contributions are still coming in. Any amount received above the actual cost of the car will be used for shipping charges, duty, and to buy gas and oil. We thank the wonderful juniors and teachers for helping us with this project. Watch the August 26 *Herald* for a final report on this project.

## SERVICEMEN'S COMMISSION

PAUL SKILES, Director

### MEET OUR CHAPLAINS



#### Captain Calvin G. Causey

He was born in Columbus, Georgia, and joined First Church of the Nazarene there at the age of twelve. He attended Emory University, and graduated with a B.A. in 1952.

Graduated from Nazarene Theological Seminary in 1955. He was ordained in Charlotte, North Carolina, 1955, and pastored at Salisbury, North Carolina, 1955-56.

He entered military service, April 8, 1956. His foreign tours include Korea 1957-58, and he is presently in Germany, where he is assigned to a troop unit stationed in Baumholder, Germany. He made a real contribution to the Servicemen's Retreat at Berchtesgaden last November. He will be serving as the retreat coordinator for this year's retreat.

He was married to Patricia Jean Norgrove, and they have three children: Calvin Gerald, Jr., Carol Priscilla, and Nathanael Paul.

#### I Am a Debtor

This morning I stood before a group of men to conduct a worship service at the Grafenwohr Army Training Center in Germany. Following the service, I began to wonder about the impact for Christ this service might have made, or failed to make, on those who had come. Then I allowed my mind to wander back to the various influences that had helped to shape my own life, and that had contributed to my being a minister today.

There was first a Christian home—

Christian because my mother and father were saved at an altar in the Church of the Nazarene.

Then I remember that my first trip to an altar was at a Nazarene Boys' Camp. I was only eight years old at the time, but I meant business, and God understood.

During my boyhood years, a very deep and abiding impression was made upon me by pastors, laymen, and Sunday school teachers. Although I haven't seen some of these folks for years, I occasionally get word through someone that they are still praying for me. They share a big place in my heart.

My sanctification came during my college years following a sermon by Rev. Oscar J. Finch. It was then that I surrendered my life to my Lord, and He gave me a clean heart, a quieter peace, and a greater freedom than I had ever known to be possible, but which I still possess.

It wasn't long after this that I felt the call of God to prepare to give my whole life in His service. Following college, I entered Nazarene Theological Seminary, so I could prepare myself for greater service.

Time and space will not permit me to continue indefinitely, for I could tell of marrying a girl who was reached by a Nazarene Sunday school; of how God has blessed our home; of my ordination under the sanctified hands of Dr. Daniel I. Vanderpool; and of the strength and support my church still gives me while I serve in the military. Such a brief sketch cannot give ample credit to the scores of those who have influenced my life for good, but it can perhaps give some insight into my feelings as I left the sacred pulpit today: *I am a debtor, and I know it.*

CALVIN G. CAUSEY

Chaplain, United States Army

## GENERAL INTERESTS

### Bethany Nazarene College

Dr. Curtis Smith, assistant to the president, along with the Collegiate Quartet in special music, were instruments of the Holy Spirit in a deeply stirring revival, April 5 to 12, in Bethany First Church.

Revival prayers were answered before the special services, as seekers came during the midweek service on April 1. The altar and several rows of the front seats were filled with seekers in many of the morning chapel and the evening evangelistic services.

On Sunday morning, April 12, National Christian College Day, pastors in many churches of the educational zone led in special prayers for the college revival. Under the leadership of the Holy Spirit, worship and praise during the musical service of that morning moved directly into evangelism with seekers coming to the altar before preaching.

The college record enrollment of 1,456 students in the summer, fall, and spring semesters' total has been matched in the

faith and planning of the administration, faculty and trustees.

Additional faculty members will strengthen our staff next fall. A men's dormitory for 240 students will be completed during the summer. Alumni and friends of the college have already pledged over \$262,000 in a "Facilities for Fitness" campaign to build a new physical education center. Mr. Wm. Broadhurst, a Christian businessman of Tulsa, challenged the college to raise \$100,000 for the facilities, stating he would match it. When this amount was reached, he said he would give a total of \$125,000, bringing the present total pledged to over \$262,000. The campaign committee of alumni leaders is seeking additional pledges in order that construction may begin early this fall. GORDON WICKERSHAM, *News Bureau*.

## DISTRICT ACTIVITIES

### Telegram

**Baltimore, Maryland—Seventh Washington District Assembly held in Baltimore First; Dr. Hardy C. Powers presiding. Greatest voting strength to date. Reelected Dr. E. E. Grosse, superintendent, for three-year term. Rev. H. E. Heckert, Rev. Norman Oke, Vito Marzullo, and Neil Price elected to advisory board. Seventeen churches gave at least "10 percent" for world evangelism; fourteen churches on Evangelistic Honor Roll. District membership 4,539; \$329,003 raised for all purposes. William E. Nail, Sr., ordained. The Spirit of the Lord was manifest in pastors' reports, business, messages, and acceptance of challenges for the new year.—Joseph D. Biscoe, Reporter.**

### Maine District

The annual district preachers' meeting was held February 10 and 11 in the Augusta church. Dr. W. T. Purkiser, editor of the *Herald of Holiness*, was the able speaker at all the services. New and interesting areas were revealed to the edification of those present by the papers and discussions.

Following the convention, an indoor holiness camp meeting was held for the remainder of the week, closing on Saturday evening. This was a new venture for the Maine people, but they came with real enthusiasm night after night. Dr. Purkiser excelled in his convincing presentation of this glorious experience, causing people to hunger for the blessing. Music was provided by various church choirs, the preachers' quartet, and others. Thirty or more people found help in God at the altar on the closing evening.

Early in April a district tour of holiness evangelism was conducted in twelve services over the district, with Dr. and Mrs. Charles Gibson and the district superintendent and wife. Under the dynamic preaching of Dr. Gibson, God moved in on the services, giving about 130 seekers, most of whom sought the experience of heart holiness. The tour covered about two thousand miles with about fifteen hundred people in attendance.

We thank God for the able and spirit-

ual leaders He has given us.—JOSHUA C. WAGNER, *District Superintendent.*

## Alabama Laymen's Retreat a Revival!

Those of us who were privileged to be at Blue Lake Camp, near Andalusia, Alabama, April 17 through 19, for the first district laymen's retreat shall long remember how God came in real revival atmosphere. God came in the singing, the music, the fellowship, the worship, and in the study of *The Disciplined Life*.

Dr. Paul Gray, special speaker, opened the Scriptures to us and spoke from a rich experience of obedience to God. Ever sensitive to the Spirit, Dr. Gray and Director Ralph Marlowe opened the altar when the glory fell, that hungry souls might find their hearts' need met in God. Significant victories were won for the Lord.

Sunday afternoon came too soon! The mood was so heavenly and the fellowship so sacred that no one wanted to leave; but the "valley of need" beckoned. The challenge to win others was unmistakably understood, and campers returned to their daily pursuits taking with them the glory of a mountaintop experience.

We appreciate the work of the committee of dedicated laymen who planned and guided the activities of this retreat.—GEORGE PRIVETT, *Reporter.*

## New Church Organizations Reported

Fort Smith North Side, Arkansas, April 12, 1964, Rev. Ralph Miller, pastor.—Boyd C. Hancock, *district superintendent.*

Central California District—Los Banos on March 29, 1964, Rev. Richard Hayes, pastor. Sonora on April 12, 1964, Rev. Doc Baze, pastor.—Eugene L. Stowe, *district superintendent.*

## THE LOCAL CHURCHES

Rev. A. F. Duke, retired Nazarene elder of the Abilene District, died on April 25. Funeral service was held in First Church, Lubbock, Texas. Mrs. Duke preceded him in death just a short time ago.

Rev. Dell Kelley, who has been pastoring Grace Church in Escondido, California, for three and one-half years, has accepted a call to pastor the church at Rock Springs, Wyoming, moving there in mid-May.

LUTES MOUNTAIN, N.B., CANADA—We have found the people here in the Maritimes to be friendly, loyal, and happy. We have been here two years, and are serving on a two-year call at present. Recently we have seen a mighty moving of the Holy Spirit on this country church. Evangelist Shiela Graham was greatly used of the Lord, with souls at the altar almost every night seeking Good to be saved and sanctified. Night after night we had a full church. After the original ten days, Miss Graham was invited to stay another full week, and the Lord continued to move on hearts. Some for whom folks had prayed for years were saved; five homes are now

entirely Christian. On the final Sunday we had 129 in Sunday school, exceeding our goal by 4. We give God praise.—R. W. SCHERMERHORN, *Pastor.*

Rev. Dallas L. Hiatt, elder on Northwest Indiana District, pastor at Veedersburg, Indiana, died April 5. He is survived by his wife, of the home address, 410 S. Mill Street, Veedersburg. Funeral service was held in Veedersburg, with burial in Stockton, Illinois.

GRANTS PASS, OREGON—Recently our church enjoyed a very successful revival under the Spirit-anointed ministry of the preaching-singer, Rev. Warren A. Rogers. During the seven-day meeting God gave seventy-two seekers at the altar, many of them for entire sanctification. We appreciated the humble spirit and Bible preaching of Brother Rogers. We thank God for His blessings upon this church under the leadership of Pastor Robert A. Allen.—TERESA ANDERSON, *Reporter.*

## THE BIBLE LESSON

By NELSON G. MINK

Topic for May 31:

### God's Concern for All Nations

SCRIPTURE: Isaiah 10:5-11, 20; 31:1; Amos 1-2; Jonah 3:1-5, 10; Acts 17:22-31 (Printed: Amos 2:4-7; Jonah 3:1-5, 10; Acts 17:24-26)

GOLDEN TEXT: *Righteousness exalteth a nation: but sin is a reproach to any people* (Proverbs 14:34).

We are keenly conscious of the rising tide of nationalism in the world today. Backward and oppressed nations are demanding to be heard. The freedom of all who are oppressed ought to be the aim and goal of us all. This freedom is good, where the dignity and honor of people are advanced. God has shown His love for the people of every land and He expects of us the same.

What about our responsibility to the people of other national backgrounds who live among us? This of course is a tremendous problem that we are trying to work out in our country, from the President all the way down. Maybe it would be good if we all were to face up to the fact that there are just four types of blood known to man. They are listed as "A," "B," "AB," and "O." There is no way that the test tube can tell what kind of person gave this blood, unless it were identified by a label when it was given. "God . . . hath made of one blood all nations." Possibly our whole range of problems would come closer to being resolved if we manifested more of the love Jesus taught us to have for all men.

Nations that are truly great have become so because of their righteousness. Those who write the histories of these United States do not give the true picture unless they take into account the great revivals that swept across our country in the early days, like prairie fires. It is true that we have been blessed with great statesmen, whose views and courage and integrity wove into the fabric of our country the ingredients of a strong and noble people.

It is also true that this was made all the more easy by the way that was set forth by the Wesley brothers and Whitefield, Bishop Asbury, Charles G. Finney, Inskip, Moody, and a host of others, whose gospel ministry stirred the hearts of men, and moved a nation closer to God. "Blessed is the nation whose God is the Lord" (Psalms 33:12). This glorious fact has made our own nation great, although punishment for national-scale wrongdoing seems to be running overtime now.

While we maintain our pride in our great country, we need to face up to its faults. It ought to be the responsibility of every one of us to make his part of the nation what it ought to be. We do well to instill in our youth and children the need for helping to correct the wrongs, and help this nation "under God" to go forward, and continue to be what He wants it to be.

*Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King!*

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

## "SHOWERS of BLESSING" Program Schedule

May 31—"Guideposts to Greatness," by R. V. DeLong  
June 7—"Future Events—After-Death Certainties: Is There a Judgment?" by R. V. DeLong  
June 14—"Future Events—After-Death Certainties: Is Hell a Valid Concept?" by R. V. DeLong

## Announcements

### RECOMMENDATION

—One of our young pastors, Rev. James Irwin, feels that God is definitely leading him into the field of evangelism. I would like to commend him to all of our churches. He graduated from Bethany Nazarene College in 1960, and has done excellent work as a pastor on this district. We will be sorry to lose him from the pastoral ministry, but he feels God is definitely calling to evangelism. He is a hard worker, and sings and preaches well. He is holding meetings now. Address him, Box 62, Riceville, Pennsylvania, 16432.—R. B. Acheson, Superintendent of Pittsburgh District.

### WEDDING BELLS

Pauline Barbara Shea and Rev. Earl G. Lusk were united in marriage on April 11 in the Wiscovy-Rossburg Methodist Church in Houghton, New York. Mr. Lusk is the Nazarene pastor at Hampton, Virginia.

Miss Roberta Essex and Robert Everett, both of Chula Vista, California, were united in marriage on April 18 at the Chula Vista Church of the Nazarene with the pastor, Rev. L. Wayne Jenkins, officiating.

Miss Marilyn Joy Harbold of Amelia, Ohio, and A2C Leroy E. Cullen of Gunter Air Force Base, Montgomery, Alabama, were united in marriage on April 18 in the Amelia Church of the Nazarene with the father of the bride, Rev. Lester C. Harbold, officiating, assisted by Evangelist Stewart Fox.

### BORN

—to Lynn and Patricia (Jordan) White of Fairfield, California, a daughter, Carrie Lynne, on April 21.

—to Rev. and Mrs. Jerry D. Ulrich of Holt, Michigan, a daughter, Lisa Gaye, on April 18.

—to Mr. and Mrs. A. W. Keith of Lubbock, Texas, a daughter, Connie D'Ann, on April 15.

—to Mr. and Mrs. Billy Hudgens of Lubbock, Texas, a son, Bradley Keith, on April 9.



—to Mr. and Mrs. Ralph Fisher of Kansas City, Missouri, a son, Peter Ormas, on March 27.

**SPECIAL PRAYER IS REQUESTED**

by a Nazarene mother in Alabama "in desperate need of physical, spiritual, and mental help from God," and also for other unspoken needs;

by a Christian friend in Kansas that God will give complete victory over a great tragedy that has come into her life recently—she is almost to the breaking point; and for an unspoken request also.

**Directories**

**GENERAL SUPERINTENDENTS**

Office: 6401 The Paseo  
Kansas City, Missouri, 64131

**HARDY C. POWERS**

**G. B. WILLIAMSON**

District Assembly Schedule—Spring, 1964  
New Mexico . . . . . June 3 and 4

**SAMUEL YOUNG**

District Assembly Schedule—Spring, 1964  
South Dakota . . . . . June 3 and 4

**D. I. VANDERPOOL**

**HUGH C. BENNER**

District Assembly Schedule—Spring, 1964  
Canada West . . . . . June 4 and 5

**V. H. LEWIS**

District Assembly Schedule—Spring, 1964  
New England . . . . . June 3 and 4

**Following General Assembly**

North Dakota . . . . .	July 2 and 3
Southwestern Ohio . . . . .	July 8 and 9
Northeastern Indiana . . . . .	July 8 to 10
Canada Central . . . . .	July 9 and 10
Nebraska . . . . .	July 9 and 10
West Virginia . . . . .	July 9 and 10
Albany . . . . .	July 15 and 16
Illinois . . . . .	July 15 to 17
Michigan . . . . .	July 15 to 17
Oregon Pacific . . . . .	July 15 to 17
Colorado . . . . .	July 16 and 17
Central Ohio . . . . .	July 20 to 22
Eastern Kentucky . . . . .	July 22 and 23
Eastern Michigan . . . . .	July 22 and 23
Northwestern Ohio . . . . .	July 22 and 23
Canada Atlantic . . . . .	July 23 and 24
Pittsburgh . . . . .	July 23 and 24
Northeast Oklahoma . . . . .	July 29 and 30
Northwest Oklahoma . . . . .	July 29 and 30
Akron . . . . .	July 30 and 31
Chicago Central . . . . .	July 30 and 31
East Tennessee . . . . .	July 30 and 31
Iowa . . . . .	August 5 and 6
Kansas . . . . .	August 5 to 7
Dallas . . . . .	August 6 and 7
Wisconsin . . . . .	August 6 and 7
Southwest Indiana . . . . .	August 12 and 13
Kentucky . . . . .	August 13 and 14
Virginia . . . . .	August 13 and 14
Gulf Central . . . . .	August 14 and 15
Houston . . . . .	August 19 and 20
Tennessee . . . . .	August 19 and 20
Minnesota . . . . .	August 20 and 21
Northwestern Illinois . . . . .	August 20 and 21
Northwest Indiana . . . . .	August 20 and 21
Indianapolis . . . . .	August 26 and 27
Kansas City . . . . .	August 26 and 27
Louisiana . . . . .	August 26 and 27
Missouri . . . . .	August 27 and 28
Georgia . . . . .	September 9 and 10
South Carolina . . . . .	September 9 and 10
Southeast Oklahoma . . . . .	September 9 and 10
Southwest Oklahoma . . . . .	September 9 and 10
Joplin . . . . .	September 16 and 17
North Carolina . . . . .	September 16 and 17
South Arkansas . . . . .	September 16 and 17
North Arkansas . . . . .	September 23 and 24
New York . . . . .	September 25 and 26

**District Assembly Information**

NEW ENGLAND, June 3 and 4, at Wellston Church (Eastern Nazarene College), 37 E. Elm Ave., Wellston, Massachusetts. Pastor: Milton Poole. General Superintendent: Lewis. (N.F.M.S. convention, June 1-2.)

NEW MEXICO, June 3 and 4, at Mountain Park Campground near Capitan, New Mexico. Pastor: Burleigh McNew, Capitan. General Superintendent: Williamson. (N.F.M.S. convention, June 1-2; N.Y.P.S. convention, June 2.)

SOUTH DAKOTA, June 3 and 4, at church, cor. W. Havens and Minnesota, Mitchell, South Dakota. Pastor: James H. Ranum. General Superintendent: Young. (N.Y.P.S. convention, June 1; N.F.M.S. convention, June 2; S.S. convention, June 3.)

CANADA WEST, June 4 and 5, at First Church, 126 14th Ave. S.W., Calgary, Alberta, Canada. Pastor: C. J. Muxworthy. General Superintendent: Benner. (N.F.M.S. convention, June 3.)

the **A**nswer corner

Conducted by **W. T. PURKISER, Editor**

**How do you reconcile the appeal for more funds for missions when so much of gathered funds is consumed on "temples" and luxurious office buildings at home, including our headquarters? It seems to me much building money could be used to better advantage and the saving of souls.**

This is quite a question. I would want to be the last person to defend extravagance or waste. On the other hand, I've seen enough of the church to know that a congregation which will labor and give to build what you call a "temple" here at home will, nine times out of ten, be more generous with missions at home and abroad than a group willing to settle for a shabby, ill-kept structure in their own community.

Also, nine times out of ten, the building that five years ago might have been called a "temple" is now bursting at the seams with people, and the pastor and his congregation are wondering why they didn't have a bigger vision and build even larger. There are, of course, exceptions; but the principle generally is true.

Usually beauty is no more expensive than ugliness, and the best-built church generally turns out to be the least expensive in the long run—and, as Dr. J. B. Chapman used to say, "It's the long run we're on."

As to Headquarters and the General

**When Jesus visited the home of Martha and Mary, at the time He rebuked Martha for being too busy about material things (Luke 10:38-42), were the disciples with Him? Did Martha prepare the meal for all of them? Was it at this meal that Mary washed Jesus' feet? Can you tell me how many times He visited their home in Bethany?**

As far as the record goes, the disciples of Jesus were with Him at the dinner in Martha's house, and Martha probably fixed food for them all. The meal apparently took place earlier than the occasion when Mary anointed Christ, as He said, "for my burial" (Matthew 26:12). From the fact that the second occasion was in the house of Simon the leper with Martha presiding (Mark 14:3; John 12:1-8), it is usually thought that Martha was the wife (or widow) of Simon and that it was therefore her

Board Building, both were designed for functional beauty and maximum serviceability. With less than ten years, the Headquarters building was outgrown; and it is entirely probable that the same will be the story with the new General Board Building. Our Headquarters building was financed without touching a nickel that would have gone to foreign missions; and the General Board Building is the investment of the Nazarene Publishing House in the church's future. And both are a direct contribution toward the saving of souls not only now but until Jesus comes.

Whether we like it or not, tools cost money. Think how much a carpenter could save if he worked with his naked hands. The only thing is, he would soon be out of a job.

You can find denominations that are dying on the vine, which would be glad to settle with you for a contribution of fifty cents a week. But growth has its price, and if we want it we'll have to pay for it.

house where her younger sister and brother also lived.

Jesus apparently visited the home at least three times: on the occasion of the dinner recorded in Luke 10:38-42; at the time of the death of Lazarus, the brother (John 11); and at the time of the anointing by Mary. However, many believe that Jesus (who stayed nights at Bethany during His last week teaching in the Temple) made His temporary home there during the final week of His ministry (cf. John 12:1).

**Does the Bible say that God knew all things before the foundation of the world?**

Not in exactly those words, but very close to it. The statement is found in Acts 15:18, "Known unto God are all his works from the beginning of the world." The Bible also speaks of the foreknowledge of God, usually in relation to the salvation of mankind through Christ (Acts 2:23; Romans 8:29; 11:2; Ephesians 1:4-5; I Peter 1:2).

This is part of the biblical doctrine of the omniscience of God. It involves some difficult philosophical questions. I accept it and defend it, not because I can explain all the mysteries connected with it, but because I believe it is implied in what the Scripture says about the greatness of God.

## LATE NEWS

### Children's Activities at General Assembly

The N.Y.P.S. and Church Schools departments have announced a program of children's activities for ages six through eleven during the General Assembly on Monday and Tuesday afternoons, June 22-23, from 2:00 to 4:30 p.m., at Portland First Church.

A registration fee of \$2.00 for the two afternoons is payable when the children are registered at the N.Y.P.S.-Church Schools exhibit area in the Coliseum. Parents' permission is necessary. Nursery facilities must be secured on an individual basis, it was announced.

Inquiries may be directed to Betty Barnett Griffith, 6401 The Paseo, Kansas City, Missouri 64131.

### Fairbanks Dedication Set for May 31

General Superintendent Samuel Young will dedicate the newly completed sanctuary of the Fairbanks, Alaska, First Church of the Nazarene next Sunday, May 31.

Dr. George Coulter, executive secretary of the Department of Foreign Missions, will also be a principal speaker on the occasion which will climax the annual Indoor Camp and District Assembly, May 27-31, which will draw pastors and laymen from Alaska and the Yukon Territory.

Fairbanks First is the pioneer Church of the Nazarene in Alaska, having its modest beginnings almost thirty years ago. Construction of the \$250,000 sanctuary, seating 500 persons, in the heart of Alaska's strategic interior city, represents an achievement of faith and sacrifice on the part of Pastor Edward Hum and his people.

### New Record Set in Sunday School Attendance

A new all-time high in Sunday school attendance was established on Easter Sunday this year. A total of 625,357 exceeded the previous high of 614,614 on Easter Sunday in 1960. These statistics include only the districts in the United States, Canada, British Isles, and Australia.

Scattered reports from the foreign fields show even greater increases. The Avenue Dessalines Church in Haiti, as previously reported, had 3,835; and the Maud Chapman Memorial Church in the Cape Verde Islands exceeded its goal of 1,000 with an actual attendance of 1,863.

"Nazarene Sunday schools are on the move," declared Dr. Kenneth S. Rice, executive secretary for program and pro-

motion of the Department of Church Schools, in reporting these records.

### Portland Weather Generally Cool

In answer to numerous inquiries about the weather to be expected in Portland, Oregon, during the General Conventions and Assembly, June 18-26, General Assembly Coordinator Marlow Salter has released the following statement:

"The Weather Bureau reports that the average normal temperature for Portland, Oregon, in June runs 73.1° for the daily maximum and averages 54.4° for the daily minimum. It is cool at night, and a light coat is advisable. Rain showers are unpredictable."

### Long Island Facilities Open to Nazarenes

The Long Island Holiness Camp Meeting Association with grounds at 106 Prince Ave., Freeport, Long Island, New York, has opened its rooms and cottages at nominal cost to people of like faith who wish a place to stay while visiting the New York World's Fair, according to an announcement by Rev. Charles W. Bowman, treasurer.

Space will be provided on a "first come, first served" basis. Linens are available at extra charge. The supply of rooms during the camp meeting, July 29 to August 9, will be limited. The principal officers of the Association are pastors on the New York District of the Church of the Nazarene.

### Easter Offering \$111,353 Ahead

On the twenty-ninth day of business after the Easter Offering, receipts in the General Treasurer's office totalled \$1,370,277. This was \$111,353 more than for the same time last year.

There is reason to expect that late receipts may make this the largest special missionary offering in the history of the church.

### Stowe Given Unanimous Three-Year Vote

District Superintendent Eugene Stowe received a unanimous three-year election as superintendent of the Central California District with 217 ballots cast at the district assembly held in Modesto, California, earlier this month.

### Dates Set for Missionary Institute and Workshop

The annual missionary institute for new missionaries is tentatively scheduled for August 17-23, 1964; and the workshop for furloughed missionaries held in conjunction with it has been set for August 22-25. The place for the gatherings has not as yet been set.

### 125 Missionaries Expected at Portland

The Department of Foreign Missions reports that at least 125 missionaries and missionary appointees are expecting to attend the General Assembly next month in Portland, Oregon. Many missionary furloughs are planned to permit

the workers to enjoy the inspiration and uplift of the general gathering.

A massive missionary rally is planned for the first Sunday afternoon, June 21, at 2:30 p.m. in the Coliseum.



of the  
Religious World

### Northern Demonstrators Harmful, Boston Clergyman Charges

BOSTON (EP)—Participation by northerners in the civil rights struggle in southern states is doing more harm than good, a prominent Boston Protestant leader charged.

Dr. Harold J. Ockenga, pastor of Park Street Church, said he feels all public facilities and churches should be integrated but that it cannot be brought about by force.

"The whole situation is rapidly deteriorating," he claimed. "If we break the law by forcing the situation we are going to encourage the extremist groups. We ought to be careful what we do."

Dr. Ockenga, whose congregation supports what is said to be the greatest foreign missionary program of any individual church in the United States, claimed that intervention by northern groups, particularly by members of the clergy, is "seriously threatening race relations in the South."

### National Holiness Association Office Relocates

The N.H.A. office, which has been located in Elkhart, Indiana, during the past four years, moved to Marion, Indiana, as of May 7. The new address is P.O. Box 8-111, Marion, Indiana, and the phone number is ORleans 4-3301.

The ninety-sixth convention of the association at its meeting in Minneapolis, April 1-3, elected Dr. Paul L. Kindschi as president. It was also decided that the administrative plan in effect during the past four years calling for the sharing of administrative duties by the six elected officers would be continued for the current year.

### U.S. Catholics Gain 41.5 Percent in Decade

NEW YORK (EP)—A total of 44,874,371 Roman Catholics in the U.S.—a gain of 1,026,433 over the previous year—was reported by the 1964 *Official Catholic Directory*, published here by P. J. Kennedy & Sons.

The figure—as of January 1—includes all Catholics in the fifty states and members of the armed forces and their families in this country and abroad, as well as the diplomatic and other services overseas.

Since 1954 when Catholics numbered 31,648,424, there has been an increase in church members of 13,225,947, or 41.5 percent.



1 The completely remodeled McFarland, California, Church of the Nazarene, was dedicated by District Superintendent Eugene Stowe. Work on the project was done mostly on Saturdays by the men of the church, and in all took a little more than one year, at a cost for materials of about \$10,000. Rev. Truman Duncan has been pastor since 1960.



2 The interior of the sanctuary of the Valdosta, Georgia, First Church of the Nazarene, dedicated by District Superintendent Mack Anderson. The auditorium will seat 300 with an overflow capacity of 100. Since occupying the new building, all departments of the church have shown an increase, with Sunday school attendance approximately 25 percent above last year. Rev. Theo Carter has been pastor since 1959.



3 Rev. Bert Ewald, pastor of the Church of the Nazarene in High Prairie, Alberta, Canada, was honored recently by church members and friends on the occasion of his eighty-first birthday. In March, Mr. Ewald, who is probably the oldest fully active minister in the denomination, was given a unanimous recall vote by his congregation.



4 Under the direction of Sunday School Evangelist L. W. Quinn and District Superintendent Lyle E. Eckley, 59 pastors and pastors' wives attending the Northwestern Illinois Preachers' Meeting at Monmouth, Illinois, in 20 minutes' work throughout the city found 63 unchurched families, totalling 306 prospects for Pastor Thomas Hill and the Monmouth church. The project was a demonstration of and training for house-to-house Sunday school solicitation.



5 Lynn Smith, president of the Olivet Nazarene College missionary band, is shown beside the booth set up for the recent emphasis on "Quarters for Christ." The campaign stresses the giving of a quarter per week for the band project of \$2,500 to pay the cost of translating Dr. H. Orton Wiley's "Christian Theology" into German for use in the Bible school there. Recent band projects have included raising money for the property in West Berlin, and for a church building in Korea.

## Your Nazarene Hymnal

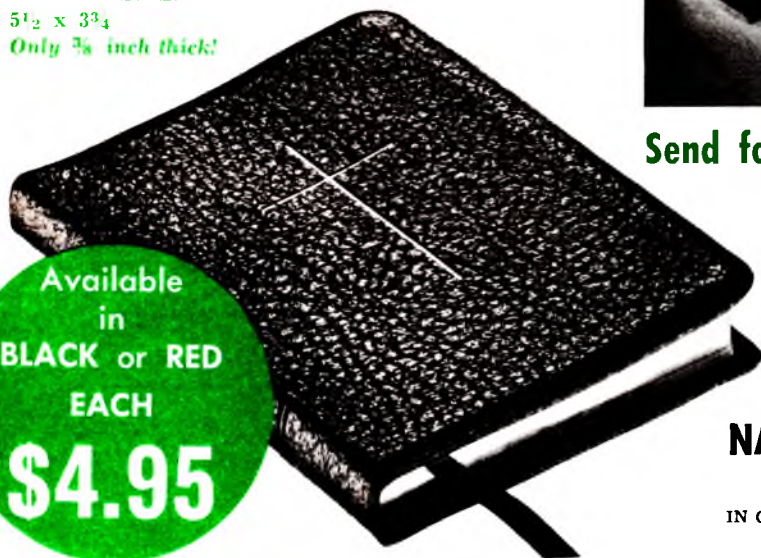
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