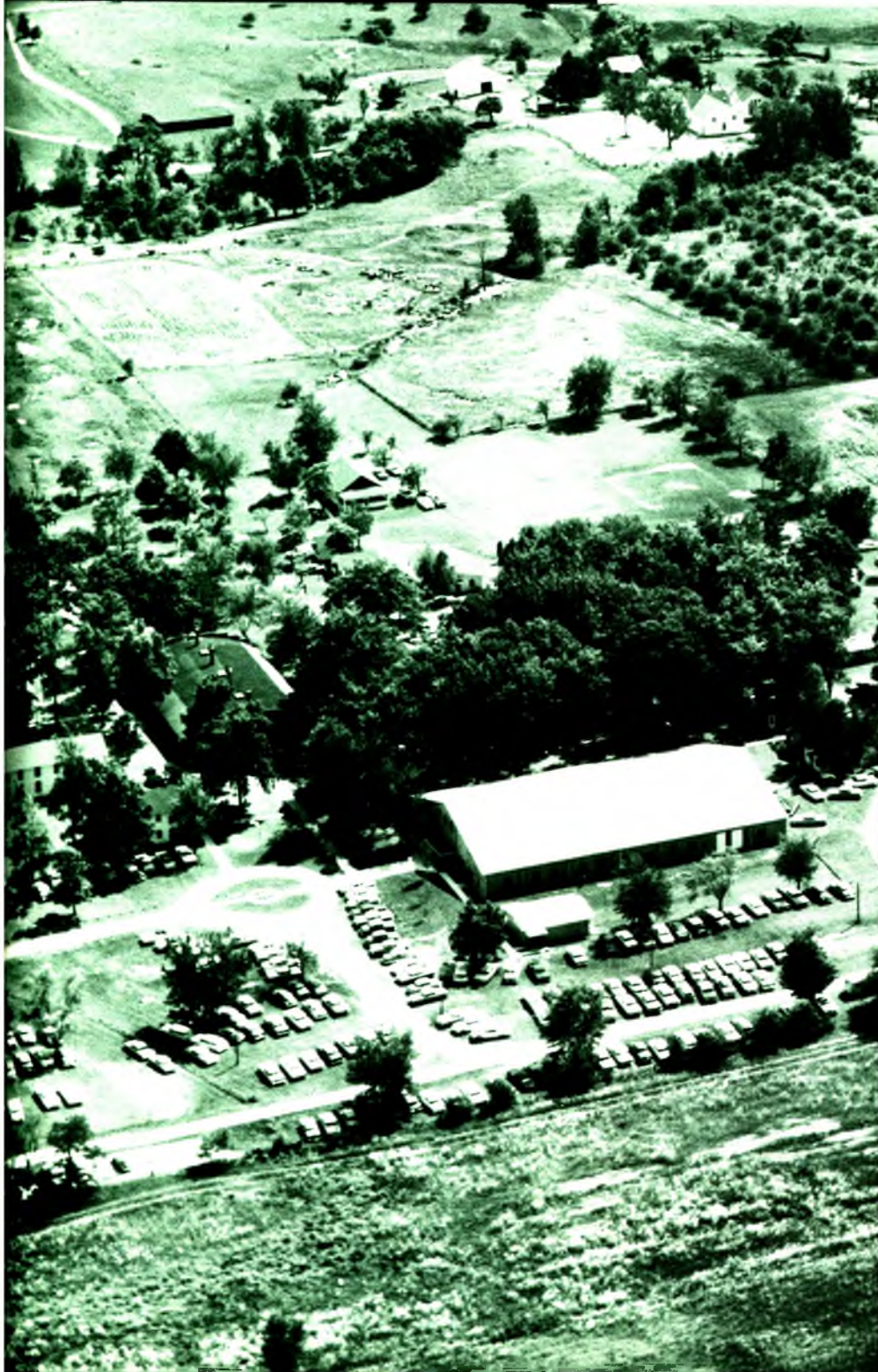


FEBRUARY 12, 1964

Herald of Holiness

**EVANGELISM
FIRST**
1960-1964

Official Organ
of the Church of
the Nazarene



District Center
Northeastern Indiana
Marion, Indiana

Without DISCRIMINATION

DR. J. B. CHAPMAN used to say that the best way to combat error was to present the truth clearly. This is the supreme task of the man who ministers God's Holy Word. One of the clearest summary passages in the Bible concerning the work of the Holy Spirit in the heart of the believer is given by the Apostle Peter in Acts 15:8-9: "And God, who knows all hearts, gave them evidence by granting them the Holy Spirit just as He did to us. As He cleansed their hearts by faith, He did not at all discriminate between us and them" (*The Berkeley Version*).

These words were spoken near the close of an extended debate held in Jerusalem concerning the issue of the rite of circumcision, whether or not it should be required of the new gentile converts. Peter insisted that his experience (as he had been taught of God) testified that the true test of validity for the new Christians was to be found in the fact that they had received the gift of the Holy Spirit, even as the Jews. He concluded, God "put no difference between us and them" (King James Version).

Peter was careful to point to the universal need of the human heart as the basis for this divine gift, and thus his emphasis upon the significant result of the Holy Spirit's coming was, their hearts were purified. Since the Holy Spirit was God's Gift, He was received by simple faith. This is what made the gentile experience valid, Christian, and universal.

In recent years we have had a wave of Neo-Pentecostalism abroad in our land, with its misplaced emphasis upon tongues. (Actually, it is neither new nor

Pentecostal in the strict sense.) Peter's words above afford a corrective to twentieth-century fallacies, too, "lest that which is lame be turned out of the way." They were spoken some years after Pentecost, so that he enjoyed the perspective of the intervening testing years. He takes no time to describe the scaffolding of the Day of Pentecost; he moves to the abiding, needed result—the pure heart. This is the supreme test for New Testament Christian experience.

It was Peter also, inspired by the Holy Spirit who spoke the prophetic word on the Day of Pentecost: "For the promise is to you, and to your children, and to all that are afar off, whomsoever the Lord our God shall call" (Acts 2:29, Wesley's Translation). Here Wesley is careful to point out, "The gift of the Holy Ghost' does *not* mean, in this place, the power of speaking with tongues: for the promise of this was not given to 'all that

General
Superintendent
Young



were afar off,' in distant ages and nations; but rather the constant fruits of faith, even righteousness, and peace, and joy in the Holy Ghost."

No doubt about it, Peter saw clearly on the Day of Pentecost that what the group received that day was to be received by all future believers, and later he underscores the true significance of Pentecost in the summary of Acts 15:8-9.

Holiness

means "ALL FOR JESUS"

By **RAYMOND W. HURN**, Superintendent of Abilene District

MARY D. JAMES captured the heart of true commitment when she wrote the following words of one of our most loved hymns:

*All for Jesus! all for Jesus!
All my being's ransomed pow'rs:
All my tho'ts and words and doings,
All my days and all my hours.*

The truly consecrated do not draw back from full commitment. God is not satisfied with half measures. Pious manners must be backed up with good living. Words of testimony and holy appearances are just so much superficial window dressing unless buttressed by complete and transparent yieldedness to God and His will.

"All" means "everything." A totality of the person must be yielded to God. This kind of all-out commitment in consecration is necessary if we enter into the experience of holiness.

John Wesley taught that holiness is never found without "a single eye fixed on God." He said, ". . . if the eye is not singly fixed on God, they can know nothing of scriptural religion. They do not even know what scriptural holiness means . . . and till their eye is single, they are as far remote from happiness as from holiness."

If our love is true, it is not difficult for us to consecrate ourselves fully to Christ. Such a consecration is the normal and happy outworking of a willing heart yielded to the whole will of God.

One of the most helpful verses in the New Testament guiding believers to make this complete consecration is the promise of I John 1:7, which states: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The provision "if we walk in the light" stimulates our faith until we can lay hold of the promises of God that the blood of Christ, His Son, does cleanse from all sin.

The daily prayer and practice of the sanctified are expressed in the second stanza of the hymn:

*Let my hands perform His bidding;
Let my feet run in His ways:*

*Let my eyes see Jesus only;
Let my lips speak forth His praise.*

True consecration is continued daily obedience to the will of God. Bishop J. Paul Taylor reminds us that "the sanctifying faith must be followed by sanctified faithfulness if the blessing of purity is to continue. The experience was found by consecration and the exercise of faith. It will be kept by obedience and faith."

The fact that holiness possessors are "all for Jesus" will make of them evangelists to press believers toward this experience. Having found a life of complete devotion to God, they are in a position to recommend the experience that fully satisfies.

This experience must be the norm of all of those making up the membership of a holiness church. This experience is a *must*, not only for an elite corps of workers in the world-wide Church, but for all of those who call themselves Nazarenes.

I speak of our great need. It is the need for brokenness; it is also the need for openness. As we are broken in spirit before God and as we throw wide the door of our hearts in a spirit of openness to His will, He will move into our hearts and into our churches. The Holy Spirit in the church will cause it to become a warm and power-filled organism for righteousness in the community.

*Since my eyes were fixed on Jesus,
I've lost sight of all beside,
So enchained my spirit's vision,
Looking at the Crucified.*

The doctrine of the Holy Spirit is the capstone of Christian faith and of Christian theology. In stewardship as in all else only the Holy Spirit can energize men for the fulfillment of their own destiny. When the Holy Spirit gets into a man, he begins to give as he ought to give to God, the sovereign owner of all things. Selected.

Are You an Alpaca?

By DALLAS BAGGETT, Superintendent of Kentucky District

AS YOU KNOW, this animal blends the characteristics of both the sheep and the goat. He's a true neutral.

Have we come to a day when religion is borne on the shoulders of an alpacan army? Multitudes speak to God, at least nod their heads, on Sunday morning and then go out straightway and forget His claim on their lives. Sunday sheep? Monday goats? No, not really. They are part-sheep and part-goat all week. They are not fully dedicated to God, nor are they utterly given over to the devil.

In this age of tolerance and broad-mindedness, surely our culture need not expect sheep to be sheep or goats to be goats. That would be too rigid a rule. That narrow approach would produce neurosis. Black and white are faded and forgotten colors. Glamorous gray has leaped into the limelight. Our gullible generation has shadow-boxed itself dizzy trying to keep out of either corner marked, "Right," or, "Wrong." We are determined to march or crawl to either of two corners posted as "neutral."

Lest we think this principle applies only to other churches and people, let us search our souls to see if these statements apply to us: Count us in for some effort during "Operation Doorbell" and save us a seat on Sunday evenings during the "Shining Lights" program. And whatever you do, bless us for our sacrificial ten-day "Witness by Distribution." But count us out for the nights of prayer,

the regular weekly visitation, and the grind of systematic tithing.

We are at least partly behind the program. We have some degree of religion. Maybe not all-out! But we'll put something in the Easter Offering and, don't worry, we won't forget the Alabaster box. We don't claim to be real saints. Oh, no. We don't blush that we belong to a holiness church, but we don't testify too loudly that we are holy people. Maybe just settle for being an alpaca!

What is God going to do with this "third" group at the Judgment? Whence the alpacas? We know, according to Christ's own words recorded in Matthew 25, that the sheep on His right hand will inherit the Kingdom prepared from the foundation of the world. Those cursed goats on the left will depart into everlasting fire.

But what about the neutrals? They were neither black nor white, just gray. They were not wholly dedicated to either righteousness or evil, just temperate. They were neither sheep nor goats, but partly both—just alpacas.

There will be no alpacas at the Judgment. We'd better make up our minds *now* whether we shall serve God or mammon. We can't be loyal to both. In truth, we are today, and will be at the Judgment, either sheep or goats, Christians or sinners. If God be God, serve Him. Let our dedication be unto death—for Him!

A Simple Prayer

*It doesn't have to be a prayer
Of lyric, singing way,
Expressed in flowery phrases, if
You mean it when you pray.*

*It needn't be a lengthy prayer
Of repetitious part;
Nor yet a perfect, quoted psalm—
If prayed out from the heart.*

*It well might be a few small words
Of faith—a simple thing
That tells God all in trust, and waits—
Then God is listening!*

By H. A. R. MONDAY

The Cover . . .

Aerial view of the beautiful and spacious district tabernacle and surrounding 18-acre grounds of the Northeastern Indiana District at Marion, Indiana. The center is the scene of a continuous summer camp program with seven boys' and girls' and youth camps, camp meeting, district assembly, and departmental conferences. The district covers 19 counties with 103 churches, 8,600 church members, and 20,700 enrolled in Sunday school, located in an area rich in historic tradition. Dr. Paul Updike is serving his twentieth year as superintendent.

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THE ROLE OF THE CHURCH in Today's Social Revolution

By L. GUY NEES

Pastor, First Church, Los Angeles, California



FROM THE DAYS of the Civil War on to the present time the Church in America has been constantly involved in soul searching and conflict over its role in the social structure. During the days attendant to the Civil War the issue, of course, was slavery. Many preachers were advised to stay out of "politics" and stick to the old-time religion—"Christ and Him crucified."

But as Dr. Timothy Smith points out in his book *Revivalism and Social Reform*, many other church leaders such as Beecher declared that "Christians were coming to see that their task was not merely to preach the gospel to every creature, but to reorganize human society in accordance with the law of God. To abolish all corruptions in religion and all abuses in the social system and, so far as it has been erected on false principles, to take it down and erect it anew."

Dr. Gilbert Haven had asked, "Will a wicked system of government imperil the spiritual welfare of its subjects? He must resist it unto the death. Will social vices tend to their corruption? They must be attacked and overthrown. . . . Would not a holy society, a correct system of government, a pure and lofty literature . . . tend to the salvation of more souls than corrupted morals, despotic government, and debased literature? Christ crucified, preached to a community under the pressure of all manner of inward and outward lust, will be proclaimed almost as vainly as in Pandemonium itself. He is most successfully lifted up when all the surroundings approximate the divinity of this central truth. . . . Christ crucified is the grand banner of the church. . . . but to come and hug that flag-staff with apparent fondness, while the enemy is plowing the outer lines with his diabolic artillery is not affection—it is cowardice."

No one can deny that we are in the midst of a great social upheaval and revolution. There are great political issues such as communism. There are great moral issues such as delinquency, both juvenile and adult. There are problems of labor and management and, of course, the burning issue of our times, civil rights.

Too often the Church has been silent on these and other great matters. It has well been said that rather than being the headlight the church is the

taillight. It is reported that during the days of the Communistic take-over in Russia, church leaders were in session discussing the color of vestments the clergy should wear in the performance of their rites.

In the consideration of the Church's role it should be understood that Christians and the Church cannot exist in an isolated, withdrawn society. We are here and must fill our place. Jesus in His great prayer said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). Christians are to be the salt of the earth and to be effective must be in contact with the world. Therefore to remain silent and unconcerned is to violate the very principles of Christ for His followers.

The Church cannot ignore sin and iniquity or inequity in any form. Our consciences must stab us to action wherever we see injustice. While it is true that politics must never become our principal business, yet earnest soul winners are always at war with all sin.

When Christians are at their best evangelistically, they are at their best socially.

Mr. Brady in his book, *This Freedom Whence*, discusses the influence of John Wesley in England during the eighteenth century: "Though Wesley's purpose remained spiritual, and though he elaborated no comprehensive theory of social organization, never did he shrink the duty of striving to apply the Christian ethic to the pressing social problems that crossed his path." Mr. Brady believes that no sociologist, including Marx, inspired such voluntary, creative sacrifice among his disciples. Many historians credit the Wesleyan revival with solving such problems as the slave traffic, child labor, and inhuman penal institutions.

When Dr. P. F. Bresee was gaining stature among holiness people in southern California, he attacked the liquor traffic so furiously that on one occasion he was burned in effigy in Pasadena after he had successfully led a fight for prohibition in that city. Furthermore, when he came to the organization of the Church of the Nazarene, one of the stated purposes was to preach the gospel to the poor. Many times he was engaged in assisting the poor in their material needs.

It is the responsibility of the church and minister to create a climate, an attitude of Christian compassion, in order that Christians will support those measures that recognize all human beings as being created in the image of God. We should treat each person with respect and dignity, regardless of the color of his skin or racial origin—especially when that person lives next door, works across the desk, joins us at a lunch counter, or worships with us in church. God's command to the Christian is to love God with all his soul, mind, and strength, and his neighbor as himself.

At our last assembly of the Nazarene churches of the Los Angeles District, the following resolution was adopted:

"In view of the rapidly increasing Negro population in southern California, the colored people are moving into communities which have been heretofore all white. We urge that our people prepare their thinking that mixed communities are inevitable and that they exercise what means they can to make this adjustment as easy as possible for themselves and for the people of the community in which they live.

"Believing that Christians value all persons as equal in God's sight, we urge that Nazarenes be committed to racial justice and love in all areas of our social life, so that we may help speed the day when no citizen of this country, because of the color of his skin, will be denied the freedom of choice in such matters as where he wants to live, the school or university he chooses to attend, the restaurant in which he wants to eat, the hotel in which he prefers to sleep, the church in which he desires to worship, or to be denied any other freedom which is generally provided for citizens of this great country."

Dr. Carl Henry in *Christianity Today* discussed the importance of a church spire in pointing men to God. He stated: "This is not for one moment to ignore or evade the essential social implications of the Gospel. The Cross is the symbol not only of the heart of the Gospel but also of the mission of the Church. In the biblical perspective, preaching has its vertical emphasis of proclaiming Christ crucified and risen, and also its horizontal emphasis of neighbor love and concern for men's welfare. But the relevancy of the horizontal is validated by the vertical, and the two must be kept in their right balance."

Christian stewardship is the fulfillment of personal privilege and responsibility for the administration of the whole life—personality, time, talent, influence, material substance, everything—in accordance with the spirit and ideals of Christ.—Church of South India.

Increase Our **FAITH**

By C. NEIL STRAIT
Pastor, Carmi, Illinois

THE DISCIPLES' REQUEST in Luke 17:5 for an increase in faith does not seem so strange to us, does it? For we have learned that life is filled with many items that drain one of faith and leave him spiritually weak. E. Stanley Jones has said that "man has not lost his faith . . . it has become dissolved in the acids of modern thought."

Each one of us is engaged today in a moral and spiritual struggle. The question is asked quite frequently, "Is there a God? And, if so, why are things as they are?" For about us we see the realities of life, the threat of war and unrest, the indictment of hunger, disease, and evil. And many times the situation does seem somewhat unreasonable.

A contemporary theologian has coined a phrase that may have meaning for many of us. "Faith stance," he calls it. He describes this "faith stance" as the ability to see, through the spiritual eye, what cannot be seen through the eye of reason and logic. If we could reach this plateau of spiritual experience, life would seem more reasonable and God more real. Thus the disciples' request must become our request, "Lord, increase our faith."

Dietrich Bonhoeffer, one of the great martyrs of the twentieth century, who was executed by the Nazi Gestapo in April, 1945, is quoted in a compilation of his letters and papers from prison as saying: ". . . there are times when I am just content to live the life of faith without worrying about its problems." Is this not a "faith stance"?

Actually, it is not necessary that every question that probes our mind find an answer. It is true that some basic questions must be settled and committed to belief, but many others will either remain unanswered or be solved in the course of time. The path of the Christian is one of faith. He must not be overwhelmed by doubts or questions that bother him. George Macdonald has said: "That man is perfect in faith who can come to God in the utter dearth of his feelings and desires, without a glow or an aspiration, with the weight of low thoughts, failures, neglects, and wandering forgetfulness, and say to Him, 'Thou art my refuge.'"

The disciples, though the closest companions to their Lord, were not free from doubt, nor were they barricaded from the seeming unreasonableness of things about them. Yet their prayer for an in-

crease in faith was an acknowledgment that they were incapable of serving their Master without a vital faith.

Our day is no different. Man's intellectual development has not made him less dependent upon God. Scientific breakthroughs do not eliminate man's need of faith. Thus, as the disciples of old, we must seek to grow in faith.

What kind of faith do we have? It is good, occasionally, to examine our faith, as the Apostle Paul admonishes us in one of his Corinthian letters. Does our faith lift us above the acids of modern

thought? Does it open a window upon the gloomy scene of our surroundings to let God bathe such a scene with His presence?

William H. Bathurst, in his hymn, "Oh, for a Faith That Will Not Shrink," asks for—

*A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.*

Is this the kind of faith we seek? Let us seek it earnestly, as the disciples who boldly asked their Lord, "Increase our faith."

By J. V. WILBANKS

Nazarene Layman
Colorado Springs, Colorado



for the worship of his Creator, and this probably from a consideration of the religious custom of that ancient time. Even after the moral, spiritual, and political decline of a once great and prosperous nation, the law of tithing was still obligatory on Israel, for we read in Malachi 3:10, "Bring ye all the tithes into the storehouse."

In the New Testament also we have evidence aplenty that Christian giving is obligatory. "Give . . . give . . . give . . .," is the general command and tenor of the entire sacred canon (cf. Matthew 5:42; 10:8, 42; etc.). The practical Apostle James

MUST a Christian Tithe?

TWO SUNDAY SCHOOL TEACHERS were discussing the subject of tithing. Asked one, "Can a man be a Christian and not pay his tithe?"

Replied the other, "Though I myself feel constrained to pay one-tenth of my income into God's house, and always have, yet I exercise a charitable attitude toward others and feel that anyone is a Christian who walks in the light that God has shed on his own individual path."

"But," rejoined his friend, "can a man walk in the light *without* paying his tithe?" So, you see, the issue takes on complications. Let us take the question apart, examine it, and then put it back together.

We may start with a general question, *Is Christian giving obligatory?*

From the very dawn of creation throughout every age we believe that the Bible says an emphatic, "Yes!" The righteous Cain gave of his substance (Genesis 4:3). Noah sacrificed (Genesis 8:20). Abraham paid tithes and, evidently, did it as a matter of conscience (Genesis 14:20). His grandson, Jacob, vowed to give a tenth of his substance

informs us that a man's faith is vain if he contributes not to the help of a destitute Christian (James 2:16). Paul enjoins us to see that the ministry is supported (I Corinthians 9:1-14). He had also "given order to the churches of Galatia" to give an offering for the suffering saints in Jerusalem (I Corinthians 16:1).

"Well," concedes the affable donor, "I believe in supporting the gospel, but where are there any grounds for giving *systematically* and *regularly*? I believe in simply giving as one feels disposed." If Christian giving is obligatory, are we bound to give regularly and proportionately?

To say that the New Testament explicitly commands Christians to pay one-tenth of their income into the treasuries of the church would, perhaps, be to overemphasize the issue. However, the regular way is best from a consideration of several points of view.

First and primarily, it is the Bible way. It was instituted by God himself as a sound and practical financial method to promote the interests of His work. What was a good economic principle in 1500 B.C. is still so in A.D. 1964. When we say that spasmodic giving is best, we exalt our wisdom above God's.

Second, a physical analogy will teach us that

regularly giving of our means is best. The physical body responds to periodic eating, exercise, and rest. When we live systematically we look and feel better—we *are* better!

From a *practical* standpoint periodic and continuous support of Christianity is better. Society in general and individuals in particular carry on everyday affairs in this manner. Suppose your employer paid *you* when he felt like doing so. Or suppose he considered your services worth \$120.00 one week and only \$56.00 the next?

Look at it from the standpoint of paying your rent. Does anyone see any great hazard here that might imperil our freedom? Just about everyone can see a very real and graphic danger in *not* paying it!

Third, history and experience alike prove that systematic tithing is superior to any other method of supporting the work of the church. The ones who give most are the plodders who give week in and week out, year in and year out. It is pretty hard to improve on the lessons that experience teaches, you know.

Putting the problem back together, we have seen that tithing was God's method in the past. We have seen that regular participation in this religious duty and privilege contributes to the building up of the fiber of our faith. And we have seen that it is best from the viewpoints of history and experience. If your Sunday school teacher, this coming Sunday, should propound the question, "Must a Christian tithe?" what will *you* say?

HOME AND FAMILY LIFE FEATURE

Your Beautiful Home

By FRANK HOWIE
Pastor, Baptist, Lakeside, Safford



IT IS the home of Mary and Martha at Bethany. Jesus reclines at the friendly hearth. The conflict and opposition of the past days seem remote and far removed from this quiet and peaceful scene. Here is Mary, sitting at the Master's feet; Mary, the gentle, the truth-seeking. Here is Martha, busily absorbed in her domestic chores. Here is a place where Jesus is and where God dwells. Here is peace. Here is love. Here is home.

There are not enough such homes in these days. In George Meredith's *The Ordeal of Richard Feverel*, the lovable Mrs. Berry confides the following information to the bridegroom-to-be: "Marriages is made in heaven, they say; and if that's the case, I say they don't take much account of us below!"

We smile at the dear old soul's simplicity; yet there is more of tragedy than comedy in her words. The glaring fact of broken homes and the stark reality of disintegrating family life is one of the most disturbing factors in our modern society. When we see the tragic mess some couples have made of their attempt to build a happy home, we begin to entertain serious doubts as to marriages being made in heaven.

But happiness and contentment are not only absent in the *broken* home; they may also be unknown in the *beautiful* home. One of the most insidious enemies of happy, contented home life is the spirit of materialism. The philosophy of the modern family is simple: comforts and carpets constitute the sum of human happiness. Given these, Utopia is assured. But is it?

The hard facts belie such illusive dreams; for where possessions are more important than people, chaos results. There is wrangling over money matters. There is an inordinate desire for material advancement. Frantic nervous energy is wasted in trying to keep up with the Joneses. There is a spirit of grabbing, not giving; of selfishness, not sacrifice. The corroding desire for more, always more, wrecks both health and home and results in the deprivation of a satisfactory family life—and God is forgotten in the general discontent.

Furthermore, it is significant that the spirit of materialism in a person's home life soon begins to affect his work for God. The rot begins in the center; it soon spreads to the circumference. Consciously or unconsciously, the total spiritual life declines and dies.

Take, for example, the story of Tom and Mary. I read about them the other day. Theirs is a typical story, an old story. They were a young Christian couple who prayed together, tithed their income, and were faithful at the week-night meetings as well as on Sundays. Tom taught in the Sunday school, and both were spiritually keen. When the children came, they took it in turns to go to the meetings.

Then it happened. Not suddenly, but gradually; so gradually in fact that those around them were unaware of it at first and they themselves seemed quite unconscious of it. It all began, apparently,

with a new suite of furniture. The old one was rather shabby and needed to be replaced. After some thought they decided the best way to do this would be for Mary to get a job. This meant a change of routine in the home. Week-night meetings became harder to get to because there was less time for housework now; and in any case, Mary felt tired when she got in from work. Eventually she found it impossible to keep up with things in the house; she needed Sunday mornings to catch up with the work.

Tom, too, had his difficulties. He was doing more overtime now to "bring a bit extra in." Under the circumstances, he explained to the Sunday school superintendent, he could not continue with his class. He was sorry, of course; but then, he confided, it would be for only a few more months while they were getting straightened out. In fact, it proved much longer, for when the furniture had been paid for, Tom and Mary thought that they might as well get a new refrigerator while Mary had the job. A car, too, was needed . . . and so on.

Although hardly aware of it, they had been reduced from being keen "out-and-outers" to once-a-week "Sunday nighters." As far as effective service was concerned, the local church was without their help; so far as spiritual experience was concerned, they had lost out. They had a beautiful home, *but a home without Christ.*

That is the story—a typical, unexciting, undramatic story. Do you recognize it? Maybe it is the story of *your* life, the story of *your* beautiful home. I wouldn't know—but *you* would!

Channel of Charity

By JACK M. SCHARN

*Give me a love sincere, divine—
Love that will cleanse, control, refine.*

*Give me a love that will endure—
Patient and kind and strong and pure.*

*Give me a love that vaunteth not—
Love like the Master lived and taught.*

*Give me a love that bears all things—
A love that Heaven's blessing brings.*

*Give me a love not puffed with pride—
A love that will not fret and chide.*

*Give me a love—make Thou of me
A channel of Thy charity.*

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WORDLESS TALKING

By ROBERT QUANSTROM

Pastor, First Church, Hoopston, Illinois

YOU ARE TALKING when you are not saying a word.

A few months ago we completed a new home mission church building in a community new to the Church of the Nazarene. One of the men in the city told the pastor this:

"The Church of the Nazarene? A pastor from the Church of the Nazarene came into the hospital room of my wife's grandmother in another city. Grandma was breathing her last. The pastor stepped to the bedside, took Grandma's hand, and prayed beautifully for her and the anxious family around the bed. Grandma did not belong to his church; neither did any of us belong to his denomination. This good pastor stayed with us until Grandma slipped away from us to be with God. Grandma's pastor never did come, and neither did ours. We appreciate the Church of the Nazarene from that one pastor. Now if you want anything printed in the local newspaper, you come to me; I am the editor."

But there is another side to this wordless talking. As zone chairman and building treasurer of this home mission church, I dealt with the representative of a large interstate lumber chain, to whom I said: "I want to keep in good favor with you, because the Church of the Nazarene is on the move. We are building many home mission churches. Other congregations and districts will want your services, so we must keep a good reputation with you fellows."

Now listen to his words: "I am sorry, but the Church of the Nazarene's report is not too good with us. In another city one of your churches owes us money, and two of their checks have 'bounced.'"

Please do not apply this to churches or pastors only, but to yourself as a layman in the matter of just living from day to day. We are talking with our influence when we act *above* the world and minimum Christian standards. We are talking very loudly when we fall short of even the standards of the world. All of us are talking when we are not saying a word. We are talking of the Church of the Nazarene, but more important, we are talking about Jesus Christ.

God Still Answers **P**rayer!

By DOROTHY CRITES



I AM the mother of five little girls. My oldest daughter, age fourteen, became very ill in September of 1962. My husband and I took her to five doctors. Each time we were told there was nothing wrong with her. The dreaded disease that was invading her body was unseen.

Each day and month she got worse, until finally it became evident and the doctors could detect it. Then they told me.

That day life ended for me, but started a chain reaction I had never seen before. At once our girl was taken to University Hospital for cobalt treatments on her throat for the deadly killer, cancer. They gave us no hope and told us it was very far advanced and was a very bad type.

I was raised in Cumberland, Maryland, First Church and could not conceive that the God of whom my little girl had sung "Jesus loves me" could let this happen to

her. I was very bitter. She kept getting worse. I could not dream of giving her up.

One day after she had completed thirty-six cobalt treatments, they sent us back to Cumberland. Nothing more could be done.

I realized I had to pray. I did not then ask God to heal my little girl, but I gave her back to Him and said, "Not my will, but Thine, be done." Many Christians I know and some I do not know prayed for her.

She started to get well. The doctors do not know why, as they have no cure. But she is well, goes to school, takes gym and swimming, and is perfect in every way. On October 11, 1963, one of the world's leading cancer specialists who lives in Buffalo, New York, saw her and told us she was perfectly well.

In this day of rockets and missiles, God still answers prayer!

The Gift of **TONGUES**

By C. W. RUTH

Because of widespread interest throughout the evangelical church today in speaking with tongues, we believe our readers will be interested in the following from the pen of Rev. C. W. Ruth. Mr. Ruth was one of the pioneer leaders in the holiness movement and became associate pastor with Dr. P. F. Bresee of Los Angeles First Church of the Nazarene in 1901. He also served as assistant general superintendent, and was active in bringing about the union at Pilot Point in 1908. Mr. Ruth was a Biblical preacher who wore out twenty Bibles in study and preaching before his death in 1941. The article was published in tract form by the Christian Witness.

WE DO NOT for one moment question nor deny that there is such a gift, for the Scriptures plainly state that there is. One might as well deny all the gifts of the Spirit as to deny the gift of "tongues." But I desire to point out some of the errors concerning the present-day teaching in the movement known as the "Tongues Movement." It is well to remember that all fanatical movements have some truth; but usually it is distorted truth, and distorted

truth is error.

The first error is that of giving an undue emphasis and prominence to the gift of "tongues"; putting first what God put last in the order of the gifts. In I Corinthians 12:28, we find the numerical order of the gifts, given, doubtless, according to their relative value; and the *last* mentioned is "diversities of tongues." We commit a grievous error when we put last what God puts first, or first what God puts last. We must learn to leave truth in the place and order that God puts it, for God puts first things first and last things last.

This is why I do not make use of the term "the four-fold gospel." Says one, "Do you not believe in the four-fold gospel?" I would answer, "Yes, I believe in a hundred-fold gospel." "Then why object to the term 'four-fold'?" Because it places the subject of divine healing and of the second coming on an equality with the subject of pardon and sanctification—as though of equal importance. While I am a glad witness to divine healing, and rejoice in the glorious hope of His coming, I am persuaded that it is infinitely more important that men should be saved and sanctified than that they should be healed of physical ills, or accept our view of our Lord's return. And yet the multitude will seek physical health before they will holiness of heart.

The second error of the "Tongues Movement" is in the teaching that all may have, and should have the gift of tongues. After enunciating the **gifts**,

Paul raises the question, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues?" (I Corinthians 12:29-30) Of course, this is just another way of saying that all *do not* have the same gift. And no one would teach that all should be apostles, or that all should be prophets, or teachers; and yet when it comes to "the gifts of healing" and "tongues," it is urged that if one was just right and living up to their privilege, all might be healed and all should speak with tongues. This we deny, and insist that it is wholly unscriptural. As well urge that all should be "apostles" and "prophets" as urge that all should speak with tongues.

It should be remembered that all the gifts are in the sovereignty of God, and that "all these worketh that one and the selfsame Spirit, dividing to every man severally as HE will" (I Corinthians 12:11).

A third error is that of insisting that the speaking with tongues is the necessary accompaniment and evidence of the Pentecostal experience. This is as though the sun in the solar system needed a tallow dip to prove it is in the neighborhood. The Holy Ghost bears His own witness, and can do so in ten thousand different ways. One might as well insist that unless "there came a *sound* from heaven as of a rushing mighty wind," and the "cloven tongues of fire" were visible, and all the other phenomena of the historic Pentecost were present, the Holy Ghost had not yet been received. Not only so, but it is not said in the second chapter of Acts that they spoke with "*unknown* tongues," but with "other tongues, as the Spirit gave them utterance." This is different from the "gift of tongues," in that there was no interpreter necessary on the day of Pentecost, "because that every man heard them speak in his own language"; and this was the amazement of the multitude as they exclaimed, "How hear we every man in our own tongue, wherein we were born?" The exercising of the "gift of tongues" always requires an *interpreter*, and is positively forbidden and prohibited in the church when there is no interpreter. "If there be no interpreter, let him keep silence in the church" (I Corinthians 14:28).

A fourth error is in the assumption that the "gift of tongues" is an evidence of advanced spirituality and superior piety. We would insist that all the gifts are on this side of the thirteenth chapter of I Corinthians; that after enumerating all the gifts, the Apostle Paul says, "And yet shew I unto you a more excellent way," and gives then, the thirteenth chapter of I Corinthians, thus indicating that Perfect Love is "*more excellent*" than any of the gifts. While evidently the Corinthian church had the "gift of tongues," it may be well to note that this church gave the apostle more trouble than any other church in the New Testament; that they had "divisions"; had gone to law "brother with

brother"; had misused the sacrament of the Lord's supper; had among them gross immoralities, such as was "not so much as named among the Gentiles"; and evidently had misused the gift of tongues which called forth the restrictions of the 14th chapter in the exercise of that gift. He said of them in the third chapter, they were "yet carnal"; and "babes in Christ." So the "gift of tongues" among them did not prove advanced spirituality and superior piety.

A fifth error is in supposing that any sort of a mysterious gibberish or jargon—though not understood by themselves or anyone else—is the "gift of tongues." The falsity of this claim has been disproved by numbers who have sincerely supposed they had the gift of tongues and gone to the various missionary fields to find they could not speak so as to be understood by the natives at all—though they were sure before going the Lord had given them the language and called them to those fields. Indeed, there have been exceedingly few, if any, of real authenticated cases of the gift of tongues in these latter days. It should be remembered that Satan can manipulate our vocal organs just as certainly as he can any other part of our being, as in the case of witchcraft, sorcery, spirit-rapping, etc., hence we need to heed the injunction, "Believe not every spirit, but try the spirits whether they are of God." "The spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace."

I do not seek the gift of tongues, *first*, because I have that which is "more excellent," and would not know what to do with the gift of tongues if I had it. *Second*, because the command is, "Covet earnestly *the* best gifts," and the gift of tongues is not the best, "for greater is he that prophesieth than he that speaketh with tongues, except he interpret" (I Corinthians 14:5). With Paul, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." "Follow after charity and desire spiritual gifts, but *rather that ye may prophesy.*" Why should I seek that which is inferior as to its usefulness, when I am exhorted to "Covet earnestly the best"? *Third*, I do not seek it because I could not exercise the same without an "interpreter," and I cannot afford to carry one with me for the business. *Fourth*, because if I should speak in tongues without an interpreter, and without regard to the restrictions placed upon the use of this gift, I should appear as "a barbarian" and as "mad" to them that heard me—even as many who have claimed to have this gift in these days. *Fifth*, because if I seek it for a month and obtain it, and die tomorrow, it would be of no longer use to me. "Whether there be tongues, they shall cease" (I Corinthians 13:8). I prefer to seek that which "abideth" and is "the greatest."

EDITORIALS

By W. T. PURKISER

Anomalies of Holiness

This title takes a bit of definition. An anomaly is that which varies from the common rule, an irregularity, an abnormality. For example, one might say, "There is no greater anomaly in nature than a bird that cannot fly."

To talk about anomalies of holiness is just to recognize that everything which goes by this name is not real and genuine. In a world of imitations and counterfeits, such should not be surprising. Not all that is called holiness can be recognized when compared with the true and simple Bible standard.

A SOUR, surly, sulky holiness is an anomaly. John Wesley put it in its strongest form when he said, "Sour godliness is the devil's religion." True holiness has about it a radiance and a loveliness that mark it as divine.

It is true, even the best kept Christian may be in heaviness through many trials and temptations. But while in the fiery furnace, there is still the form of One like unto the Son of God who walks by his side, and he is able through a miracle of sustaining grace to rejoice with joy unspeakable and full of glory.

A suspicious, cynical, scheming holiness is an anomaly. The older brother in the parable of the prodigal son was a very self-righteous, "pious" individual. Yet without ever talking with his younger brother to learn what had befallen him in the far country, the older son was quick to condemn: "This thy son . . . hath devoured thy living with harlots" (Luke 15:30). He suspected the worst, even when he did not know.

This is the direct opposite of divine love. Love "thinketh no evil; rejoiceth not in iniquity, . . . believeth all things, hopeth all things" (I Corinthians 13:5-7). It is true, love may be "taken in" sometimes by the unscrupulous. But it would be far better to be deceived occasionally by some pious fraud than to go through life with a cynical, suspicious, sarcastic spirit, doubting everybody and everything until the bonds of fellowship are broken and the unity of the Spirit destroyed.

A STINGY, selfish holiness is an anomaly. Nowhere does genuine holiness face greater danger of deterioration than exactly at this point. When it becomes easier to keep than to give, to hoard than

to share, to choke back the impulse to compassion, then the warning signals are out and it is time to take alarm.

There is a direct relationship between generosity and spirituality. Over and over throughout the New Testament we read God's warnings against covetousness, denounced as belonging to the same kind of evil as adultery, theft, blasphemy, and pride (Mark 7:21-23) and as actually a form of idolatry itself (Colossians 3:5).

A sophisticated, sentimental, shallow holiness is an anomaly. Even the most sacred experiences in life can be imitated in a superficial and trivial way. The curse of religion is not sentiment, which is strong, true feeling; but sentimentality, which is its flimsy and frivolous substitute.

Sentimental holiness knows all the great ideals and uses all the right words, but it is entirely on the surface. It has no substance, no body, no true reality. It professes much but possesses little. It may be quite showy, and even have all the forms of godliness, but denies the power thereof.

A SECLUDED, solitary, sterile holiness is an anomaly. It is quite true, the Holy Spirit fell on the Church at Pentecost while secluded in a place of prayer. But the Church didn't stay in the Upper Room or even in the Temple. It broke out like a tidal wave onto the streets and into the market place of the city. While it gathered again and again for prayer and renewal, the seasons of renewal were launching pads for a new advance.

There was nothing in the Early Church to suggest ingrown, sequestered cells of superior self-righteousness. There was nothing about that dynamic, outgoing group to hint at smugness and complacency in the face of world need. There may have been strained arms in the New Testament Church, but it didn't happen from patting themselves on the back. It happened from reaching out to those who were sinking in the quicksands of worldliness and evil.

FINALLY, a strained, self-conscious holiness is an anomaly. To live a holy life in an evil world means

The tragedy which infects many a gift is that it is unaccompanied by any part of the giver. And no generosity can ever atone for the absence of the giver.—Roy L. Smith.

effort, but not strain. Holiness, in its Biblical character, is the fruit-bearing of a vine purged of harmful suckers and shoots (John 15:2). It is the living out of a divine nature of which we have become partakers, "having escaped the corruption that is in the world through lust" (II Peter 1:4).

There is one thing we must not overlook. Every anomaly—and there are others than the ones suggested here—is by its very nature a testimony to the reality and value of true holiness. The spurious unwittingly witnesses to the genuine. If there is no type, there can be no deviation from type. If there is no true, there can be no imitation. If there is no real, there can be no counterfeit.

How precious is the life of God in the soul of man! There are joy, love, self-giving, substance, and sharing in that "holiness which is no illusion" (Ephesians 4:24, Phillips). In the strikingly beautiful lines of Kenneth Wells:

THE HOLY LIFE*

*There is a faith unmixed with doubt,
A love all free from fear;*

*A walk with Jesus, where is felt
His presence always near.*

*There is a rest that God bestows
Transcending pardon's peace,*

*A lowly, sweet simplicity,
Where inward conflicts cease.*

*There is a service God-inspired,
A zeal that tireless grows,*

*Where self is crucified with Christ,
And joy unceasing flows.*

*There is a being "right with God"
That yields to His commands,*

*Unswerving, true fidelity,
A loyalty that stands.*

*There is a meekness free from pride,
That feels no anger rise*

*At slights, or hate, or ridicule,
But counts the cross a prize.*

*There is a patience that endures
Without a fret or care,
But joyfully, "His will be done,
My Lord's sweet grace I share."*

*There is a purity of heart,
A cleanness of desire,
Wrought by the Holy Comforter
With sanctifying fire.*

*There is a glory that awaits
Each blood-washed soul on high,
When Christ returns to take His bride
With Him beyond the sky.*

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World Day of Prayer

For many years the first Friday of Lent has been set aside as a world day of prayer. Friday, February 14, is the date for this year. The Nazarene Foreign Missionary Society is urging all Nazarenes to observe this Friday as a day of fasting and prayer for needs around the world.

With the passing of the years, the crisis of human affairs seems to deepen. The great issues of war and peace, delinquency and crime, moral decay, tensions between the races, all press home to us our world's great need of God.

Overshadowing all is the cry from the hearts of God's people for revival in our generation. It is exciting to think what could happen around the globe if Christians everywhere would take seriously the ministry of intercessory prayer. When answers to his prayers were called "coincidences" by a skeptical friend, one believer said, "Coincidences or not, this one thing I know. These 'coincidences' happen when I pray; and they cease to happen when I do not pray."

Let it not be said among us as it was said in Nazareth long ago, "He did not many mighty works there because of their unbelief." One may pray without faith, but he cannot have faith without praying.

Behold, He Prayeth

*He lifted up His eyes to heav'n
And said: "The hour has come.
Thy name on earth I've glorified;
Hence, glorify Thy Son.*

By GENEVA HUNTING

*"Keep those that Thou hast given me
From every evil foe,
And sanctify them through Thy truth
That they Our love may know.*

*"I neither pray for these alone,
But all who will believe,
That they might have My joy within
As they Thy word receive.*

*"And now, O righteous Father,
The finished work is done.
No more am I within the world;
The vict'ry has been won!"*

THE CHURCH AT WORK

HOME MISSIONS

ROY SMEE, *Secretary*

General Church Loan Fund

Just before the end of 1963, the General Church Loan Fund received gifts totaling \$110,085.80. These gifts pushed the total net assets of these funds to almost \$1 million, an increase of about \$200,000 during the year. Savings deposits increased approximately \$260,000 during 1963.

These figures indicate that 1963 was one of the best years in the brief history of these loan funds. And even with the sudden large increase in cash on hand, applications for church building

loans were waiting to put the money to work as soon as loan papers are completed.

The gifts received were in the form of a new arrangement designated as "Pooled Investments." Income from the gift is paid to the donor during his life (or to husband and wife or survivor), according to the amount of earnings received, less .5 per cent to cover the operating costs of the Department. The earnings are thus tied in with the national economy, making possible maximum income to the donor and an income tax credit for the contribution.

The following is a Comparative Financial Statement of all Church Extension building loan funds, as of the last two years.

ASSETS		
	<i>December 31, 1962</i>	<i>December 31, 1963</i>
Cash	\$ 79,010.76	\$ 243,588.32
Cash in Bank Savings	46,081.42	49,786.46
Amortized Loans to Churches	1,450,233.82	1,718,727.20
Short-Term Loans to Churches	422,397.15	440,133.24
	<hr/>	<hr/>
	\$1,997,723.15	\$2,452,235.22
Savings Deposits in General Church Loan Fund	\$1,186,546.13	\$1,446,190.54
Accrued Interest Held	12,192.58	7,980.02
Current Accrued Interest, Estimated	8,300.00	10,000.00
	<hr/>	<hr/>
	\$1,207,038.71	\$1,464,170.56
NET ASSETS		
Reserve Trust Fund	\$ 47,280.58	\$ 49,786.46
Life-Loan Contracts	96,422.99	118,536.75
Pooled Investments	110,085.80
Other Net Assets	646,980.87	709,655.65
	<hr/>	<hr/>
	\$ 790,684.44	\$ 988,064.66

Notes from Overseas Mail

Bermuda

The church work continues to make progress. Despite the loss of more than forty regular attenders between April and August last year, we continue to have between fifty and sixty in attendance each Sunday. These losses were U.S. service families returning home. Several were not Christians when they came to Bermuda but were when they went back. We are glad the church was here to help them. Last year saw contact made with an increasing number of Bermudians. I recently conducted a class on the Book of Acts. Fourteen enrolled and studied every Friday night for eight weeks. Among them were three Bermudian men. Two of them are not regular attenders, but are very interested. Do pray for them. We have

recently been encouraged by the arrival from Britain of a fine young Nazarene couple from the Sharpes Memorial Church in Glasgow, Scotland. They are both working here and will provide a contact with an entirely different group of church prospects. They are already a great blessing. . . . Please continue to pray for us as we face the difficult task of securing permanent property and buildings for services in the east and west ends of the Colony.—JAMES L. COLIOM.

Samoa

Finally, during the past year, we were able to obtain a thirty-year lease on property in American Samoa, and plans were drawn and material ordered by early August. Brother Garsee writes: "The building will be an excellent multi-purpose mission station building, providing facilities for workshop, office and

study, residence, education and fellowship, as well as a carpport." The building will be completed before the Garsees leave for General Assembly and their furlough in the States.

Eire

Reading the recent issue of *Eire Challenge*, one realizes afresh the amazing lengths to which the Legion of Mary will go in opposing the witness of our church in this predominantly Roman Catholic country. Let us remember to pray for Brother and Sister Roberts and their co-workers as they go out, in the strength of the Lord, to proclaim the glorious freedom to be found in Jesus Christ.

Thanksgiving

Among reports received on the Thanksgiving Offering were the following:

Australia—"Our thank offering came to £1535 (\$3,423.05), thus substantially exceeding our goal of £1250. This is our highest on record."—A. A. E. BERG, *district superintendent*.

LOS ANGELES FIRST CHINESE CHURCH—"The Thanksgiving offering totaled \$278.49. This is the largest offering given from our group up to this time."

At the time of going to press, a total of \$3,835.81 had been received from the churches in Alaska; \$270.38 from the Canal Zone; \$283.00 from First Church, Copenhagen, Denmark; \$85.94 from our church in Samoa; and \$1,866.96 from Hawaii.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Harvesting in India

By JOHN McKAY, *India*

Since June, 1963, we have been in Basim, teaching in the Bible school, and I have been supervising the correspondence course in Bible study. We also have evangelistic work in churches and villages and make occasional visits to Bombay to help in the work there.

We are able to use the Bible school students in our village evangelism program. God is blessing in this work. Many Gospels are being sold. We urge the people at home to pray for the thousands who are reading God's Word which they receive through village evangelism and through our correspondence course. Has God not said, "My word . . . shall not return unto me void"? Pray that the Holy Spirit will enlighten minds as they read.

Recently in week-end services in our Pusad church, the Holy Spirit caused

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from 9:00 a.m. to noon

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of interesting area churches

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darkened minds and hearts to see their need and to make confession, not only to God, but to each other. Several were in the altar seeking the baptism of the Holy Spirit.

In our Mehkar district two families are ready for baptism.

We praise God for these evidences of His Spirit's working.

Wedding Bells in Africa

By ROSE HANDLOSER, *Transvaal*

*We Are Proud to Announce
the Wedding of*

MISS EMMALINAH ENGEL MATHEBULA, S/N
to

EVANGELIST WILSON MAKHUBELA
Saturday, November 23, 1963

Acornhoek Church of the Nazarene

At a very beautiful candlelight ceremony in the Acornhoek Church of the Nazarene on November 23, 1963, Staff Nurse Emmalinah Mathebula became the bride of Evangelist Wilson Makhubela, pastor of the Naboomspruit Church of the Nazarene, Northern Transvaal. The bride wore the traditional white gown and veil and carried a white Bible with white flowers. She was attended by Miss Edith Saoli, as maid of honor. Two other nurses were bridesmaids, and there were also two train bearers, all of whom wore floor-length pastel lace gowns and carried flowers.

The groom was attired in a black suit, with white shirt with a black bow tie, as was also the best man, who was Mr. Meshach Lebeso. There were two ushers.

The ceremony was performed by Rev. D. H. Spencer, assisted by Rev. Enos

Mgwenya, district elder. The wedding music was the traditional Lohengrin's "Wedding March," played by Dr. R. T. Merki. A nurses' quartet and Miss Rose Handloser sang appropriate hymns.

Prior to her wedding, the bride trained at the Ethel Lucas Memorial Hospital; and at the time of the wedding, she was the staff nurse in the European wards at Ethel Lucas Memorial. The groom studied for the ministry at Stegi Nazarene Bible College, Swaziland.

At the reception following the ceremony, the bride and groom cut the traditional four-tier cake and gave each other a piece as a token of their promise to provide for each other from that day forward. More than five hundred guests were served, including missionaries and European neighbors who had been served by the bride in her capacity as nurse.

The quiet, reverent atmosphere of this wedding was in direct contrast to some of the local wedding customs. This wedding was a real witness to the saving and sanctifying (cleansing) power of God in the human heart and life! Old things have "passed away; behold, all things are become new"—and this is as true of the African believer as of any in any other place.

Moving Missionaries

Mr. and Mrs. Charles Howard left in January for Swaziland, South Africa, where they will serve as missionaries. Their address is: P.O. Box 14, Manzini, Swaziland, South Africa.

Miss Virginia Benedict has returned to Mozambique after a year of furlough. Her address is Manjacaze via

Lourenco Marques, Mozambique, Africa.

Rev. and Mrs. Donald Davis are home for their first furlough from Argentina. Their address is 3835 E. 69th Terrace, Kansas City, Missouri.

Miss Sylvia Oiness has returned to Swaziland from her recent furlough. Her address is Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. O. K. Perkinson have returned to the States from Uruguay for furlough. Their address is 8656 Sleepy Hollow, Kansas City, Missouri.

Rev. and Mrs. Edwin Wissbroecker are in the States for furlough from Northern Rhodesia. Their address is 437 Bresee, Bourbonnais, Illinois.

GENERAL INTERESTS Doing God's Work —Through Christian Stewardship

By S. T. LUDWIG
Executive Secretary
Department of Education

Wherever the Church of the Nazarene pursues its mission to save souls, whether in the United States or in the far-off places around the world, the names of C. B. Widmeyer and Maude F. Widmeyer will be known and loved. Those servants of God have been in the public ministry of the Church of the Nazarene for fifty-four years. They were pioneers in the educational work of the church.

In later years, Dr. and Mrs. Widmeyer carried a great missionary burden and have visited many foreign countries preaching and teaching the gospel in various lands. Their last assignment was concluded in Australia, where they spent nearly two years at our Bible College there.

The Widmeyers have recently deeded their home (approximate value \$15,000) to the General Board. In so doing they are setting up the *Widmeyer Glad Tidings Foundation*. At their death the property is to be sold and invested for the Department of Education to be used in the "training and education of foreign students." The earnings from the investment will be a scholarship fund, rotated among the colleges of the Church of the Nazarene. This extension of Christian stewardship beyond death is an inspiring example.

It is the earnest desire and fond hope of both Dr. and Mrs. Widmeyer and the Department of Education that students, friends, and fellow associates of Dr. and Mrs. Widmeyer, as well as many others who wish to join in a co-operative effort like this, will give cash, property, annuities, or leave something in their wills to increase this Foundation. Within the next few years this *seed of faith and devotion* could grow to at least \$100,000—and what a boon that would be to the training and education of foreign students, many of whom would come from our own mission stations and Sunday schools! Anyone interested in adding to the *Widmeyer Glad Tidings Foundation* for educating foreign students may communicate with the De-

partment of Education, Church of the Nazarene, 6401 The Pasco, Kansas City, Missouri 64131.

DISTRICT ACTIVITIES

New Church Organizations Reported

Abilene District—Lubbock Monterey, Rev. Martin Arni, pastor; and Bridgeport, Texas.—Raymond W. Hurn, district superintendent.

New Bedford, Massachusetts, Third Church, January 5, 1964. Rev. Ildio Sylva, pastor.—Fletcher Spruce, district superintendent.

THE LOCAL CHURCHES

LAMONT, CALIFORNIA—Recently our church had a very good revival with the Reverend Mr. Franks as the evangelist. The average attendance was twenty-five, and God gave several seekers at the altar. We give Him praise for His blessings.—CHESTER OSNER, Pastor.

Salem, Indiana—Recently our church enjoyed a good revival with Evangelist Grant Barton. The meeting was a great spiritual help to our people, with several seekers at the altar in the two-week campaign, and some definite victories. Brother Barton is a good and enthusiastic evangelist, with a special interest in our youth. We appreciated his ministry with us.—RAY WILSON, Pastor.

Plymouth, Michigan—Our church raised over \$2,500 for the Thanksgiving offering—\$500 over our goal. Our people have a vision for souls, and missions, both at home and abroad, and a real spirit of revival prevails in our church. We are now drawing up plans to enlarge our present facilities, and by God's help are determined to make this year one of winning the lost.—U. B. GODMAN, Pastor.

Rev. Robert Seal resigned as pastor of East Side Church in Sikeston to accept the work of the Florissant (St. Louis), Missouri, church, beginning his work here December 1.

THE BIBLE LESSON

By NELSON C. HINK

Topic for February 16: A Man Made Whole (Temperance)

SCRIPTURE: Luke 8:26-39 (Printed: same)

GOLDEN TEXT: *They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance* (Luke 5:31-32).

We have in the demon-possessed man an object lesson of the confusion, the fear, and the misery that result in the life of a person that is given over to evil forces and undisciplined habits. Someone has said that "sin is to blame for all sorrow." And just as we can trace back "every good gift and every perfect gift" to our Father, so we can trace every heartache, and everything that

"SHOWERS of BLESSING" Program Schedule

February 16—"One of God's Sheep,"
by Dallas Baggett

February 23—"Sinners in the Hands
of a Loving God," by R. Fletcher Tink

March 1—"Upper Room Christians,"
by R. Fletcher Tink

makes people afraid and unhappy, either directly or indirectly, to sin. Either sin is to blame for it outright, or it is caused by the fact that sin has invaded our race, and has wrought havoc and confusion all around us.

It would make a long list if we were to enumerate the forces that destroy life today. Strong appeals are made to carnal appetites, and sinister agencies are constantly at work to blind and bind people in a servitude of guilt and fear.

The entrenched spirits did not wish to be dislodged from their position. The plea of evil is, "Let us alone." When Sam Jones, the southern evangelist, was in a big campaign in Nashville years ago, he said: "I let the bucket so far down in the well, it brought up mud. It was my bucket, but it was Nashville's mud." "Torment us not" is the banner under which evil marches today.

The people of Gadara came out to see the man that was healed, and the Bible says, "And they were afraid." They had become so accustomed to perversion and wrong that they were afraid of the right. I heard of one man who was so used to riding a bicycle with crooked handle bars that when someone straightened them he fell off the next time he rode. Someone has thus commented, "We become naturalized in crookedness."

Physical and mental peace comes to those who get right with God, as well as spiritual peace. Salvation is for the whole being. This man was made whole. Paul speaks of our whole "spirit and soul and body" being "preserved blameless." Christ would be Lord of all.

How marvelous is God's grace, that a man so depraved could be made complete and whole so quickly! Our Christ can break the bands of wickedness and set the captives free. He can help us successfully to combat every force that would keep us from serving Him in righteousness and true holiness. Wesley prayed for—

*A heart in ev'ry tho't renewed,
And full of love divine;
Perfect, and right, and pure, and
good:
A copy, Lord, of Thine.*

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.

Announcements

RECOMMENDATION

—Two fine Nazarene couples make up "The Glorylanders" quartet. They are entering the field as evangelistic singers in the Church of the Naz-

rene. They are open for revivals, week-end meetings, or one-night services. Their singing will be a blessing to any church. Contact Mr. Frank Cox, Route 2, Wilmington, Ohio.—M. E. Clay, Superintendent of Southwestern Ohio District.

BORN

—to Rev. and Mrs. Neil B. Wiseman of Moses Lake, Washington, a son, Scott Timothy, on December 9, 1963.

—to Mr. and Mrs. LeRoy A. Fladseth of Flat Rock, Michigan, twins, Ronald Lee and Bonnie Jean, on December 5, 1963.

District Assembly Information

HAWAII—February 13 and 14, at First Church, 408 N. Judd, Honolulu, Hawaii. Rev. Charles Higgins, pastor. General Superintendent Williamson. (N.Y.P.S. convention, February 11; N.F.M.S. convention, February 12; Sunday School convention, February 15.)

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Pasco
Kansas City, Missouri 64131

HARDY C. POWERS

District Assembly Schedule—Spring, 1964
Washington April 29 and 30
Philadelphia May 6 and 7
Sacramento May 13 and 14
Los Angeles May 20 to 22
Southern California May 27 and 28

G. B. WILLIAMSON

District Assembly Schedule—Spring, 1964
Hawaii February 13 and 14
Alabama May 13 and 14
Florida May 18 and 19
Arizona May 28 and 29
New Mexico June 3 and 4

SAMUEL YOUNG

District Assembly Schedule—Spring, 1964
San Antonio April 29 and 30
Abilene May 13 and 14
Canada Pacific May 21 and 22
Alaska May 28 and 29
South Dakota June 3 and 4

D. I. VANDERPOOL

District Assembly Schedule—Spring, 1964
Northwest April 29 and 30
Idaho-Oregon May 7 and 8
Washington Pacific May 13 and 14
Rocky Mountain May 28 and 29
Canada West June 4 and 5

HUGH G. BENNER

District Assembly Schedule—Spring, 1964
Central California May 6 and 7
Northern California May 13 and 14
Nevada-Utah May 20 and 21

V. H. LEWIS

District Assembly Schedule—Spring, 1964
British Isles North April 25 to 28
British Isles South May 2 to 5
Mississippi May 13 and 14
Maine May 27 and 28
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
Central Ohio July 15 to 17
Illinois July 15 to 17
Michigan July 15 to 17
Oregon Pacific July 15 to 17
Colorado July 16 and 17
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
Kentucky August 13 and 14
Southwest Indiana 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
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
Minnesota	August 27 and 28
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

the **A**nswer corner

Deaths

LELAND R. DAVIS, Nazarene song evangelist, died October 9, 1963, following a heart attack the same day. He was known to nearly all the members of the Akron District, and resided for many years on the grounds at the District Center in Louisville, Ohio. He first sang with a group known as the "Barton-Davis Trio"; then after graduating from Eastern Nazarene College, for more than thirteen years he traveled as song evangelist and musician, throughout the Eastern Educational Zone, the Southeast, and into the Canadian provinces. He was born in East Liverpool, Ohio, February 13, 1915. His parents were charter members of East Liverpool First Church. He is survived by Donald E. and Raymond F. Davis, both of Columbus, Ohio, and a stepbrother, Richard Landis, of East Liverpool. Funeral services were held at East Liverpool, with burial at Spring Grove Cemetery in that city.

MRS. DWIGHT W. WORCESTER (nee Ella Byler) was born February 15, 1899, at Newton, Kansas, and died October 7, 1963, in a hospital in Kansas City, Missouri. She had been a member of First Church of the Nazarene in Kansas City for nearly thirty-five years. Besides her husband, she is survived by two daughters: Mrs. W. K. Frohock, of Kansas City; and Mrs. Eugene H. Speakes, of Springfield, Virginia; and two sons: Rev. Dale B. Worcester, of Miami, Oklahoma; and Edward D., of Hermosa Beach, California. Funeral service was held in Kansas City First Church with the pastor, Rev. C. Wm. Ellwanger, officiating, and interment was in the Nazarene section of Green Lawn Cemetery.

RALPH E. CHASE, age sixty-six, died December 10, 1963, of a heart ailment. He had been a resident of Hazen, North Dakota, for many years. Funeral service was conducted at the E.U.B. church, with Rev. Edwin Werner and Rev. W. A. Cunningham officiating. Burial was in the family plot in the Hazen city cemetery.

MRS. JOHN E. CONRAD of Port Richey, Florida, died December 16, 1963, at the age of sixty-six. She had been a faithful Christian all her life. Thirty-five years ago she became a member of the Church of the Nazarene in Du Bois, Pennsylvania, and was active in church work. She suffered greatly for many years. She is survived by her husband; a son, John D., of Tonawanda, New York; and a sister, Mrs. Alice Vetro, of Sykesville, Pennsylvania. Burial was in Cycadia Cemetery in Tarpon Springs, Florida.

GILBERT DUNN SEEGRIST, age sixty-nine, died October 1, 1963. He was a member of the College Church of the Nazarene in Kankakee, Illinois. He is survived by his wife and two daughters: Mrs. Virgil Meyer, of Fort Wayne, Indiana; and Mrs. Harold Martell, of Bradley, Illinois. Funeral service was conducted in the church by the pastor, Rev. Forrest Nash, assisted by Rev. R. L. Lunsford, with burial at San Pierre, Indiana.

MRS. D. R. SMITH, age sixty-seven, died in a hospital in Denver, Colorado, on November 24, 1963. She was born in Troy, Ohio, on September 14, 1896; moved to Pueblo in 1916; and to Englewood, Colorado, in 1944. She had been a member of the Church of the Nazarene for fifty years, and was a member of Denver Southside Church at the time of her death. The Smiths had scheduled a golden wedding anniversary celebration on the day she died. She is survived by her husband, David R.; a daughter, Mrs. Laura Miller; and two sons, Charles and Harold; also by three sisters: Mrs. E. W. Gates and Mrs. R. H. Alters, of Pasadena, California; and Mrs. H. J. Brown, of Englewood. Funeral service was at the Denver Southside Church with the pastor, Rev. Frank Cook, officiating, and burial was at Chapel Hill Memorial Gardens.

GEORGE K. HERRON was born January 22, 1892, and died December 5, 1963. He was a member of the Luray (Indiana) Church of the Nazarene, where he attended until his last illness. He is survived by his wife, Alba; two sons, George and Hugh; and four daughters, Mrs. H. Bailey Mrs. R. Blenkenbaker, Mrs. D. Young, and Mrs. K. Bartling. Burial was in the Garden of Memory, Muncie, Indiana, with his pastor, Rev. Lorain Irby, officiating.

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

Is it possible to be cleansed from original sin? If it is true that we can, in this life, be so cleansed, this is the biggest thing since the Resurrection.

It is possible to be cleansed from original sin, and this is, as you suggest, the biggest thing since the Resurrection.

Recognizing that the dictionary definition for the term "sanctify" is (1) "to set apart to consecrate"; and (2) "to make free from sin, to cleanse from moral corruption and pollution, to purify" (Webster's *New International Dictionary*—it is the same in the standard Greek lexicons), consider the following promises, prayers, exhortations, and examples:

Promises: Matthew 3:11-12; 5:8; Luke 1:73-75; 11:13; John 14:15-17; Acts 26:

18; Romans 6:6; 8:6-7; Ephesians 5:25-27; Titus 2:14; Hebrews 7:25; 13:12; I John 1:7; 4:17-18.

Prayers: John 17:17; Ephesians 3:14-21; I Thessalonians 3:10; 5:23-24; Hebrews 13:20-21.

Exhortations: Matthew 5:48; Romans 12:1-2; II Corinthians 7:1; Philippians 2:15; I Thessalonians 4:3, 7-8; Hebrews 6:1-3; 12:14-16; James 4:8; I Peter 1:14-16.

Examples: Acts 15:8-9; Romans 8:2-4; 15:29; Galatians 2:20; I Thessalonians 2:10.

Is it correct to speak of the atonement as God paying a penalty? As, for example, "Sin's penalty was death, and in order to redeem, God had to pay that penalty." If God had to pay a penalty, to whom did He pay it?

The statement you quote is a popular mode of speaking, but it is not quite technically correct. It reflects what is called the Reformed theology or the Calvinistic theory of penal satisfaction. It ignores the fact that penalty is a personal thing, and properly relates only to the person guilty. A penalty may be remitted, or lifted, but it cannot properly be paid by another. I refer you to Dr. H. Orton Wiley's incisive criticism of this view in *Christian Theology*, Volume II, pp. 241-51. The theory leads either to universalism (that is, since the penalty was once paid for all, all must inevitably be

saved) or to the idea that only a portion of mankind *can* be saved (since all are not to be saved, it is concluded on this basis that Christ did not die for all).

Humbly recognizing the mystery and majesty of the Cross, what we want to say is that Christ died for all men as an acceptable but conditional substitute for the penalty which should justly be required of all sinners. When we personally receive Christ as our Saviour, our sins are forgiven on the basis of His atoning death, and God is both just and the Justifier of those who believe (Romans 3:21-26).

According to the Manual, only active members of the N.Y.P.S. between the ages of twelve and forty are allowed to hold office. In a recent election the pastor in charge allowed all associate members to vote and hold office. Is this right or wrong? and what can be done about it?

Either you are using the term "associate members" in a different sense, or your society is three years behind times. There are no longer any associate members in the N.Y.P.S. The society has three divisions: up to age eleven, Nazarene Junior Fellowship (N.J.F.); twelve through nineteen, Nazarene Teen Fellowship (N.T.F.); and Nazarene Young Adult Fellowship (N.Y.A.F.), ages twenty to forty. This division was worked out at the last General Convention, and

approved by the last General Assembly.

All members of the N.T.F. and N.Y.A.F. must be members of the Church of the Nazarene, and they alone can vote and hold office. Junior members are eligible to vote and hold office in the N.J.F. only.

All elections should be conducted in harmony with the *Manual*. If this has not been done, I would advise you to talk with the pastor about it.

In I Corinthians 15:56, what law is Paul speaking about, and would you explain the latter part, "The strength of sin is the law"?

The verse reads, "The sting of death is sin; and the strength of sin is the law." The law of which he speaks is the holy and just law of God which announces God's judgment on sin and thus gives it the terrible strength which makes it the sting of death. Don't stop

with this verse, however, but go on to savor the victory announced in the next verse: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ"—victory over sin through pardon and sanctification, and therefore victory over death and the grave.



Thank Offering a New Record

General Superintendent Vanderpool recently announced for the Board of General Superintendents that Thanksgiving Offering, 1963, had gone over \$1.4 million. Dr. Vanderpool said in his communique:

We take this time to express our deep appreciation to our members and friends for the wonderful way they have responded to the call for a great Thanksgiving Offering. You will be thrilled to know that it has now reached a total of \$1,415,642.26, which is the largest offering ever given in our church for world evangelism. Thanks again to all.

D. I. VANDERPOOL,
for the Board of
General Superintendents

Rev. John Roberts Dies

Funeral services for Rev. John F. Roberts, former superintendent of Rest Cottage, Pilot Point, Texas, and a charter member of the Church of the Nazarene, were held Saturday, January 25. Mr. Roberts, eighty-nine, died January 22 after being in a Denton, Texas, hospital for nine weeks.

Rev. John F. Roberts and his wife, Mrs. Grace Seal Roberts, who died last September 13, both joined the Church of the Nazarene at Pilot Point on October 13, 1908. Surviving are two sons: Dr. Geren C. Roberts, superintendent of Rest Cottage; and Dr. John E. Roberts, Dakota Wesleyan University, Mitchell, South Dakota; and a daughter, Mrs. Charles Lunn, Portland, Oregon.

Panama Missionaries Safe

Latest word reports the safety of three Nazarene missionary couples in Panama and the Canal Zone. Rev. and Mrs. Elmer O. Nelson and their family, serving under the Department of Foreign Missions in the Republic of Panama, were evacuated under armed police escort from Panama City to the Zone, but forced to leave everything behind except a few personal belongings.

Rev. and Mrs. Milton Harrington and Rev. and Mrs. Marvin Buell, serving in the Zone as overseas home missionaries under the Department of Home Missions, are also safe. Services in the Ancon church have been temporarily suspended at the request of the authorities since the church is located only a block from the scene of some of the most severe rioting.

Prayer is urgently requested for these missionaries and their families, as well as for the congregations and people they serve.

Contacts Cuban Nazarenes

Superintendent John Hall, now serving in Miami, Florida, among exiled Cubans, was able to establish telephone contact with the executive committee of the Cuban Nazarene pastors who are supervising the continuing work of the church in Cuba. Rev. Hildo Morejon reported that, on January 1, four outstanding one-day conventions were held at Holguin, Oriente; Las Villas, Marianao; Habana; and Arroyo Hondo, Pinar del Rio.

Rev. John Hall talked with six of the pastors who are members of the committee in charge. They reported that all of our churches are still having regular services. All of our pastors have been able to carry on. Mr. Hall urges prayer for our Cuban pastors.

Dr. Speicher in Surgery

Dr. Orpha Speicher, veteran of twenty-seven years of medical missionary work in India, has recently undergone major surgery at Pasadena, California, while home on furlough from the field. The Department of Foreign Missions asks special prayer for her complete recovery.

Forty-six Added to Missionary Staff

The General Board last month added forty-six names to the foreign missionary roster of the Church of the Nazarene. Forty-three new regular appointments were made to thirteen fields, and on general appointment with field to be assigned later. One missionary nurse was commissioned for six months of service in Swaziland, and Rev. and Mrs. Ralph Wynkoop, now in Japan, were granted missionary status for the next three years. Names and fields of the new appointees will be found in the *Herald of Holiness* for February 19.

Missionary Jenkins Stricken

Rev. C. S. Jenkins, veteran missionary in the Republic of South Africa, was stricken with a serious heart attack while visiting a retired missionary friend in Pretoria, Republic of South Africa. Mr. Jenkins will be hospitalized in Pretoria for at least a month. According to latest reports he is progressing satisfactorily, but prayer is requested for a rapid convalescence.

District Superintendents Gather

The annual Conference of General and District Superintendents of the Church of the Nazarene met in Excelsior Springs, Missouri, January 23 and 24, with most of the districts of the United States and Canada represented. The superintendents listened to papers and addresses on the general theme "Meeting the Challenge of Our Day." Friday noon was devoted to a time of prayer and fasting. Dr. Samuel Young, chairman of the Board of General Superintendents, concluded the conference with an address on "Power to Meet the Challenge of Our Day."



of the
Religious World

E.U.B. Church Distributes First Issue of New Semimonthly

HARRISBURG, PA. (EP)—A total of 240,461 copies of the first issue of *Church and Home*, new official semimonthly magazine of the Evangelical United Brethren church, has been distributed, it was reported here by Joe Willard Kreckler, executive editor.

The new publication, designed in modern format as a family magazine, replaces the denomination's former official organ, the *Telescope-Messenger*, which went out of existence December 31, 1963.

Making its initial appearance on January 1, *Church and Home*—with 8½ x 11-inch page size and a total of thirty-six pages—features a four-color photo of a family devotional scene on the cover.

Main editorial offices of the 758,000-member denomination's new publication will remain in Harrisburg, with an associate editor in Dayton, Ohio, Mr. Kreckler reported.

Expect New Antichristian Activities in Jerusalem, Haifa

JERUSALEM (EP)—New Activities against Christian mission schools and centers here and in Haifa are expected, following a period of calm which began when the pope's visit to the Holy Land was announced. New posters have appeared criticizing Christian missions, and new charges have been made in the press.

Christianity Trails Islam in Winning Converts

CAPE TOWN, SO. AFRICA—Rev. John T. Watson, general secretary of the British and Foreign Bible Society, says Christianity is running behind Islam in winning converts among the African people. For every convert to Christianity among Africa's uncommitted millions there are two to Islam, he said.

Baseballer Robinson Takes New Post

INDIANAPOLIS, IND. (EP)—New president of United Church Men, a nationwide interdenominational organization, is Jackie Robinson. Now vice-president of a restaurant chain, he was the first Negro to enter big-league baseball, for many years starting with the Brooklyn Dodgers.

Church of England Reports 27 Million Baptized Members

LONDON (EP)—Church of England statistics released here showed the Anglican body now has about 27,000,000 baptized members in Great Britain, of whom 9,000,000 have been confirmed. Of the total, however, only about 3,000,000 can be counted as regular churchgoers, it was pointed out.














A Story-Note from.....



Hi,

Brrrrr. It's cold outside.

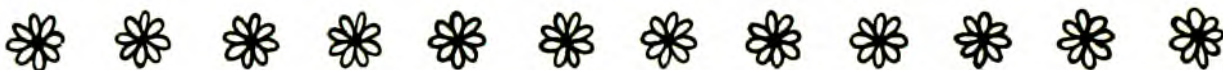
We have snow, snow, and more snow! I took some of my friends to the park to go sled  riding. There is a long, slippery hill— and a warm fire .

Annie  went down first, and then Jimmy. He fell off his  and rolled down the hill. Barbara  didn't have a sled, and before she had to ask for a turn David  said she could have first turn on his new . After 's good example Bobby  took his  to Johnny , who had been watching. **You** never know who may be watching what **you** are doing, so always do the right thing.

Love,

Gloria

Love one another — 1 John 13:34



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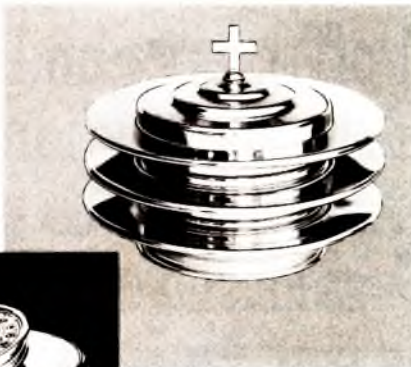
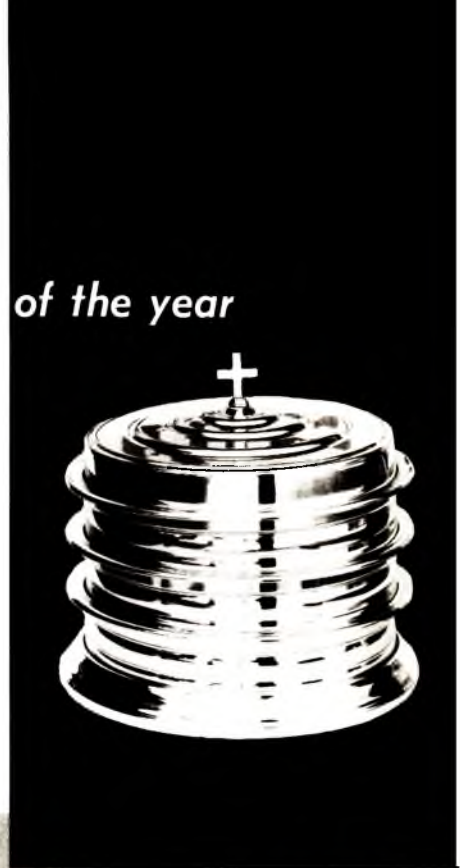
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