

# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

**SEA OF GALILEE, ISRAEL**

*February 28, 1962*

# EDITORIALS

By W. T. PURKISER

## Adequacy, Not Immunity

It is amazing how many seem to believe that Christ promises immunity from the common ills of life. It seems to be a very common idea that in some way or other the Christian should be exempted from the sorrows, disappointments, bereavements, as well as the aches and pains, that others bear.

True, the child of God is delivered from the kind of problem which comes as a result of his own sin. The "morning-after hang-over" is gone. The sickness which follows dissipation is cured. The family and personal problems which result from selfishness and sinful reactions are well on the way to solution.

But the sufferings and limitations of our common humanity are shared by saint and sinner alike. The rain falls on the just and on the unjust, and sometimes there is too much rain and the flood destroys the church as well as the tavern. The sun shines on the good and on the evil, and sometimes drought burns up the fields. When it does, the fields of the God-fearing burn just like the fields of the evildoer. "The rain descended, and the



### **The Cover . . .**

*Fishing in the Sea of Galilee hasn't changed much over the centuries. The vessels are*

*very similar, and sudden squalls come up even as they did in Biblical times. This great, picturesque inland sea is in the northern part of Israel. The gospel had its start in Israel, and after the centuries has returned to it. The Church of the Nazarene entered Israel in 1921, when Rev. Samuel Krikorian opened work in Jerusalem among Armenian refugees living there. This work was interrupted by the 1948 wars which resulted in the partition of the Holy Land. Most of the non-Jewish people moved to Arab areas and to Jordan, where we now have several churches. In 1952, Rev. and Mrs. Alexander Wachtel were sent to Israel. They have recently completed a fine building in Nazareth with an Armenian Nazarene pastor in charge, and are making contacts among the Jewish people.*

floods came, and the winds blew, and beat upon" both the house built on the rock and the house built on the sand (Matthew 7:24-27).

Now God does many times, in answer to direct prayer, deliver His own from some particular human affliction. But this is a "bonus" and not the regular wage. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psalms 34:19). There are times when that deliverance takes the form of an actual change in the situation. There are many more times when that deliverance is brought about by an increase of inner strength, and God-given adequacy for the demands of the situation.

The Bible is full of illustrations of this truth. Job had God's testimony that he was a perfect and upright man, "one who feared God and turned away from evil." Yet Job lost his property in an enemy raid just like others who knew no fear of God. His children were killed in a tornado, just as the children of his neighbors might have been. His health was gone and he was stricken with what was in all probability a form of skin leprosy, just as others in his day were driven out of society and forced to live on the ash heaps outside the city. And worst of all, God never did explain to Job why it was all happening. But He did something better and more important. He revealed himself to His servant as a God one could trust through thick or thin, through poverty or riches, through sickness or health.

Many heroes of faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Hebrews 11:33-34). But others of the same crowd, whose faith was no less noteworthy, "were tortured, . . . had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (vv. 35-37).

We are thrilled, as well we should be, when we read of Peter's deliverance from prison and early martyrdom at the hand of King Herod (Acts 12:3-12). But let us not forget James, who loved the Lord just as much and as far as we know served Him just as well, who wasn't delivered from the hand of Herod, and who walked out and put his

(Please turn to page 12)

# My Heart ... HIS HOME

GOD'S WORD teaches us that in the lives of His children God has a great ongoing purpose which cannot be interrupted even by death. Death for the Christian is not a state; it is only an incident. God's purpose and will continue without interruption, on and out into the life beyond the portals of the tomb. In rebuking the Sadducees, who did not believe in the resurrection, Christ said, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." God assures us that he that hath the Son hath life. This does not mean that eternal life for us will begin at death, but rather it begins when Christ becomes our personal Saviour and will continue uninterrupted after death. There is life beyond the grave "in my Father's house."

Life in our Father's house is beyond our poor powers to grasp in all its beauty and grandeur. But God's Word does reveal some "heavenly negatives" that make it most attractive. There will be nothing unclean or false, no tears, no

death, no sorrow, no pain, and no night. When we come to that land that is fairer than day, we will find that Jesus Christ is our Host. In John 14 He tells us, "I go to prepare a place for you. . . . I will come again, and receive you unto myself." He is the royal Host in our Father's house.

But here below we must recognize that we are to be the hosts to God through His Spirit. We must accept the responsi-

*General  
Superintendent  
Powers*



bility of hosts here in this world. Christ is the Guest; we are the hosts. How thoughtful the host should be of the comfort and welfare of the guest! Christ has set the example. In the Father's house where He is the Host, where His will is perfectly known and perfectly done, the things that grieve and trouble us He has eliminated. Sin, tears, pain, sorrow, death, and night would grieve and hurt His guests, so they have been forever eliminated.

But in this life we are the hosts and He is the Guest. Are we as thoughtful and careful about the things that would please or displease Him? What about our attitudes, ambitions, and habits? What about the whole tenor of our lives? Do they please Him? Are we faithful hosts to our Heavenly Guest? He does desire to dwell in our hearts and stands patiently and knocks. And in the symbolism of Pentecost, when we demonstrate that we really desire Him, like a rushing mighty wind He rushes in to abide. What humbling, glorious privilege to be the host to heaven's King! God grant that I may never knowingly grieve the Holy Spirit of God!

Rev. E. B. Galloway, oldest elder in the Church of the Nazarene, died peacefully on February 3, at the home in Orange, California; he was one hundred two years old. He is survived by three sons and three daughters. Funeral service was held at Santa Ana First Church, with Dr. A. E. Sanner, retired former district superintendent, in charge.

Rev. O. A. McGuire, pastor at Junction City, Kansas, was elected president of the Ministerial Alliance of that city at the regular monthly meeting in January.

Rev. J. B. Maclagan, superintendent of the British Isles South District, sends the following brief news items from his district:

Jack Bennett, a graduate of the British Isles Nazarene College, was inducted to the church at Shelton, Stoke-on-Trent, Staffs., England, by Rev. Jack Ford, college tutor, assisted by Rev. Leslie Evans, pastor at Fenton, Stoke-on-Trent.

Rev. W. B. Kelly, Derbyshire Street, Leeds, has resigned his charge to accept the call to the church at Govan, Glasgow, on the Northern District.

Rev. Brian L. Farmer, Barlanark, Glasgow, has accepted a unanimous call to the Totterdown Church at Bristol. He will be inducted to his new charge by the district superintendent assisted by Rev. G. J. Green, Hull.

Rev. R. H. Thomas, Eccles., Lancs., is concluding his seven-year pastorate to accept the call to Speke Hall, London. Rev. T. Crichton Mitchell will be in charge of the induction service and will be assisted by other Nazarene ministers in the London area.

Leslie Porter, student pastor at Middleton, Lancs., has received a unanimous call to the full-time pastorate of the church, and will take up his duties when he graduates from the college in June.

Rev. George Brown, Ashton-under-Lyne, terminates his ministry at the end of February to accept the appointment of the district superintendent to the home mission charge at Bournemouth, Hants.

Rev. Jerald D. Johnson began evangelistic meetings in a rented hall in West Berlin, Germany, last Sunday, February 25. Special prayer by Nazarenes around the world is requested for this gospel mission within sight of the Communist wall dividing East and West.

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# Herald of Holiness

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## Aiming Too Low!

*I press toward the mark  
for the prize of the high calling  
(Philippians 3:14).*

THE BIG BUCK was running "full tilt" and far away. I thought that a shot would only be wasted, but my friend pulled up and fired. To my amazement the buck staggered, and then crumpled and fell. When we got to him there was a bullet through his heart.

"How did you do it?" I said. And he replied excitedly. "I was leading him: I aimed ahead of his nose, and I hit it just right."

It is a tragedy that immortal beings

who must live forever have their sights set so low. They aim for tomorrow, or for next Saturday's pay check, when they should be making plans for a million years from now. Even Christians are constantly under the pressures of time, and sense, and things.

Without the constant therapy of the "closet and the shut door," our eyes get "nearsighted." We need to climb the heights with the prophets and the apostles and rediscover the "long view" as it is revealed in God's Word.

C. S. Lewis says, "Aim at heaven and you will get earth 'thrown in'; aim at earth and you will lose both."—FLETCHER GALLOWAY, Pastor, First Church, Grand Rapids, Michigan.

## Coming Soon . . .

### ARTICLES AND FEATURES OF LASTING INTEREST

"Every Home Needs an Altar," *Edward Lawlor*

"How to Be Happy Though Married," *Paul Martin*

"The Meaning of Holiness," *John W. May*

"The Church of the Closed Door," *Hughes Winfield Day, M.D.*

# "WHERE IS HE?"



By Evangelist EMMETT E. TAYLOR

THE BIBLE sets men to thinking. It not only presents profound truths, but it asks provoking questions. There are 3,298 questions in its 1,189 chapters. There are only 453 chapters which have no questions. Chapter thirty-nine of Job has 40 questions. Second Samuel, chapter nineteen, has 22. In the New Testament, we find 20 questions in I Corinthians, chapter nine, and 19 in St. John, chapter seven.

The first question in the Old Testament is, "Where art thou?" (Genesis 3:9), and the first question in the New Testament is, "Where is he?" (Matthew 2:2)

In the Old Testament the question is God's in His search for man, while in the New Testament the question is that of men seeking for God. It is this question, "Where is he?" that concerns us here.

There are three major conceptions of God, which may be defined as atheism, deism, and theism.

The atheist avows that there is no God—God is not anywhere. The Bible quickly classifies him when it states, "The fool hath said in his heart, There is no God" (Psalms 14:1).

The deist lamely admits that there is a God in the vague, far-off somewhere. There must be some Great Cause behind the great effect of creation, but this God is remote and removed from human existence. This still does not satisfy the Christian heart.

The theist (and this is our crowd) says, "There is a God, who is in heaven and in the earth, a God who indeed has 'created the heavens, and . . . spread forth the earth, and that which cometh out of it.'" He is a God who is concerned about and is in contact with humanity. He is One whom we may approach and with whom we may converse through His Son, Jesus Christ, our Saviour and Lord.

"Where is he?" Our first impulse is to shout, "He is everywhere!" There is not any place where God is not! The Psalmist exulted, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou

art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psalms 139:7-10).

We would understand by this that, while He is at the right hand of the Father in heaven, He is with the preacher, the missionary, the physician, the serviceman, the lonely prayer warrior, the sufferer, yea, with all who need Him and want Him!

But let us pause a moment and ponder this ancient question, "Where is he?" asked at various times in relation to the past, present, and future. We find some striking answers.

"Where is he?" He is in a manger in Bethlehem fulfilling God's promise to men—becoming the realization of man's hopes, dreams, and expectations.

"Where is he?" He is in the Temple—just a boy—yet astonishing the doctors and lawyers with His questions and answers.

"Where is he?" He is in Pilate's court, mocked, tried, spit upon, scourged, crowned with thorns, condemned to die.

"Where is he?" On a cruel Roman cross, suffering, cursed, reviled, forgiving, saving, dying for sinners. Oh! Blessed Lamb of God!

"Where is he?" In a borrowed tomb, mourned, guarded by soldiers, sealed in by government authority.

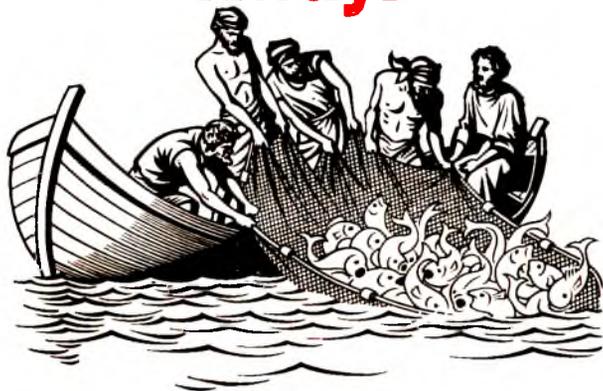
"Where is he?" Risen! Ascended! Interceding! Coming in the clouds! Reigning! Judging! Rewarding!

Oh, the magnitude of the ever-unfolding revelation of the answer to our searching question—"Where is he?"

Perhaps there is no answer so important at this moment to our trembling hearts than that He is here! With us! Now! Witnessing to our spirits that He is our Saviour, our Sanctifier, our Lord and our God!

This blessed assurance gives us a wonderful sense of romantic expectation as day by day we enjoy the beautiful revelation of God's ever-unfolding plan.

# Only a BOAT'S BREADTH Away!



By **KENNETH H. PEARSALL**

Pastor, First Church, Yakima, Washington

THE MASTER reminded Peter and his friends who had fished all night without any success that they were "only a boat's breadth away" from a catch. Could it be that we are very close to an unusual answer to prayer, a desired blessing from the hand of the Lord, or victory in our daily Christian lives?

All night they had been left-handed fishermen, and the Master of the morning said, "Cast the net on the right side of the ship" (John 21:6). In obedience to His command, they caught fish, and the day took on a new color.

In a very homely and practical way, let me suggest a few lessons from this incident in the life of Peter.

## I

*What we seek and long for is often nearer than we think.* Peter and his friends were seeking and longing for fish. Certainly there were fish in that lake, but their nets were empty. Without a doubt a school of fish came very near to the net but made a sharp turn. So near to successful fishing, and yet so far!

Do you recall the story of Hagar fleeing through the burning desert with her son, Ishmael? Her child was perishing, for they were desperate for water. She fell to the ground and called unto Abraham's God for help. Almost immediately God answered her prayer and showed to her the well that had been there all the time.

Not only were Peter and his followers longing for fish, but throughout the dreary, dismal night they were longing for their Christ. When the morn-

ing light broke through, He was there on the shore giving instructions.

Have you been prone to think that the best things in life are inaccessible to you and yours? Do you seek for something to satisfy the burning desire within, for the Water of Life? Are you longing for a Saviour and Companion for life? I believe that He is nearer than you know. Why not seek now? He may be only "a boat's breadth away."

## II

*We must not be afraid to change our methods for success.* It has been tradition, custom, and even superstition to drop the nets each time on the left side of the boat. This was the usual practice and the men could not think of any other way. Even though this time their method was failing, they must stay with it.

Jesus suggested that they alter their plans and change their methods. Because they were willing to change their method, they had success. Someone has well said, "There are ruts of the heart as well as for the wheels." Is it possible that we are in a prayer rut? Have we let devotion take the place of intercession? Are we merely going through the motions with very little success?

I am very glad that the suggested change of methods came from the lips of the Master. When the Lord of Lords and the King of Kings makes a suggestion, even though it be contrary to what we have been doing for years, we had better be obedient to His command. His suggestions and plans always work.

## III

*Christ can manage our lives better than we can.* In another Gospel, Peter replied to the Master in the following way, "Nevertheless at thy word I will" (Luke 5:5). Peter recognized that Christ could do a far better job with his life than he could ever do.

My faith reaches up to believe that, if success can come to fishermen by following the words of the Master, then success can come to me also if I will be obedient to His management. Since He wants me to be a success in my calling, my home, my family life, and in my church, then I will be sensitive to His suggestions and allow Him to manage the future.

What a travesty it would be if we would miss our golden opportunity and the many things that He has in store for us because we do not need His suggestion! You are only "a boat's breadth away" from victory. Take new heart and courage!

**If I give one-tenth, then that one-tenth makes my nine-tenths belong to the Lord, so when I spend my nine-tenths I am conscious that it is not my own. If the one-tenth does not do that to the nine-tenths, then we haven't yet learned what stewardship is about.—Daniel T. Niles.**



# ERROR OF THE ERA

By J. KENNETH GRIDER

Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Mo.

**BUTTON! BUTTON!**  
Who has the button?  
That game used to be

played when families got together. It is a sport of our times also. We ask each other who has the button, the pressing of which will dry the clothes, lower the automobile windows, open the garage door. The Joneses seem to have a host of buttons, and the Smiths and Browns have yearned to possess as many or more. Preferably more!

The Smiths can have more, they figure, if they go all out to be among the "have's." They spend each month, on the average, what they will be making after their next two raises. They have gadgets, and gadgets have them.

Homes with built-in pride, with snob appeal, with two-Cadillac garages, are the thing! Cars with fins a must—fins of the slanted type. In a recent year in one American city 112,000 people had attended the annual auto display, with the week end to go. This, while the city's Philharmonic was barely surviving for lack of public interest!

## Matter Is What Matters

A few years ago we Americans were closing our eyes dreamily in order to see a beautiful, lovely, wonderful tree made of money. The song has died out; the interest enhances, if anything. Two centuries ago Goethe observed that "the spirit tends to take to itself a body." He was talking about us.

Of Mr. Average American after the two world wars, Henry Steele Commager says, "His culture was still predominantly material, his thinking quantitative." Goethe comes to mind again. In his *Faust*, Mephistopheles describes the "quantitative" person:

*What you touch not, miles distant from you lies;  
What you grasp not, is naught in sooth to you;  
What you count not, cannot you deem be true;  
What you weigh not, that hath for you no weight.*

High on the front of a well-known art gallery the following words are molded in the concrete: "The soul has greater need of the ideal than of the real." Those words are not chiseled on the front side of our minds.

In his *In One Ear*, Eric Sevareid suggests that the real threat to humanity is not communism or in-

sects or even singing commercials, but *things*. Toynbee fears for the present cultures because of our materialism. Albert Schweitzer said on his eighty-second birthday that modern man is "homeless, drunken, mercenary."

## Comforts Not Decried

No one wants simply to decry the things which make for comfort in our century. Not many do, at least. The Amish, to be sure. Some others have been like that too. Gandhi—the great Gandhi! But not many of us would want to stomp the country trying to turn back the wheels of scientific culture. Needful gadgets can be used well. Automobiles are rather required. Man does live by bread, if not solely by it. Bread is even to be prayed for daily. One is not sure he would agree with that line in a poem by George Herbert:

*For gold and grace  
Did never yet agree.*

Archbishop Temple might have been just a little right: Christianity might be the most materialistic of the great religions, in the sense that it has an interest in concretized, particularized, individual lives, right in this world which God made, into which Christ came. It is Platonism that made monks of us and pillar saints—not the Hebrew-Christian Scriptures, not the authentic in Christianity.

What is being objected to here, therefore, is the earthiness in which the things of this life are given such a place of priority. If eight hundred could be enrolled in business administration in a large American university and eight in the humanities, something might be askew in the soul of the nation.

## What to Do

The error of the times shows up all about us. It is written large in red neon, hung across our way. What we are to do about the error is not written in neon. It is, however, written in a Book, here and there—not in fully treated detail, point by point, but strung out all through the Book.

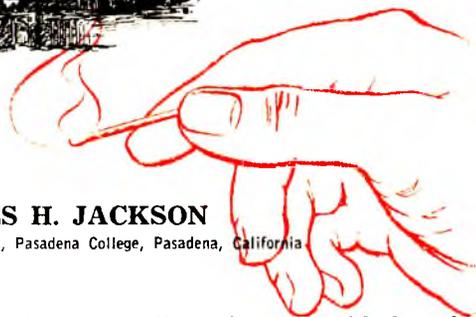
Picked out and put together, what the Bible says adds up to one thing mainly. If it is our habit to give priority to the horizontal, we are to seek, more and more, the vertical perspective. We are to seek God's rulership first, and the things we have need of will be added to us.

Meister Eckhart of the thirteenth century would have us open up our souls and hearts on their Godward side. He said, "A sure sign of advancement [in the religious life] is when his [man's] love for the eternal increases and his love for the temporal decreases." When this happens, all of life gravitates toward God. Even our conversation does. Where our treasure is, there will our conversation be also.

In seeking to maintain the vertical perspective, we stumble upon wonder after wonder, and are sure that every wonder is true. Two reasons might be needed for every revelation for some folk, but not for the person in this kind of pursuit. Art, music, literature, religion, all these in their true form, and mostly religion, contain wonder on top of wonder. They transfigure the devout heart's innerness, decorate its interior. These lift up the eyes of the soul to the high verities. They strengthen the spirit, wing us straight up to connectedness with the living and true God and with His Christ.

St. Paul had the imperative of this vertical perspective in mind when he admonished: "If ye then be risen with Christ, seek those things which are above, . . . Set your affection on things above, not on things on the earth" (Colossians 3:1-2). Such seeking, such a perspective, is the antidote to the error of the era.

# ARSON



By **JAMES H. JACKSON**

Dean of Students, Pasadena College, Pasadena, California

MANY San Gabriel Valley witnesses said that the fire exploded in minutes from a thin wisp of black smoke into a giant, blasting torch instantly consuming the drought-dry brush on the hillsides above Sierra Madre. Although no homes were enveloped by the wind-driven October holocaust, one young fire fighter lost his battle for life.

A week later a small brush fire near Ventura Boulevard in Los Angeles erupted into a flaming giant that devoured hundreds of homes in the Bel Air section of the city.

The foothill communities became restless as other fires began to start at regular intervals. Finally a young man was confronted with evidence and admitted that he had set all but one of the fires that had ravaged the countryside. In his own defense he argued, "But I set them where I thought they wouldn't hurt anyone." The tragedy that the arsonist did not foresee was that he could not control the conflagration after he had set it into motion.

None of us would be guilty of setting fire to his own community, yet arson is being practiced every day in our midst. James writes: "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (3:5-6).

The brush fires of gossip may be caused by irresponsibility. Just as many of the fires in our forests are begun with a carelessly tossed match, so the fires of conversation burn rapidly from the carelessly tossed word.

When the "gossip arsonist" passes misinformation with regard to the character of a fellow member in the church, accuses a pastor of lying without

## You Can Live with Suffering

**" . . . neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalms 16: 10-11).**

*Pain can be a blessed thing,*

*Perfecting life through suffering.*

*You suffer much? Christ suffered more;  
To peace and help—He is the Door.*

*Such sadnesses the weak have known,*

*But Christians need not walk alone;*

*The words of Christ refresh like dew  
Because His power strengthens you.*

*There grows at night a special light  
Which praying souls can see.*

*Divine help cheers, and there appears  
Through pain a new nobility.*

*Christ knows the problems of each soul,  
And guides unto the heavenly goal.*

*By faith, men walk beside the King;  
So you can live with suffering!*

By **FLORA E. BRECK**

troubling himself to secure the facts, damages the good name of a college by fanning the blaze of distrust through the use of half-truths, destroys a family by convicting them in the court of prejudice, quotes a leader out of context—he ignites a fire that no man can control.

We have all seen the "scorched earth" in a church where a generation of young people has been lost to the Kingdom because of irresponsible talk among members of the congregation. While we stand helplessly by and feebly excuse ourselves with "I just didn't think," the fire storms of gossip engulf precious lives and help to damn immortal souls.

Possibly even more destructive is the arsonist who deliberately sets a fire. One of the recent forest fires in the southern California area was begun by a man who said he wanted "to get even" because he had been fired from his forestry job the day before.

Arsonists with words who strike the match of envy or spite often destroy more than they plan. The alarmist who takes to the telephone at the slightest provocation and spreads even the feeblest rumors may be doing so with a deliberate desire to hurt and destroy someone.

James continues his admonition, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (3:10). But what is the answer? What can be done about the arson of the tongue?

The arsonist of the foothills in southern California may be sent to an institution to help him regain his balance of values. He may also pay with a jail sentence. But he can never repay the lives and property that were swept away in a few hours because of his actions.

The arsonist of the tongue, a messenger of hell, will no doubt pay with the coin of regret, but may also be swept on into unrepentant eternal damnation.

To assist the individual who may discover himself trapped in this habit, here are some steps to bring personal peace:

(1) *Admit why you like to gossip.* If you have claimed "irresponsibility," then recognize that you are liable for the damage. Carelessness with words is not excusable. If you have deliberately been setting fire to those about you, then recognize your motives and acknowledge the error of your way.

**The most significant result of the adoption of tithing in a church, if it be put on a truly Christian basis, will unfailingly be a strengthening of the spiritual life of the whole congregation. It is true, as God has promised, that He will "open the windows of heaven" and bless us abundantly.—John S. Bonnell.**

## FELLOWSHIP

*God meant a flower should lift its face  
To catch the noonday sun.  
God meant a small, meandering stream  
In winding turns should run,  
Remembering in its glad course  
That greater pool where lies its source.  
God meant a tree should kiss the sky;  
He meant a robin sing,  
A gull in flight should mount the blue  
On shining silver wing.  
As all of these live out their days  
In joyous burst of love and praise—  
He meant that we, thro' ages dim,  
Should live in fellowship with Him!*

**By BERNIECE AYERS HALL**

(2) *Confess your sin.* Bring to God your weakness and plead His mercy in forgiveness. Forget the excuses; plead that grace may be applied. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8).

(3) *Accept forgiveness.* Take the power for fulfillment that comes in the moment of God's gracious cleansing. Yours is no longer a mission of burning, but a burning mission to heal those about you.

(4) *Restoration is the next step.* Just as the healing grass is planted on the scars of denuded hill-sides to prevent some of the later flood damage, so the gossip who is redeemed must extend himself to heal where he once destroyed. He must practice the positive use of the tongue. "Redemptive gossip" now becomes his goal.

(5) *Personal control of conversation* is part of a program of self-discipline. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

(6) *Recognize* that there is no strength in any of these steps unless there is *Spirit control*. Only as the heart is changed by the indwelling presence of the living God can our lives become fruitful for His kingdom. The arsonist of the tongue cannot testify that he has "conquered his own problem," but he must always show "out of a good conversation his works with meekness of wisdom" (James 3:13).

Arson is a fearful crime. The fires of the tongue may be even more destructive. Therefore let us humble ourselves in the sight of the Lord, that He may lift us up (James 4:10).



# The Influence of THE SANCTUARY

By VERNON L. WILCOX, Pastor, Moreland Church, Portland, Oregon

IN THIS DAY of multiplied activities and interests the question is often in people's minds: Why go to church? And it is a good question, for we should have a better reason for church attendance than the fact that it is customary, or that it is a habit we have formed, or that we hope for some degree of respectability from it.

We do well to reflect on the influence of the sanctuary on our lives—both in our personal relation to God, and in our relations with other people.

## I

*Its justifying influence.* The Church is the great avenue of salvation. It is through its influence that we come to know our need of forgiveness. The Holy Spirit convicts us of sin, but He does it through the agency of the Church—preaching, music, the Bible, prayer, etc.

We underestimate this value of the Church in these days when it has become fashionable to blame the Church for about everything that is wrong in society. While we would not insist that all must be saved in a church building, or that the worship of God and service for Him are confined to the visible organization, yet we must remember the high value placed on it in the Bible as "the body of Christ"—the vehicle of the Holy Spirit.

## II

*Its sanctifying influence.* It was in the Temple that Isaiah saw the Lord in His holiness, and that his own sinfulness became apparent. He cried, "Woe is me!" and the purifying fire from the altar was applied to his lips and heart, signifying the sanctifying flame of the Spirit in the life of the believer.

The sanctuary is a holy place. We ought to treat it as such. It is there that we come close to heaven, that we feel the divine pull most keenly, and that the holiness of God becomes most real to us as we worship Him.

## III

*Its rectifying influence.* In Psalms we read, "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then

understood I their end" (73:16-17). The Psalmist was here troubled by the apparent success and prosperity of the wicked, while he was suffering as a servant of God. He could not figure it out until he went into the sanctuary—then he saw things in their larger perspective.

This is the influence of the sanctuary—to bring things into proper focus, so that little things will not assume too large importance, and big things are not brushed off as trivial. Coming into the presence of God helps us to evaluate properly our interests and activities in the light of His will, "keeping eternity's values in view."

This rectifying influence will give us a right spirit toward other people. "Fellowship of the saints" will be seen as so much better than having one's own way, insisting on our "rights," or proving that we were correct in our decisions.

## IV

*Its fortifying influence.* "The Lord hear thee in the day of trouble; . . . send thee help from the sanctuary, and strengthen thee out of Zion." So speaks the inspired Psalmist in Psalms 20:1-2. Moffatt renders the latter phrase, "reinforcing you from Sion."

The world with all its follies constantly bids for our attention. The temptation to sin is very real,

**Your soul and your money move in the same direction. A Christian shows by his life and MONEY to whom he belongs. To be faithful in paying tithes and giving offerings opens the way to true riches and a living, triumphant faith. Jesus clearly taught that faithfulness in material things is essential to receiving spiritual blessings: "If therefore ye have not been faithful in the unrighteous mammon [money], who will commit to your trust the true riches?"—Mary L. Scott.**

## The Great "I Am"

**"I AM THAT I AM" (Exodus 3:14).**

*I am the promised Messiah,  
Sent to the world from afar;  
I am the Saviour, Redeemer,  
And the Bright and Morning Star.*

*I am all Knowledge and Wisdom,  
Creator, Sustainer, and then  
I am the gentle Shepherd,  
The Healer and Helper of men.  
I am the Prince of Peace,  
With power to end all strife;  
I am the Resurrection,  
The Way, the Truth, and the Life!*

**By CHRISTINE WHITE**

almost ever-present, with so many variations that we do not always recognize them immediately. We need every fortification we can get to counteract the power of temptation.

### V

*Its edifying influence.* "The Lord hear thee in the day of trouble," is the prayer of the sacred hymn writer (Psalms 20:1). And the Lord does hear and answer when we cry unto Him in time of trouble. He "is our refuge and strength, a very present help in trouble" (Psalms 46:1). How often we need spiritual assistance from above! We wonder how we can possibly bear our load any longer—then we find our help in worship. The person next to us in church may have no idea what is going on inside our hearts, but God is giving His protective power, and is building up our souls to meet the emergency that has arisen in our lives.

The Lord sends us help and support from the sanctuary. Not only in emergency trials do we need this help, but for every day with its unglamorous treadmill of duty, when life is monotonous and boring, we need it. The Lord gives us the support of a magnificent goal—that of serving Him. The light from heaven transforms the common tasks of daily life, which are now done for Him, until they take on eternal significance because of the Eternal One for whom they are performed.

### VI

*Its glorifying influence.* As we worship the Lord in His sanctuary we will make our boast in Him. Others may trust in chariots and horses, and our glory is in the God of heaven. We praise Him for answered prayer, and for victories won, when we come to church. This is a great part of our worship. May the time never come when testimonies die out and we deteriorate into cold formalism.

We are often privileged to see God's glory in the sanctuary. Isaiah "saw . . . the Lord . . . high and lifted up." David cried out in Psalms 63: "O God, thou art my God; early will I seek thee: . . . to see thy power and thy glory, so as I have seen thee in the sanctuary" (vv. 1-2).

This is the great purpose of the Church—to glorify God and to have His glory manifested in the midst of the congregation until sinners will see and be converted. This presence of God's glory

changes the whole perspective of our lives, and throws an entirely different light on all that we do. It gives a true effectiveness to our work for the Lord, and makes our usefulness a permanently valuable thing.

May the influence of the sanctuary be realized in our lives so genuinely in its justifying, sanctifying, and rectifying aspects; and may it also strengthen our hearts in its fortifying, edifying, and glorifying way, so that we may always have in our hearts the testimony of David, "I was glad when they said unto me, Let us go into the house of the Lord" (Psalms 122:1).

## RAW MATERIAL



**GOD limits the expansion of His kingdom to the initiative of His laborers. The power of the blood of Calvary can still transform the most desperate sinner into a Spirit-filled follower of Christ, but God depends on us to bring in the raw material.**

We would doubt the sincerity of the man who, standing in the middle of a rich forest, would complain of the shortage of material with which to build a house. Perhaps it was because the rough bark of the standing timber bore so little resemblance to the smooth boards of the lumberyard.

Prayer-powered Sunday evening evangelistic services will not realize their full potential unless we make it our task to bring in the raw material for the divine Worker of souls. God does not require us to come with the finished product, but He does depend on us to come with the raw material—our friends and loved ones—that He might carve upon their hearts and lives the image of Christ!

**By GORDON WETMORE**

Pastor, Monroe, Wisconsin

# LIVE IT UP Here and Now!

By **Chaplain (Major) JOHN T. DONNELLY**  
Wing Chaplain, Amarillo Air Force Base, Texas

MULTITUDES of men and women today lead what has been called "lives of quiet desperation." They are panicky, worried, neurotic, fearful, and, above all, frustrated. Frustration results from failure—either a failure that has already occurred or a failure in prospect.

Man may become frustrated by comparing the immensity of the problems facing him with the feebleness of his resources for solving them. In such a case he is too discouraged, too apprehensive of failure, even to try for a solution. On the other hand, he may be frustrated from a lack of someone to love, someone who will love him sufficiently in return.

The first type of frustration puts a soul in the position of a householder who becomes more and more depressed as the bills pile up and the money fails to materialize. The second kind of frustration involves the feeling that life is passing quickly, and that the chance for emotional fulfillment is growing less with each year. Both forms of misery, then, are connected with an unhappy individual's consciousness of the passage of time. The frustrated soul is the one most apt to shiver if he sees the old sundial warning, "It is later than you think."

All our anxieties relate to time. Man is the only time-conscious creature on earth. He alone can bring the past to mind, so that it weighs upon the present moment. No animal ever says, "I have suffered this pain for six years, and it will last until I die." But because man can unite the present to the past by memory, and the future to the present by imagination, it is often necessary to distract him in his sufferings—to break up the continuity of misery. All unhappiness comes from excessive concentration on the past or extreme preoccupation with the future.

A remedy for the ills that come to us from thinking about time is what might be called the sanctification of the moment. We are not to fret, then, over tomorrow—today's troubles are enough (see Matthew 6:25-34). This means that each day has its own trials; we are not to borrow troubles from tomorrow, because that day too will have its own troubles. We are to leave the past to the divine mercy and the future to divine providence. Each minute of life has its peculiar duty, regardless of the appearance that minute might take. This moment now is the moment of salvation. Each complaint against it is a defeat; each act of consecration and resignation to it is a victory.

"Therefore I tell you, stop being perpetually uneasy (anxious and worried) about your life, . . . do not worry and be anxious, . . . your heavenly Father well knows that you need . . . see for (aim at and strive after) first of all His kingdom, and His righteousness (His way of doing and being right), and then all these things taken together will be given you besides. So do not worry or be anxious about tomorrow, for tomorrow will have worries and anxieties of its own. Sufficient for each day is its own trouble" (Matthew 6:25-34\*).

"Behold, now is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2).

\*Quotations from the "Amplified New Testament," copyright 1958 by the Lockman Foundation, are used by permission of the Zondervan Publishing House.

## EDITORIALS

Continued from page 2

head on the chopping block for the stroke of the headman's sword (vv. 1-2).

It is still true "that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of skill; but time and chance happeneth to them all" (Ecclesiastes 9:11).

While God has not promised "skies always blue," He has made and gloriously fulfills some wonderful promises to His people. Paul suffered the sharp prick of the "thorn in the flesh," and prayed three times for deliverance from it. What he received was better than that he asked. For God gave him grace *in* it, and Paul decided that the promise, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Corinthians 12:9), was quite worth it all.

After all, you find a rainbow only when the sun breaks through the storm. You really see the stars only when the lights on earth go out. God's grace in all its glorious sufficiency becomes most precious only in the pressures of our common life, in which we find not immunity but adequacy.

### Editorial Note . . .

More subscription campaigns for the *Herald of Holiness* are being planned for the next few weeks. The Southwest Oklahoma District is just concluding a concentrated drive, from February 18 to February 28. Rocky Mountain District began its campaign last Sunday, to conclude March 25. Southwest Indiana has scheduled March 1 to March 31, Chicago Central March 1 to April 1, and Missouri March 1 to April 10.

It will be very helpful if local and district campaign managers will forward their lists of subscriptions promptly. Failure to do this means the interruption of delivery to the homes, since postal regulations will not permit continuation of the subscription past expiration without special arrangements.

# SHORT CUTS

By B. V. SEALS, Superintendent, Washington Pacific District

AS A BOY I used to go out the back door, crawl through the hedge, go across the peach orchard, down across the little creek, climb a hill, go through a mesquite thicket, and come up to the school from the back way.

I thought it was a short cut, but in looking on it now with what may be a little more mature opinion, I would go around by the road if I had to navigate it. But as children, perhaps we were all plagued with the temptation to look for short cuts. It would not be so bad if we had left that idea back there in our childhood, but it has plagued us all our lives.

Are we not all still looking for short cuts? Are there really any short cuts? Every time I see someone who has lost fifteen or twenty pounds, I inquire anxiously how he did it, thinking he may have found some simple, easy way, or a short cut. But when I discover he just pushed back from the table and ate less, I lose interest in his method. I doubt if there is any short cut to health.

I don't think there are any short cuts to happiness. You can't go out in the shade of some tree and sit down and say, "I'm going to be happy now for thirty minutes." You don't find it that easy. It may come at the end of a day when you have done your best, and there comes to your heart the sweet assurance that you have minded God to the fullest.

There is no short cut, either, to education. Mr. Booker T. Washington, the great colored educator, said after the emancipation that the black race made a frantic effort to run before it had learned to walk. He tells about finding one barefoot colored boy, twenty-two years of age, sitting in his shack, with weeds growing up in his garden, trying to read a book on banking and accounting and discounts. He had suddenly decided he wanted to be a banker. He described another one, almost equally amusing, trying to master French without bothering to learn English.

You have all heard the story of the Gordian knot. The Phrygians were assured by the oracle that all their troubles would cease as soon as they chose for their king the first man they met driving in his chariot to the temple of Jupiter. Soon they met Gordius and he drove on to the temple and gave thanks for his great elevation.

When the chair stood in the temple court, it was observed that the pole was fastened to the yoke by a knot of bark so artfully contrived that the ends could not be seen. The oracle then declared that whosoever should untie this Gordian knot should be ruler over Asia. Alexander the Great approached, but finding himself unable to untie the knot, drew his sword and cut it. The ancients said it was because he had cut the knot instead of untying it that his dominion was so transitory and brief. Perhaps if we would look into it a little, we would find that most of our troubles arise from the bad habit of cutting the knot that we ought to patiently untie.

Christ was tempted at all points like as we are; therefore He must have been tempted to take short cuts. He was tempted to make His way to the bread, the angels, and the Kingdom by means of short cuts. We look for short cuts to our legitimate goals. No doubt Jesus was tempted to cut the Gordian knot and thus obtain an immediate hold on the objects of His just desire. He rejected the

**When the subjects of a king come into his presence, they always bring a gift. The gift is a token of their affection and loyalty. It would be considered a serious offense for a subject to approach the king empty-handed. We will go into the presence of the King of Kings on the Sabbath. Let us bring our gifts to show our affection and loyalty.—Mendell Taylor.**

proposal. He preferred patiently to untie the knot and thus to make himself King of Kings forever and ever.

The temptation to get rich quick keeps all the race tracks going, but it is full of peril. So is the temptation to get good quickly or get good cheaply. We are burdened with heavy loads and our shoulders are often stooped and the short cut is tempting; but remember, it is often rough and sometimes dangerous, and always disappointing.

*It is not for forgiveness I implore,  
For Thou hast with Thy blood my sins covered  
o'er;  
Nor for cleansing do I my prayers bring—  
But, Lord, save me, from doing a little thing.*

# THE CHURCH AT WORK

## EVANGELISM

EDWARD LAWLOR, *Secretary*

### BE ONE OF 100,000

*Nazarene Families Committed to Have Bible Reading and Prayer in their Homes Every Day*

### Fourteen Sunday Nights of Evangelism

Figures from reports received now indicate that, as of February 1, 12,591 new members were received and the average attendance each Sunday night was 256,410.

We congratulate the following districts, their superintendents, pastors, and people, who made *BOTH* their assigned goals for average attendance and new members.

N.W. Illinois  
Michigan

Dr. Lyle E. Eckley  
Dr. Fred J. Hawk

Kansas City  
Canada Pacific  
Canada Atlantic  
British Isles North  
Alaska

Dr. Orville Jenkins  
Rev. Bert Daniels  
Rev. Robert F. Woods  
Dr. George Frame  
Rev. Bert Daniels

### What Others Say!

"We must not settle back now. Its a sound axiom of success that a victory must be followed up, and we must continue to rally our forces on Sunday nights for evangelism."—*Michigan*.

"We are most thankful for this victorious campaign."—*Indiana*.

"This time of renewed emphasis on the Sunday evening service and its place in the evangelistic program of the church has been a time of blessing to our churches. It has shown us that Sunday night evangelism is a vital part of the work of the church."—*Ohio*.

"Let us all continue to make our Sunday nights times of salvation and victory. This is our job, our task, and our way of life."—*Florida*.

language, these records can be prepared by someone who does speak the language, and thus take the Word of God to these people.

Nazarene Missionary James Hudson, working among the Rabinal-Achi Indians in Guatemala, uses the small Finger-Fonos to carry the message to remote villages. On one occasion James Hudson and national workers passed through a remote village where they had vainly sought many times for an entrance with the gospel. They thought they would stop only long enough to play two or three records before continuing their journey to another village farther on.

They were pleasantly surprised to find themselves suddenly surrounded by a large group of curious and interested Indians. One demand after another to play more records prolonged their stay, until each side of all six records had been played several times. A few days later, on the Christians' return trip, these Indians, formerly hostile to the gospel, begged them to stay overnight and conduct a service. Thus the simple reading of the Word of God on these records opened hearts and broke down barriers of superstition and hatred. Another village is now receptive to the gospel.

### Moving Missionaries

Miss Miriam Evans is now at P.O. Box 40, Stegi, Swaziland, South Africa.

Miss Lois Drake has returned to Africa. Her address is P.O. Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Douglas Alexander have moved to P.O. Box 81, Boksburg, Transvaal, Republic of South Africa.

Miss Martha Waunita Clifton should now be addressed at P.O. Box 40, Stegi, Swaziland, South Africa.

Rev. and Mrs. Harmon L. Schmelzenbach have moved to Private Bag 1412, Pietersburg, Transvaal, Republic of South Africa.

### New Nazarene Missionaries

Timothy David Sutherland was born to Dr. and Mrs. Paul Sutherland on December 24, 1961.

Paul Michael Beals was born to the home of Rev. and Mrs. Paul Beals on December 31, 1961.

We welcome these newcomers to our missionary family.

*Religion is not so much doing things that are religious, but doing all things in the Christian spirit.*

### Family Evangelism

There is a growing concern everywhere over the failure of so many Christian homes to have a daily family altar. Throughout our church there is a growing anxiety lest we take the family altar out of our homes. The issue is one of real significance. Let all who love God and their families be unalterably opposed

to any attempt to deprive their home of the daily family altar.

Your church has set 1962 as the year when "Family Evangelism" will be first. Our first emphasis is to ask that on *Sunday, March 11*, each church led by their pastor have a *Family Altar Commitment Day*. Be sure on that day to sign *your* commitment card and pledge as follows:

We desire here and now, with all our hearts, to covenant before God that we will daily read the Scriptures and pray together as a family, making our home a positive witness for righteousness, which "exalteth a nation." We ask God to give us strength to faithfully carry out this covenant.

Signed this ..... day of ....., 1962

"... as for me and my house, we will serve the Lord" (Joshua 24:15).

## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### Prayer Request for Jordan

Our official petition for the recognition of the Church of the Nazarene in Jordan as a regular denomination and church has been made to the government officials here, and we are waiting for the report that it has been accepted. We would appreciate the prayers of Nazarenes everywhere that this shall soon be an accomplished fact and our church officially registered with the Jordan government.

### The Finger-Fono Works for God

*From an American Bible Society Report*

The Finger-Fono is a small, hand-turned, plastic phonograph using eight-inch records, which is used to take the gospel to preliterate peoples, most of whom live too far from mission centers for missionaries to reach them very often. The records carry passages of God's Word in the language of the people. Even though the missionary cannot speak the language, and even though it may be a totally unwritten

## FOR CHRISTIAN ACTION

In expressing our Christian convictions to local or state political leaders or to the congressmen of the United States, there are a few suggestions for letter writing that may be helpful:

1. Avoid form letters.
2. Make your letters friendly and positive.
3. Keep your letters brief—to one page.
4. State concisely and clearly the purpose of your letter.
5. Deal with only one issue in each letter.
6. If you are writing about a particular bill before Congress, give its title and specific number.
7. Keep at it. We must consistently register our convictions. If we want good government, we must be willing to work for it.
8. Remember, effective social action and better government begin with you.

A Department of State pamphlet entitled *Your Opinion Counts* declares, "At all times your opinion counts—but it counts *more* if you register it." When we fail to register our opinions, we strengthen opposing views, weaken those who have convictions similar to our own, and lessen the likelihood that the policies we want will be adopted.

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

## THE LOCAL CHURCHES

Wichita, Kansas—Linwood Church recently closed an outstanding revival with Evangelist J. C. Crabtree, and Rev. and Mrs. Ulus Rushing, singers, as the special workers. Many definite victories were won at the altar, and the after results of the revival have been splendid. God honored every service with His divine presence. The church is moving forward unitedly in a building program which includes a sanctuary and a two-story annex. The people of this church are a great crowd to pastor. God is leading us forward.—C. MARSELLE KNIGHT, *Pastor*.

Dover, New Jersey—Revival has come to Dover First Church under the ministry of Evangelist D. K. Wachtel, January 16 through 21. Emphasizing the theme, "Give this week to God," the entire membership responded with outstanding results in attendance, victories at the altar of prayer, new families reached, and new members received at the closing service. The ministry of Brother Wachtel challenged the church to respond in a new dedication to the cause of evangelism.—JAY W. PATTON, *Pastor*.

Canon City, Colorado—Last July, First Church called Rev. and Mrs. Howard W. Rogers to be our pastors, and since that time the church has made a steady growth both spiritually and financially. By unanimous request of the church board, Pastor Rogers was asked to con-

duct our fall revival with Dee and Bernadene Rushing as singers and musicians. The presence of the Lord was especially manifested in the services, with souls praying through to definite victory. At the request of the church board, the Rushings' son, Tracy D., came from Bethany Nazarene College by plane to be with us Friday through Sunday. As the result of this revival, thirteen new members were added to the church at the watch-night service, nine of these coming by profession of faith. The church is greatly encouraged, and we give God praise.—ORVAL L. GOOKIN, *Secretary*.

Rochester, New York—Trinity Church recently closed an excellent revival with Rev. and Mrs. Arthur Gould of Sturgis, Michigan, as the evangelists. It was the best attended revival in the history of this five-year-old church, and there were 72 seekers. District superintendent Renard D. Smith organized this church with 66 charter members, on August 5, 1956; 44 were former members of the Lake Avenue Church. Today our church has 152 members, the Sunday school is averaging 200 each week, and the total receipts for 1961 were \$28,000. Future plans call for an educational unit. The present church and parsonage are located on six acres of land in a fast-growing, residential section of Rochester. The present pastor, Rev. Morris E. Wilson, came to Rochester twenty years ago, when there was one church of the Nazarene; now there are three, two of which Brother Wilson helped to organize and construct. Plans are under way for the organization of another this year.—*Reporter*.

Pastor Robert E. Long writes: "After going to the West Virginia District in 1946, we spent fourteen wonderful years there in the pastorate. It was a pleasure to be associated with the West Virginia brethren, under the leadership of two fine district superintendents, Dr. E. C. Onicy and Rev. H. H. Hendershot. Feeling it to be the will of the Lord, we accepted a call here to our Brooklyn Church in Baltimore, Maryland, last July. We have a group of loyal people who stand by us and the church program. Last fall God gave us a profitable revival with Evangelists Jack and Wilma Hamilton. On Sunday, January 21, we were privileged to have our fine district superintendent, Dr. E. E. Grosse, with us, and the church extended to us a unanimous call. The work is progressing, the church is united, God is blessing, and we are happy."

Pastor T. E. Holcomb reports from Harlingen, Texas: "We are now in our fourth year with First Church here, and I am enjoying some of the best years of my ministry. On Sunday morning, January 28, the Lord came near as twelve fine folk came to the altar of prayer. Recently we enjoyed a fine revival with Evangelist and Mrs. Howard W. Jerrett. God blessed and used the ministry of Dr. Jerrett, the crowds were good, and night after night there were seekers at the altar. Recently the church gave the pastor a nice increase in salary, and also

our second three-year call. The church has voted 100 per cent to erect an educational building, and construction will start soon on an 80 x 35-foot building. We appreciate the visitors who come to the Rio Grande Valley and help us to push the battle here. Through the fine program of 'Shining Lights on Sunday Nights' we were able to reach new people and the church was strengthened. 'Evangelism First' is still paying dividends for us here. A fine spirit of unity prevails, as our good people march forward for God and holiness."

Evangelist W. Lawson Brown writes, "I have an open date, May 9 to 20, which I'd like to slate as the Lord may lead. Write me, Box 785, Bethany, Oklahoma."

Pastor David W. Lewis reports: "After serving our church in Manchester, Ohio, for nine years, and feeling led of the Spirit, we accepted the pastorate of our church here in Loveland, Ohio. The people have received us kindly, with love offerings and other gifts. In the fall we were privileged to have Evangelist Harry Fagan and wife with us in a revival, and we have now had our winter revival with Rev. George P. Woodward, who is a master chalk-artist evangelist. The Lord honored his illustrated preaching with the anointing of the Spirit, and there were seekers for pardon and heart purity. His ministry was inspirational for the Christians, as well as bringing conviction to the unsaved. We thank God for Brother Woodward's ministry with us. A good spirit of cooperation prevails in the church."

## THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for March 4:

### No Stealing

SCRIPTURE: Exodus 20:15; Joshua 7: 19-26; Matthew 22:15-22; Mark 11:15-19; Luke 19:1-10 (Printed: Exodus 20:15; Joshua 7:19-26; Matthew 22:15-22)

GOLDEN TEXT: *Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth* (Ephesians 4:28).

Stealing—robbery, burglary, piracy, plunder, blackmail, larceny, embezzlement, plagiarism—the list attests the variety of the curse.

Stealing is a pickpocket at his trade; it is also a timeserving, clock-watching employee, giving less than a full day's work for a full day's pay. Stealing is a shopkeeper "weighing his thumb"; it is also a modern Scrooge overworking and underpaying employees. Stealing is a shoplifter at work; it is also driving a "sharp" bargain, "taking advantage in buying and selling" (*Nazarene Manual*). Stealing is the "confidence man" engaged in a swindle; it is also the misrepresentation of a product or a contract. Stealing is a safe cracker under cover of night; it is not also a government removing the savings of the poor by means of a deliberate dollar-shrinking policy?

Stealing is the evasion of lawful debts;

# CROSS-COUNTRY CONVENTIONS

**Date**  
March 5-6

**Place**  
First Church  
Maryland Avenue  
and Battery  
Little Rock, Arkansas

**Participating**  
Maurice Hall, Africa—  
Nyasaland  
Wayne Knox, British  
Guiana  
Bob McCroskey, Philippine  
Islands  
George Coulter, Executive  
Secretary

**March 8-9**

**First Church**  
1906 McLaren Street  
St. Louis, Missouri

**Maurice Hall, Africa—  
Nyasaland**  
Wayne Knox, British  
Guiana  
Bob McCroskey, Philippine  
Islands  
George Coulter, Executive  
Secretary

it is the charging of exorbitant prices, rents, or interest rates; it is the common practice of the deceptive "adjustment" of income tax returns. Stealing is the gambling-and-lotteries curse that sweeps across the land.

It is all too commonly held that the crime is less if the value of the thing stolen is small. But of what difference to God is the value of a dollar or a diamond? Pilfering or poaching, smuggling or sponging, *it is stealing!* Is it too late to get back to old-fashioned honesty in business, in national life, in the training of children?

Ah, yes, but stealing is also the defrauding of God of that which is rightfully His. Calvin wrote: "For of what kind of righteousness will you pretend to, because you refrain from harassing men by acts of theft and rapine, if at the same time you atrociously and sacrilegiously defraud the majesty of God of the glory which is due to Him?"

The eighth commandment is not directly spiritualized by our Lord, as are others. But would not the application of the principle of inwardness to it bear heavily upon the selfish use of private property?

The remedy is clear. Repentance, including full restitution, then the Spirit transforming the heart until he that stole steals no more, but rather labors, "working with his hands the thing which is good," so that he has to give to him that is in need (Ephesians 4:28).

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## Announcements

### RECOMMENDATIONS

Rev. Donald Guy of Colorado Springs, Colorado, has recently resigned as pastor to enter full-time

evangelistic work. I am happy to recommend Brother Guy to our pastors and people. Address him, 2711 Concord, Colorado Springs, Colorado.—E. L. Cornelison, Superintendent of Colorado District.

Rev. James Carder of Albany, Ohio, came to the Church of the Nazarene several months ago from a sister denomination, and is now a commissioned evangelist on our district. I commend him to the consideration of pastors and church boards. The reports of his work are good.—Harvey S. Galloway, Superintendent of Central Ohio District.

Rev. Betty Wagner, who has been pastoring our church at Tecumseh, is going into the field of evangelism. I would like to recommend her to our churches as a splendid evangelist, a fine gospel preacher, and a soul winner. She has had a very effective ministry as a pastor in this district, but has felt divinely led to enter the field of evangelism.—E. W. Martin, Superintendent of Eastern Michigan District.

Rev. L. W. Quinn has for the past two years served as pastor of the Pueblo Belmont Church, having completed a new building appraised at \$140,000. He is very efficient in Sunday school promotion and has recently resigned the pastorate to enter full-time Sunday school promotional emphasis. He has the endorsement of the Colorado District Church School Board. His program, Wednesday over Sunday, if initiated in your church will result in an excellent, established increase in your Sunday school growth. His address is 820 Manitou Boulevard, Colorado Springs, Colorado.—E. L. Cornelison, Superintendent of Colorado District.

### WEDDING BELLS

Miss Ashley Ellen Johnson of Monroe, and Carson Pridden of Natchitoches, Louisiana, were united in marriage on December 29 in First Church of the Nazarene, West Monroe, with Rev. Everette Ashley Johnson, father of the bride, and Rev. Ray Davis of Bossier City officiating.

### BORN

—to A/1C Clifford H. and Linda K. Lyman, Jr., of Fort Scott, Kansas, a daughter, Sherrell Annette, on January 25.

—to Harold and Betty (Riley) Easter of Charlottesville, Virginia, a son, Dale Edward, on January 24.

—to David and Mary (Krawitz) Snowbarger of Dodge City, Kansas, a daughter, Vandii Lynn, on January 23.

—to Rev. William and Althea (Kohak) Campbell of Valentine, Nebraska, a son, Delvin Ray, on January 14.

—to Jack and Martha (Adams) Clark of South Bend, Indiana, a son, Gregory Brian, on January 7.

—to Gerald and Janet (Northcutt) Jackson of Corpus Christi, Texas, a daughter, Judy Lynette, on January 5.

—to Rev. and Mrs. Andrew Gentry of College Corner, Ohio, a son, Timothy Dewayne, on December 27, 1961.

### SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Indiana, just recently lost her husband, that she may be able to find steady work—for a young man with a wife and three small children to be able to find work to support his family, and that they may get to God—for a family of eight children to be faithful to God and the church and that the mother will have steady work;

—by a Christian reader of the "Herald," in Indiana, who lost her husband a year ago, and needs to find work she is able to do for her living, as she is alone;

—by a Christian mother in Iowa for healing of their son who has had a serious nervous breakdown which has affected his whole life, physically and otherwise;

—by a reader of the "Herald," now in north Africa, separated from his family by his own sins—now has gotten back to God and wants prayer for himself and for his four children (wife and mother has remarried), who have been taken away from the Nazarene Sunday school.

## District Superintendents

**ABILENE**—Raymond W. Hurn, 3515 43rd St., Lubbock, Texas

**AKRON**—C. D. Taylor, Nazarene District Center, 8063 Columbus Rd. N.E., Louisville, Ohio

**ALABAMA**—L. S. Oliver, 5401 Tenth Ave. South, Birmingham 6, Alabama

**ALASKA**—Bert Daniels, 106 W. King Edward Ave., Vancouver 10, B.C., Canada

**ALBANY**—Renard D. Smith, 5216 South Salina St., Syracuse, New York

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**EASTERN MICHIGAN**—E. W. Martin, 450 Eileen Drive, Pontiac, Michigan

**FLORIDA**—John L. Knight, 2115 Hawthorne Trail, P.O. Box 464, Lakeland, Florida

**GEORGIA**—Mack Anderson, 927 S. McDonough St., Decatur, Georgia

**GULF CENTRAL**—Warren A. Rogers, 7429 Wykes Ave., Detroit 10, Michigan

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**HOUSTON**—W. Raymond McClung, 525 Hohdale, Houston 18, Texas

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Foreign Mission Districts

NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Drive, Phoenix, Arizona  
 SPANISH EAST, U.S.A.—Harold Hampton, 16-09 Georgia Street, Fairlawn, New Jersey  
 SOUTHWEST MEXICAN—Ira L. True, 1490 North Wesley Avenue, Pasadena 7, California  
 TEXAS-MEXICAN—Everette Howard, 1007 Alametos Street, San Antonio 1, Texas

Deaths

REV. F. ARTHUR ANDERSON

F. Arthur Anderson was born in Providence, Rhode Island, December 9, 1891, and died in a hospital in Ventura, California, January 8, 1962. Converted at the age of eighteen, he was sanctified a short time later, and joined the Church of the Nazarene in 1911. He was ordained an elder in the Church of the Nazarene in June of 1919 by General Superintendent R. T. Williams. He spent forty-three years in the ministry, thirty-eight in the pastorate, and five as a missionary in India. In 1927 he was married to Helen Yeend; they were a wonderful couple, deeply in love with each other. He was a devoted husband, and a tender father to their two daughters, Lois and Bette. He is survived by his wife, Helen, of San Luis Obispo; the daughters: Lois Anderson, of Pasadena; and Bette Smece, of San Luis Obispo; four brothers, Harold, Earl, Carl, and Clifford; and two sisters, Mrs. Clara Hansen and Mrs. Marion Gardner. Funeral service was conducted in the San Luis Obispo Church of the Nazarene by the pastor, Rev. Walter Goehring, assisted by Rev. James Ballaw, former pastor. The service was characterized by God's presence. Interment was in San Luis Obispo, with the concluding prayer by Rev. E. H. Edwards, pastor of Bakersfield First Church, where Brother Anderson held his membership.

REV. MERRITT RAY DUTTON

Merritt Ray Dutton, retired Nazarene elder of the Los Angeles District, died November 22, 1961, at

of 1957 he was married to Miss Violet Farley, who survives; also his children, Howard Milton, Mabel Louise, Laura Lee, Charles Wesley, and Paul Rees. Brother May was converted in 1929, later sanctified and called to the ministry. His work was chiefly in the field of evangelism, where he was quite successful, having conducted many outstanding revivals. He is mourned by a host of friends many of whom will rise in the last day to call him blessed.



Bible Society Honors Nazarene Missionary

KANSAS CITY, Mo. (EP)—The lifework of Rev. William Sedat, Nazarene missionary, in giving the Kekchi Indians of Guatemala a written language and their first book, a translation of the New Testament, was recognized by the American Bible Society at a church-wide conference on Evangelism held here.

Dr. James Z. Nettinga, New York, executive secretary, presented a citation and life membership to Mr. Sedat in the American Bible Society. The A.B.S. helped to finance the project and printed the Bibles.

Mr. Sedat, who worked on the translation twenty-five years, presented a copy of the Kekchi Bible to Dr. G. B. Williamson, a general superintendent and supervisor of the Foreign Missions Department, which assigned Rev. and Mrs. William Sedat to Guatemala in 1936.

The Kekchi Indians, numbering about 260,000 persons, speak one of some 20 Mayan languages used in Guatemala.

Bibles in Cuba

Reports received from Cuba by the American Bible Society indicate that 906,660 volumes of Scripture were distributed there between November 1, 1960, and October 31, 1961. The total distribution in Cuba for the same period a year before was 611,993. It was anticipated that total distribution in Cuba during the calendar year 1961 might be well over a million copies. (ABS)

Bibles Replaced

Over 3,000 Bibles lost in Louisiana and Texas by victims of Hurricane Carla have been replaced by the American Bible Society. The Society offered such replacements through the churches in the stricken areas and by announcements in local newspapers and on radio and television stations. Bibles have been made available in Spanish and French as well as in English. (ABS)

500 Attend Second International Convention on Missionary Medicine

WHEATON, ILL. (MNS)—The campus of Wheaton College did not remain deserted during the Christmas vacation, for some five hundred doctors and medical students, including dozens of missionary surgeons and physicians fresh from the field, moved in to discuss the problems of missionary medicine.

J. Raymond Knighton (a Nazarene

"SHOWERS of BLESSING" Program Schedule

- March 4—"Thou Lackest . . . Give," by Wilson R. Lanpher
- March 11—"A Wanderer at Midnight," by Wilson R. Lanpher
- March 18—"Where Are We Headed?" by Roy F. Stevens
- March 25—"To Whom Shall We Go?" by Roy F. Stevens

Santa Monica, California, at the age of seventy-nine years. He was converted at the age of nineteen, and a year later enlisted as an officer in the Salvation Army. In 1907 he was married to Clara May Koppe, also a Salvation Army officer. In 1912 he and his wife joined the Church of the Nazarene, and were in active service for the following thirty-five years. His first pastorate was organizing a new church in Santa Rosa, California. The following years were spent in northern and southern California, Colorado, Arkansas, and a year in evangelism. In 1947 he suffered a fall causing a broken neck, and serious operations, which ended in retirement after serving forty-five years in the Lord's work. He loved his work and was beloved by his people. The last years of his life he lived in southern California. He is survived by his wife, one son, two daughters, and one sister. Funeral service was conducted in the Santa Monica Church of the Nazarene by his pastor, Rev. A. J. Edwards, assisted by Dr. A. E. Sanner, former district superintendent. Interment was in Forest Lawn, Glendale, California.

REV. MYRTLE JAY

Myrtle V. Jay, age seventy-seven, died in a hospital in Sacramento, California, on January 13, 1962. She and her husband, Rev. William P. Jay, had been in Sacramento for two months in the home of their son, William Paul Jay. Previously they had lived in Fresno for nineteen years. She was a member of the Fresno Church of the Nazarene. Mrs. Jay was a charter member of the Church of the Nazarene when it was founded in Pilot Point, Texas, in 1908. She and her husband had served God and the Church of the Nazarene faithfully for many years. Besides her husband, Rev. W. P. Jay, and son, William Paul, she is also survived by another son, James David; and four daughters: Mrs. Esther Sands, Mrs. Chloe Peterman, Mrs. Naomi Katherine Hughes, and Mrs. Rachael Leah Huff. Mr. Jay is now being cared for in a rest home near Sacramento, but was able to attend the funeral service (in a wheel chair). Although he is unable to speak, due to a stroke, his mind is active and alert. Funeral service was held in the North Sacramento Church of the Nazarene, with burial in the Garden of Devotion, Sunset Lawn Cemetery.

REV. C. F. MAY

Charles Frederick ("Buddy") May was born April 28, 1910, in Ashland, Kentucky, and died October 28, 1961. In 1929 he was united in marriage to Miss Maggie Chinn. To this union were born five sons and two daughters. One son died in 1937, another in 1952, and his wife died in 1957. In October

layman), executive director of the Christian Medical Society, which sponsored the convention, said at a press luncheon that the chief problem of medical missions is the lack of qualified personnel willing to serve overseas. Considerable emphasis was placed upon the need for training national personnel to augment the work of the missionary doctor. Said one delegate, "Every missionary doctor should be thinking of replacing himself with a national."

Dr. Glen Tuttle, who has served a term in the Congo and was executive director in the Congo for the Congo Protestant Relief Agency, reported on conditions there. While there were some 750 doctors in the Congo prior to independence, the number is now approximately one doctor for each 60,000 Congolese. Of the total, 60 are Protestant missionaries.

WINONA LAKE, IND. (FMC)—Bishop Leslie R. Marston, second president of the National Association of Evangelicals, was elected president of the newly organized World Fellowship of Free Methodist Churches in sessions held at Greenville (Illinois) College, Jan. 14-20, 1962.

Delegates from all of the foreign mission fields served by the denomination, together with delegates from North America, met in this organizing conference as a first step towards the formation of a World Assembly and the granting of autonomy to the foreign conferences as they are ready to assume responsibility for the administration of their own work.

#### Scripture Distribution

Christian businessmen in the Philippines are being challenged by the Philippine Bible Society to discover imaginative ways to distribute Scriptures. Two outstanding results to date, according to a report received by the American Bible Society, are a handbag manufacturer who inserts a copy of the Gospel of John in each purse and a plastics manufacturer who places a Scripture portion in each clothing bag. (ABS)

#### 18 Catholic Missionaries Slain in Congo

BRUSSELS (EP)—Congolese soldiers from Stanleyville murdered eighteen Roman Catholic missionaries and many Africans, January 15, in Kongolo, northern Katanga Province, the Belgian radio reported here.

The massacre was reported in Bukavu, Kivu Province, by a number of missionaries who escaped from Kongolo after the town was taken over last month by the troops from Stanleyville.

Katanga President Tshombe reported on January 1 that his forces had abandoned Kongolo. He claimed that the invading troops were under the orders of the central Congo government in Leopoldville, but reports since have indicated that they were loyal to pro-Communist Dept. Premier Gizenga.

# the Answer corner

Conducted by W. T. PURKISER, Editor

Elmer T. Clark in *The Small Sects in America* says, "Wesley never claimed the state of holiness or sanctification for himself, but was always preaching it and 'going on' to it. When he 'felt' his heart strangely 'warmed' at Aldersgate he never called it holiness. Wesley's ideas were variable and points set forth by him on holiness seem to be contradicted in his sermon on 'Sin in Believers.'" Since we teach the doctrine of holiness as taught by Wesley, where can we find the evidence that he did claim the experience?

It has often been said that John Wesley did not in so many words testify to a personal experience of entire sanctification, and did not record the occasion of his sanctification in his *Journal*. It is quite correct that Wesley never called his Aldersgate experience holiness. This was his experience of the new birth, and so he regarded it.

However, in his *Journal* for December 21, 1744, more than six years after the Aldersgate meeting, Wesley records an experience of God so striking that Olin A. Curtis says of it: "To anyone familiar with John Wesley's careful, realistic manner of speech, it is evident that we have here the same sort of testimony to the experience of holiness that we have in his *Journal*, May 24, 1738, to the experience of conversion. If the one is not quite so near a full definition as the other, it surely is just as expressive of the fact. I find it almost impossible to read Wesley's words in the light of all his later utterances about the doctrine of Christian perfection, and not consider this date, December 24, 1744, as the

probable time when he began to love God supremely" (*The Christian Faith*, p. 376).

I see nothing in the sermon on "Sin in Believers" which contradicts Wesley's position on holiness when you remember the express purpose of the sermon, to show that men are not sanctified at the same time they are justified. The believers who are convicted of inner sin are not sanctified believers, although they have been justified.

It is true, Mr. Wesley's views changed and matured across the years. It is possible to pick isolated sentences out of his earlier writings and throw them into contradiction with some of his later utterances. But we must remember that Wesley was in a real sense pioneering in an area of truth which had been neglected for centuries. The real source of amazement is the courage and consistency with which he preached and taught that we are to be entirely sanctified by faith subsequent to the new birth.

I listened to a minister preach on the "Unpardonable Sin," and the scriptures I John 5:16; Matthew 12:31-32, saying that they do not mean the same thing. What is your interpretation of these scriptures?

I John 5:16 reads, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." Matthew 12:31-32 refers to the sin of blasphemy against the Holy Ghost, which destroys the redemptive contact with God through the Spirit and is therefore a sin for which there can be no repentance and forgiveness.

From what you tell me of the minister's denomination, I take it that he

was trying to protect his doctrine of eternal security by interpreting the "sin unto death" as a sin which results in physical death but not spiritual and eternal death. However, it seems to me that there is in view here a final and total apostasy which is the ultimate end of every unrepentant backslider. It is a hardness of heart in which there is no movement of repentance or touch of spiritual concern. It then would be persistence in the state referred to in Hebrews 6:4-6 and 10:26-29.

I am a Sunday school teacher and one of the pupils one Sunday during a temperance lesson asked me, "How can a Christian practice temperance or moderation when we speak of drinking?" Isn't this word used wrong? Should it not be "total abstinence" in regards to drinking?

Your pupil is technically correct. Strictly speaking, there can be no temperance in evil. We stand for total abstinence from alcoholic beverages, not moderation in their use. However, by the force of long usage the term "temperance" has

come to be associated with total abstinence to the degree that *Webster's New International Dictionary* includes as one of the meanings of the term, "abstinence from, the use of intoxicants."



*The Richton Park (Illinois) Church of the Nazarene was dedicated by District Superintendent Mark Moore. The congregation was organized in July, 1958, and until recently worshiped in a house converted into a chapel. The new building, seating 150, was built last summer. A full basement provides Sunday school rooms. The plant, built under the supervision of Pastor Donald Nelson, is valued at \$70,000. It was constructed at a cost of \$34,000.*

*The Church of the Nazarene in Florence, Oregon, was organized in May, 1956, and worshiped in a building purchased from another denomination until the present structure was completed last year and dedicated by Dr. L. T. Corlett and District Superintendent W. D. McGraw. There are eleven Sunday school rooms, nursery, pastor's study, and an auditorium seating approximately 225 people. Volunteer labor reduced the cost of this \$50,000 structure to less than \$25,000. Leroy Harris supervised the building, and Rev. Allan W. Miller has served the church as pastor since October, 1956.*

*This is one of three signs placed in strategic locations in and around Oklahoma City. The project was sponsored by the Nazarene Laymen's Association of greater Oklahoma City (Oklahoma), which also sponsors the radio broadcast featuring music furnished by a choir composed of singers from the Nazarene churches of the city, and the Sunday school lesson taught by Dr. A. S. London, Sunday school evangelist.*



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*The First Church of the Nazarene in Allentown, Pennsylvania, has undergone an extensive remodeling program during the past six months. The sanctuary has been remodeled and enlarged, additional classrooms have been added, plus superintendent's and secretary's offices, choir room, and choir loft. A tower was erected and the main entrance relocated to come in from the main street. Stained-glass windows were installed together with entirely new lighting, plumbing, and heating systems. The church now seats 350 persons. The renovated building was dedicated by District Superintendent William C. Allshouse. Rev. George L. Wolf is the pastor.*

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