

OCTOBER 21, 1964

Herald Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene

**Unpaid Debt and
the Unfinished Task**

See Page 6



**State Capitol
Charleston
West Virginia**
*West Virginia District
Church of the Nazarene*



a

REFORMATION DOCTRINE

THE PRIESTHOOD OF BELIEVERS is a distinctive doctrine of the Protestant Reformation. The abuses of the Roman Catholic priestly office led to its repudiation. The idea that every believer in Christ shares in the priesthood is scriptural (I Peter 2:5 and Revelation 1:5-6). It is derived from the obvious fact that Christ is our High Priest.

This teaching removes the barrier of human mediation with its ever-present peril of exploitation and deception. It invites every sincere Christian to come “boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:16).

The value of this priceless truth is known only to those who accept the responsibility it imposes. As Protestants we must do more than pay lip service to a great doctrine, lest its penetrating point be blunted.

The Christian who believes this teaching must comply with the demands upon his priesthood. He must accept the call to separation and consecration. These are the two sides of one coin. His separation is not in distinctive vestments or in profes-

sional performance of a ritual. It is in being a transformed person, a new creature in Christ with all things made new. His consecration is to offer himself a living sacrifice to God. He has received to share. He lives to give. He bleeds to bless. He is willing to die that others may live unto God.

This believer-priest must be the incarnation of the Spirit of Christ. He is called upon to “put . . . on the Lord Jesus Christ”; for as “he is, so are we in this world.” In the Word made flesh, the revelation of God is made luminous and the magnetism of the Cross draws all men to God.

Acceptance of the priesthood places upon Christians the burden for effectual supplication to God for man. They ought to experience that which Moses expressed in his intercession for sinful Israel. He cried in anguish of spirit, “If thou wilt forgive their sin—; and if not, blot me, I pray thee,

*General
Superintendent
Williamson*



out of thy book which thou hast written” (Exodus 32:32). There was an unexpressible sob wrung from Moses’ broken heart.

Who and where are the believers who accept the burden of priesthood?

And they were all filled with the Holy Ghost, and they spake the word of God with boldness (Acts 4:31).

ON OUR WAY to Portland, Oregon, this past June we viewed the Badlands, a unique terrain of mountains and valleys created by the forces of winds and waters on the soil. Here is an example of erosion on a vast scale.

Because of the composition of the Badlands, their form has changed considerably over the years. In fact, even though now they are actually mountains high, geologists state that someday they will all be washed down to the level of the plains below.

Mount Rushmore was also a striking view. There in solid granite, extremely resistant to erosion, have been sculptured the faces of four of our presidents in proportion to men 465 feet high. From the chin to the forehead measures sixty feet. The head of each is twice the size of the head of the Great Sphinx. Six-and-one-half years of actual work were required for a crew of workers using drills, jackhammers, and dynamite to complete this awe-inspiring sight.

What a contrast! One is an example of erosion and the other an example of permanence, and within only a few miles of each other.

Before Pentecost we see evidence of spiritual erosion in the lives of the apostles. They were living in the soil of the Badlands. Outside influences did their devastating work easily. A few men came with some pieces of metal and a few shining lights, and the disciples ran away. A little maid pointed her finger and one of their leaders denied that he even knew the Lord! They had been mountains high in their experience with Christ, but there were evidences of disintegration. Soon they would have been on the plain—level with the natural man of their day.

Then came Pentecost! A mighty transformation took place within. Suddenly they became like granite. The deteriorating character was gone. With Isaiah, they could testify, "Therefore have I set my face like a flint" (50:7).

What a change! Councils drilled them; they prayed, not to be released, but, "Grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:29). And a few verses later we are told that "the place was shaken . . . and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

The rulers, like jackhammers, tried to break them, but they answered, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

Rome tried to blast them from the earth, but they were submissive only to the fashioning hands of the Eternal Sculptor. Let the chips fall! The surface rock must be blasted away until the solid granite is exposed. Then the Eternal Sculptor must

Let the Chips Fall!



By **HOWARD S. SYLVIA**

Pastor, Douglas Road Church, Toledo, Ohio

continue His work of fashioning them according to His purpose.

We need Pentecost today to transform us from deteriorating individuals to stable, Holy Ghost-filled, rugged Christians. Outside forces will still continue to work. But Pentecost enables us to take it.

The jackhammers of temptation may pound us. We may be drilled with misunderstandings. The dynamite of doubts may blast—but let the chips fall. God is at work fashioning us according to His purpose so that we can be more than presidents in granite—kings in reality, rulers with power over our own natures. We will speak and live "the word of God with boldness."

Both disintegrating and granite-like character can be found working side by side in the same church. What makes the difference? It is within. Men can change the outside but only the Holy Spirit can change the heart of man and give to him that stability of character that he needs.

Washington, Jefferson, Lincoln, and Roosevelt look out from their lofty summit at Mount Rushmore as the giants among the presidents of our country. We may never attain their eminence in this world, but being filled with the Spirit, we shall abide with Him forever. Even the hard granite

will someday come to naught, but we shall live on eternally. Let the chips fall. God, our Sculptor, is working out His purpose.

A worker cleaned up the chips and debris each evening after a sculptor had completed his day's work. As he looked on the finished bust, he exclaimed to the artist, "How did you know that Mr. Lincoln was in that stone?"

The Lord has a vision of what He can make out of each of us, but He needs permanent material with which to work, for He is fashioning for eternity. Let the Holy Spirit cleanse and fill us, and then let the chips fall! We will be "steadfast, unmoveable, always abounding in the work of the Lord" (I Corinthians 15:58).



"The resources of our church are great in both spiritual and material strength. Let us use both to make this Thanksgiving Offering a worthy expression of our thanks to God. Then let us pray that God will multiply it unto a mighty harvest of souls for Christ and the church. Finally, let us work to make it so."

V. H. Lewis
General Superintendent

THIS IS THE VICTORY!

By **BRIAN L. FARMER, Pastor, Bristol, England**

AN ACT OF SURRENDER is as far as human effort can take us in our bid to be free from inbred sin and rid of the carnal mind. God says to us, "Sanctify yourselves," as He commanded the early Hebrews, and this much we may do: we may confess our need and consecrate to Him our whole beings. Then, however, we must trust Him to do for us what we cannot do for ourselves, and this requires an act of faith.

Faith, strictly speaking, is not a human effort. It is possible, as Paul states, as "the gift of God" (Ephesians 2:8). Faith is, however, dependent on human effort in that it is only when the preceding first works of confession and consecration have been satisfactorily performed that God allows this precious gift to flower in the heart.

The gift of faith must be received and exercised. It is an indispensable steppingstone on the way of holiness.

John assures us that "this is the victory that overcometh the world"—we might add, the world of evil within as well as without—"even our faith" (I John 5:4). Paul, also, writes, "By faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). And in Acts we read that the hearts of the apostles were purified by faith (Acts 15:8-9).

In finding fulfillment in the quest for deliverance from inbred sin and the carnal mind, *faith is essential*. In fact, unbelief at this point constitutes sin!

Some people treat the matter of exercising faith quite lightly. "You either do or you don't," they

say with a shrug of the shoulders. To fail to use God's gifts is always serious (the parable of the talents teaches us this). But to fail to use the gift of faith indicates either that we are not particularly concerned to receive what God is waiting to bestow or that we do not trust Him.

Lack of trust makes mockery of God's promises. Would He promise—as in I John 1:7 and in I John 1:9 and in other places—to do that for us which He could not or would not perform? Inbred sin issuing in the carnal mind is a great and terrible enemy—

The Cover . . .

West Virginia's stately and beautiful capitol building stands on the banks of the Kanawha River in Charleston, West Virginia. It was completed in 1932 at a cost of \$10 million. The Church of the Nazarene in West Virginia has 124 churches, with a total membership of 9,072. Sunday school enrollment stands at 20,275. West Virginia Nazarenes last year gave \$1,078,820 for all purposes through the church, of which \$94,059 went for world evangelism. Dr. H. Harvey Hendershot has been district superintendent since 1959.

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enemy number one in fact—but it is not too great for the cleansing power of God in Christ. It has been said that unbelief measures God by man; faith measures man by God. Unbelief asks if God can. Faith affirms His ability to do.

Can God?

Answer: God can!

There are no antagonisms He cannot reconcile, no dislocations He cannot adjust, no discords He cannot harmonize, no faults He cannot remedy, no diseases He cannot heal, no lack He cannot supply. Our God is the God of perfection who seeks a similar condition in human hearts. The most impossible of all is that we should ever cease from sin; yet since nothing is too hard for Him, all things are possible to us in Christ.

In His love and mercy, God gave proofs in both Old and New Testaments of His power to act in humanly impossible situations. In Old Testament times the saints looked to the Red Sea crossing and felt that since God did *that* He could meet their present need, whatever it was. Likewise, in the New Testament, the empty tomb was the great aid to faith. And in Hebrews, indeed, the Resurrection is cited as proof of God's power to make men perfect. We are certainly wise to use every aid of which we are aware in the exercising of our faith.

It is our faith which links what God alone can do to what we have already done—God's act of cleansing to our act of consecration.

Samuel Coley stated that he once heard a preacher speak from the text: "Wilt thou be made clean? When shall it be?" With great unction the preacher said: "The loving Father says *now*: what do you say?" An audible "now" breathed from pew to pew. Then the preacher said: "The Son, who gave His cleansing blood, says 'now.'" Louder and more earnestly came the responsive "now."

Finally the preacher asked: "The waiting Sanctifier, the Spirit of holiness, says *now*; what do you say? When?" Twice, said Coley, the response, though moving, left him silent; but the third time there came a rush of influence which he found irresistible. He could keep his lips no longer silent, but with the rest cried, "Now!" That "now" he said, "was a *now* of the soul as well as the tongue and it stirs me yet."

.....

"Jesus said, 'Love your enemies.' The way of love is a strange way. It seems absurd to many because it is natural for man to avenge himself. Yet the seed of divine love planted in the human heart will emerge into the full bloom of holy love. John Wesley wrote: 'Settle it then in your own heart that from the moment God has saved you from all sin, you are to aim at nothing more than more of that love described in I Corinthians 13.'"—Jim Bond.

A CATARACT



ON HIS EYE

By **RAYMOND C. KRATZER**

Superintendent of Northwest District

JUST RECENTLY a precious Christian developed a spiritual cataract on his eye. His radiant testimony and helpful Christian service were suddenly dimmed because he allowed the seeming inconsistencies of a few other people to blind him to the greater blessings of the kingdom of God. How sad it is when Christians get their eyes on people rather than on Christ!

Here was a case where a wholesome Christian personality became blinded by prejudice born of a spirit of criticism. Technically, perhaps he was right in appraising those he looked upon as inconsistent in their behavior. And maybe they needed to be rebuked. But for him to allow this to rankle in his soul until it produced a cataract on his spiritual vision makes him guilty of spiritual suicide. Wholesome, health-giving, spiritual sunlight was prevented from filtering into his soul; hence, his spirit died within. Now he is cold, indifferent, and spiritually dead.

A spirit of loveless criticism is straight from the pit of hell. It is one of Satan's most effective tools to destroy one's relationship with God, and yet leave the person with a feeling that he is super-spiritual. What blindness! Did not Jesus say, "Judge not?"

If one strays from the path of obedience and proper ethical conduct, how are we to react? The Scriptures say, "Let him be unto thee as an heathen" (Matthew 18:17). But how should we treat a heathen? Do we not love him, cherish him, pray for him, raise offerings to help him and save him? Do we kick him, curse him, or revile him? No! Love covers a multitude of sins.

I can think of two friends who worshipped together in the same church for many years. The one developed a cataract on his spiritual eyes that caused him to sit on the judgment seat most of the time. He became sour, critical, and unproductive in his Christian life. Most of his family wandered away from the Lord, and few people were drawn to him for spiritual help or guidance.

The other person observed the same situations which might have blinded him to greater issues, but he kept his eyes on Christ and refused to allow a wedge of criticism to separate him from wholesome and charitable attitudes. All of his family were saved to the Kingdom. His life was productive in terms of a wholesome influence and of many souls finding Christ. He was a leaven of righteousness in his church and among his fellows.

A certain man boasted that he had only one talent—the talent of *criticism*. A friend wisely advised him to do as the man in the parable, and go and bury it. In these important days we have no time to waste in secondary issues. We have a

world to save before the *day of doom* comes. Likewise we have our own souls to groom and keep in health and vigor that we might more adequately do the work of God. We dare not be blinded to the main issues by allowing our resentments to destroy our compassion and love.

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins” (James 5:8-9, 20).

UNPAID DEBT



and the unfinished task

By J. PAUL DOWNEY

Pastor, First Church, Phoenix, Arizona

PAUL SAID, “I am made all things to all men, that I might by all means save some” (I Corinthians 9:22).

Soul saving is a hopeless quest in any church whose membership is bent on being comfortable. For nothing else in the church demands so much of us by way of time, energy, consecration, and downright disturbance of our precious schedules. It disturbs our pride, our routine, our complacency, and our ease.

The cross must get in through the seams of our life somewhere. Somewhere along the line we must share the agony of Christ as He prays in the garden for man. The redemption of men cost God too much for Him to give it to our friends through us at a cheap price. Churchill promised the people of England “blood, sweat, and tears” for their earthly security. Christ promises us no less to find the heavenly security for our neighbors and friends.

We do love our comfort. We do dislike the program or the cause that unduly disturbs us. Soul winning, when effective, is a very disturbing thing. It breaks in on our ordinary procedure of living, laying upon us a deep sense of inner obligation that shatters our easygoing complacency. It drains our strength and time and ability. It demands a place of undisputed primacy in our affections and devotions or it will not live with us at all.

We have developed into self-indulgent, undisciplined Christians. We are mildly active in the work of Christ. We don't reject the fundamentals, but we don't reach for them very passionately either. The most subtle and pervading cause of this

is ourselves. We are just naturally self-indulgent. We find it, on the whole, considerably easier to give reasons for being what we are than to change ourselves.

Real Christianity requires self-control, self-discipline, and self-denial. Jesus said, “If any man will come after me, let him deny himself, and take up his cross, and follow me” (Matthew 16:24). Here is a figure of speech built on crucifixion. We cannot follow every passing fancy, yield to every impulse, and yet follow Christ.

The masses about us are “The Lost Battalion.” I am persuaded that most men who are lost are lost because no one plans to save them. The reason our Sunday schools are not better than they are is because we have not cared enough about them.

In the church world we have been prone to look on any suggested plan with suspicion and may even oppose it by saying instead, “Let the Lord lead.” Only it appears that often the Lord isn't leading anywhere, or to do anything. This may be an easy and usually effective cover-up for those who desire to do nothing.

We have been singing for years, “Bring them in, bring them in.”

We have been praying for years, “Lord, send them in.”

We have not sung them in and the Lord has not sent them in and, with our unplanned program, the greatest miracle that I have seen in the church is the progress it has made in spite of this.

The man Paul had a passion with a message. His message was Christ. He had a method: *All things to all men that he might win some.*

What are our responsibility and our vision today? There are great numbers to be reached. If there are people who think that it is numbers that must be safeguarded, they are mistaken. It is motive. Our problem should not be whether we should have great numbers or not, but why we want great numbers. If our motive is to get souls saved and ready for heaven, that is all we need to know. If we can see a lost, crippled world lying at the door of the church, then we should pray that God will give us consecrated feet to help reach the unsaved.

We profess that soul winning is our chief task, but with few exceptions we are organized for everything except our central project. *Our task, our unfinished task, is to reach a lost world for Christ.* Our message of full salvation is sufficient to meet the sinner's and believer's need and to get them ready for heaven.

Let us examine our methods. We are past masters in the field of publicity for revivals, calling the workers, and arranging an order of service during the meetings. We know how to pay our workers well and entertain them well. In fact we are not in the position of Peter, who said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). We are too much in the position as described by Thomas Aquinas, who was being shown the treasures of the Vatican. "No longer does the church say, 'Silver and gold have I none,'" said the Pope. "Neither can she say, 'Rise up and walk,'" replied Aquinas.

The Great Commission must be revitalized. We are the gateway to the Great Commission. The characteristic feature of the Renaissance period, a feature which I hope has not been lost, was the constant leaping of fixed barriers.

Our past established methods for reaching people must not become a barrier to present and future success. We must continue mass evangelism but use more up-to-date methods: training of workers and counselors, threshold visitation, and personal effort.

This idea of personal evangelism is not something new in the church. By the process of education, habits of wishful thinking are being broken. We are coming face-to-face with reality. The people are not going to come to us; we must go to them.

Pulpit ministry is important, but it took the Apostle Peter to find a bedridden man. What do you find when you go out as a soul winner? The scientist finds new species. The explorer finds strange customs. The soul winner found a man bedridden for eight years. He went to someone's home—for a bed is in a home.

The most dramatic feature of American history is the successive pushing out of the frontier—the conquest of new areas. A new skyline for the Church is needed today!



HISTORY records many breakthroughs in exploration, invention, mechanics, aeronautics, and medical science. One of the most frightening of all experiences came to the first pilot to break through the sound barrier. This mysterious barrier is one of the most difficult problems in future passenger flight at supersonic speeds.

Today a quarter of a million scientists, engineers, and other workers are busy trying to break through this vast ocean of space between earth and the moon. Ten billion dollars and millions of man-hours later they may do it. If they do, it will be history's greatest breakthrough geographically, or, shall we say, astronomically.

However the greatest breakthrough in mankind's history was accomplished nearly two millenniums ago. Humanity, shut away from God by the barrier of sin, through our divine-human Lord, broke through the sin barrier to our holy God. The separating veil that hung for centuries in the wilderness Tabernacle, and later in the various temples built and rebuilt on Mount Zion, symbolized the sinful nature of all men. It separated the outer area from the inner sanctuary called the holy of holies.

This most holy place was the earthly dwelling place of God, the area of revealed glory, power, and beauty. But no human dared to penetrate that separating veil except the high priest, and he only once a year under special conditions. Those who dared to explore this inner sanctuary lost their lives (Leviticus 10:1-2). Sin barred the race from its God, and no ordinary man could break through.

Generations of God-seeking men cried for someone to break through to God. Limited provisions were made and some did enjoy momentary glimpses of divine glory. "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces" (Leviticus 9:21). These momentary manifestations were always through heavenly messengers or qualified prophets. The impenetrable veil remained to

conceal divinity from humanity.

Then came Jesus, the efficient, eternal High Priest who could make the great breakthrough to God for all. Divine history records the moment on Calvary. While our great High Priest was offering himself, shedding His own blood, the great veil, said to be thirty feet high, twenty feet wide, and six inches thick, all of hand-woven cloth, still hung in Herod's Temple.

Generations of worshippers had been shut out from God's holy presence within the inner sanctuary. But now, at the great dividing point in human history, as Jesus expired on the Cross, "... behold, the veil of the temple was rent in twain from the top to the bottom." Nature knew the significance of that moment, "and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matthew 27:51-53).

The barrier that had shut sinful men away from God was torn away. The great "wall" of separation was no more. Our great High Priest entered the heavenly sanctuary, of which the earthly was but a type, opening up a new and living way. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh; and having an high priest over the house [family] of God; let us draw near with a true heart in full assurance of faith" (Hebrews 10:19-22).

Our suffering Lord became our Elder Brother and our Captain, leading many sons through the separating veil into the very presence of God. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Hebrews 2:10).

The wide-open inner sanctuary, the most holy of holies, with its banquet of blessings, is now wide open to all through our Priest. We can go into the very presence of the majesty of God. This is New Testament privilege. The veil is eliminated. The barriers are all down through Christ. Sin need no longer exist, either in act or in nature, to shut us away from God. Our conquering Saviour has dealt sin a fatal blow, and we may all be completely cleansed in Him—so sinless in act or motive that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1).

Breaking through to God is a practical, human possibility through Christ. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

Never have we needed more such a breakthrough.

The skeptical, mocking world awaits it. When we break through the sin barrier to God, mere shadow and form merge into joyous, personal, spiritual reality. Dead traditionalism becomes living, vital, glorious, up-to-date, soul-satisfying assurance. The soul encounters its God through Christ and there is a divine response. The fire of the sanctuary is real, not painted. The food is real, not artificial.

Our times demand more than religious tradition, symbolism, conformity, or mere intellectual "believism." We must break through to God. The sin barrier must be nailed to the Cross. "Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:13). We'll despise the suffering and the shame once we experience in reality the glory of the inner sanctuary.

My Grace Is Sufficient for Thee

By EDWARD G. WYMAN

*I went to the Lord with my burdens,
That so sorely had pressed me down;
They had robbed me of laughter and gladness,
And wrinkled my brow with a frown.
"Take this thorn that so sharply pierces;
'Tis from Satan, I plainly can see."
Then a voice responded so sweetly,
"My grace is sufficient for thee."
Again my request I presented;
Again my plea I made known;
Again I besought my Redeemer
To answer from His glorious throne.
The answer indeed was forthcoming,
As surely as My Word is true,
Whatever the need or the problem,
My grace is sufficient for you."
Three times I besought with entreaty:
Three times on my Master I called.
Three times there came the same answer,
That at last my whole being enthralled—
"My grace responds to your weakness;
My grace infuses new might;
My grace dispels all your darkness;
My grace floods with heavenly light.
"My grace will smooth the rough pathway;
My grace makes the heavy load light;
My grace gives you wings of an eagle,
Puts the powers of evil to flight;
My grace brings a foretaste of glory;
My grace brings heaven in view;
My grace is a river o'erflowing;
My grace is sufficient for you!"*

I Prayed with a Murderer

By JOHN S. NOFTLE, *Pastor, Keene, New Hampshire*

YESTERDAY I prayed with a murderer.

Last April while making some pastoral calls on a certain street in Keene, I felt very much impressed to speak to a young colored couple.

They were just getting into their car when I walked up and introduced myself. The remarks were brief but I remember speaking to them about the importance of attending church and living for God. I handed the young gentleman one of my calling cards and urged him to attend our church services.

Seventy-four days later this twenty-five-year-old Negro lad shot and killed a young white boy of twenty-one near the spot where I had invited him to church. They got into an argument and Robert pulled out a gun and shot Eugene twice through the head. Robert went to the police station with his brother and gave himself up.

Robert was not a churchgoer and he never came to our church. His wife came once.

Yesterday I visited Robert behind prison bars. I found him quite friendly, but very brief in his remarks. I had a few questions to ask him.

"Robert, if you had come to church and come regularly after I spoke to you on the street that day, do you think this wouldn't have happened?"

He thought a moment and then said, "I believe so. In serving God like I should have, things would have been different. He would have held me."

I was curious about his background and so I asked him if he had a religious upbringing and if he had attended Sunday school and church. Robert told me that as a boy he attended Sunday school in Tennessee almost every Sunday. His parents, who attended church, also expected him to go.

I asked Robert when he got away from the church. He replied, "I stopped going when I got old enough. I stayed away. Gave excuses and got out of the habit."

"Robert, if you had the opportunity of warning young people today, what would you say?"

"I'd get a Bible and read it to them. Then I would tell them how to pray from their heart. They need not use fancy words of prayer, but really mean it."

I then asked this good-looking, 6-foot, 165-pound young man if he would live differently if he gained his freedom. His answer was quick and to the point. He said, "Yes, sir, I would. I promised God I would. I'd stop drinking. I'd serve Him the best I could. I'd bring my children up in the church. I could help my friends who are in the wrong crowd.

I wouldn't make the same mistake."

One of my last questions to Robert was, "Have you prayed and asked God to forgive you?"

He answered, "I sure have."

I said, "Have you really prayed and are you sure He's forgiven you?"

"I'm positive," replied Robert. "I've prayed from my heart."

Both of us knelt beside a little cot in the cell and I called upon the Lord. God was close and precious. After I prayed, I asked Robert to pray.

He hesitated a moment and asked, "May I pray the Lord's Prayer?" I said, "Yes, go ahead." In a faltering tongue he stumbled through the prayer but his very heart was in it.

As I left Robert behind in a lonely jail cell, soon to face a court trial and perhaps to spend a lifetime in prison, I couldn't help but think of his remarks about prayer. For the first time in his life he knew what praying from the heart really meant.

SYMBOLS

are not substitutes

By FRED E. FOWLER

Pastor, First Church, Brentford, Wallingford

"THE TENDENCY of a fire is to go out," said General Booth. Men are usually too prone to allow the means to become an end in itself. This happened to Moses when he allowed the serpent of brass, symbolical of Israel's deliverance, to become a fetish.

Of course most people realize that a certain amount of form is helpful and desirable. We will do well, however, to remember Paul's question in Galatians, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (3:3) Our worship can become too horizontal. We can become so sophisticated that our dignity robs us of our dynamic.

There are some apparently who need many "props" in their religion. There are others who see this danger so keenly that they tend to spiritualize almost everything, including the sacraments.

Surely nothing could please Satan more than to distort the truth just enough so that good things become evil. Things which could be beneficial could become a detriment and actually cause spiritual declension.

The Lord was so concerned that we remember Calvary that He instituted a sacrament which would remind us of Him and His sacrifice. The sacrament of baptism is also rich with symbolical meaning. Further, a certain amount of form (not formality) is necessary to avoid confusion. God is not the author of confusion and thus Paul says, "Let all things be done decently and in order" (I Corinthians 14:40).

But to balance this, Paul also says, "Where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17). Not freedom to do foolish things which call attention to self, but freedom for Him

to do through us that which will glorify God and edify man.

We worship in Spirit *and* in truth. We pray in the Spirit *and* with the understanding also. Even platitudes are not a bad thing in themselves; they are simply religious terms which have become empty because the meanings have been forgotten. The liberals may use our terms but may not be using our dictionary.

There probably always will be extremists of some kind, including extremists for sin and coldness, which will conform to the unsanctified heart. However it is my prayer that we will continue to take the good from the "left" and the "right" and go on down the middle of the road. May God help us to get the glory down and have sense enough never to let the symbol take the place of what is symbolized.

sands." The Book of Samuel tells us, "Saul eyed David from that day and forward" (I Samuel 18:7-9). Envy often breaks out between competitors. It appears in the relations between Cain and Abel, Jacob and Esau, Joseph and his brethren.

Envy can take hold of a person to such a degree that it becomes a source of dejection, filling his life with suspicion and malice. It thrives on the faults of others, and becomes an obsession in the person's own life. Some men actually grieve over the good fortune of those they do not like.

One of the peculiar facts about envy is that it often strikes where love is supposed to rule. It produces hypocrisy. It often causes a person to say one thing and feel another. Saul gave David his own daughter in marriage; but he was careful to send David into battle, where no doubt he believed that the Philistines would kill him.

Yes, envy rules—and Cain murders; Esau rages; Joseph's brothers throw him into a pit; the elder brother of the prodigal son grumbles to his father.

What a horrible sin is envy! It is treacherous, deceitful, and deadening to all that is high and noble.

The person who is envious is blind. His eyes are shut. He lives a life of ingratitude. Envy is followed by anger, malice, misery, and self-praise; and it feeds on the misfortunes of good people.

Envy is the exact opposite of charity. It is contrary to every teaching of the Christian religion.

The Apostle Paul said, "Let us walk honestly . . . not in strife and envying" (Romans 13:13). Jesus can break the power of this sin. His forgiveness is for Cain and Abel, Jacob and Esau, Joseph and his brothers, Saul and David, the elder and the prodigal son, and for all the envied and the envying.

Jesus can cause you to rejoice at another's good fortune, and give a hearty good wish to all who have and those who have not. In common language, you can actually "love everybody"!

ENVY PRODUCES SELF-TORMENT

By *Sunday School Evangelist*
A. S. LONDON

ENVY is one of the sins of the human race that is rarely ever confessed. Many sins offer a certain measure of satisfaction in their early states, but not so the sin of being envious. It knows no satisfaction save endless self-torment and destruction.

Gregory the Great placed envy among the seven deadly sins. Long ago it was said that "envy is sorrow for another's good." The envious person is often like a man we knew who said, "I would rather lose a dollar than to see a certain man make a nickel."

Envy causes a man to delight in the downfall of another. It eats like a cancer at the very heart of his character.

The word envy is from a Latin word which literally means "to look with enmity." It has come to mean "to look maliciously upon."

Saul said, "They have ascribed unto David ten thousands, and to me they have ascribed but thou-



EDITORIALS

By W. T. PURKISER

The Discontent of Modern Man

An American columnist, Mr. Walter Lippmann, has recently taken note of the widespread discontent even among those who do not have real or pressing material needs. He calls attention to the fact that both the President and his political rival have spoken of the feeling that "we haven't been keeping faith with tomorrow or with ourselves" and the existence of "a virtual despair among the many who look beyond material success to the inner meaning of their lives."

Mr. Lippmann himself describes this as "the unease of the Old Adam who is not ready for the modern age." He believes the malady is caused "by the impact of science upon religious certainty and of technological progress upon the settled order of family, class, and community."

The "virtual despair," Lippmann says, "comes from being uprooted, homeless, naked, alone and unled. It comes from being lost in a universe where the meaning of life and of the social order are no longer given from on high and transmitted from the ancestors but have to be invented and discovered and experimented with, each lonely individual for himself."

In a rather unusual concession, Mr. Lippmann says, "Insofar as the symptoms are not due to the fallen nature of man, they are the pains of the recent freedom to which western men are not as yet adapted and adjusted."

Much of this Mr. Lippmann has been saying for a long time. Thirty-two years ago, in *A Preface to Morals*, he announced the death of Christianity and the birth of a new religion of the human spirit which would supply man's physical and psychological needs. The only thing, Christianity is still very much alive and the religion of humanism has never stepped out of the cradle.

THERE IS NO DOUBT that many in our modern society have discarded the spiritual foundations of life. They are "uprooted, homeless, naked, alone and unled." And they are finding that Jesus and Moses are right in saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4; Deuteronomy 8:3).

The facts are, there is no substitute for God. A man may bid his soul be satisfied with full barns, but the sigh of his soul will not be stilled. The

pursuit of pleasure has seemed the ultimate satisfaction to many. But they too have learned how right E. H. Huxley was when he said that "a man's worst difficulties begin when he is able to do as he likes."

Nor is the solution a political one. The discontent of modern man does not come from either too much government or not enough government. To swing to either extreme only intensifies the trouble. A government big enough to give its citizens everything they want would be big enough to take everything they have. And a government which does not restrain selfish exploitation of others leaves all its citizens at the mercy of ruthless strength.

As is so often true in our day, Mr. Lippmann's diagnosis is better than his cure. The remedy for "the Old Adam" is "the last Adam," Christ. The solution to "the fallen nature of man" is the redemptive lift of the Spirit of God.

The trouble is not that "the meaning of life and of the social order are no longer given from on high." It is rather that modern man has perversely turned away from what *is* given from on high in pursuit of what cannot be found because it isn't there—a meaning to life that denies what man really is, a creature in the image of God.

We may exist as animals or vegetables, but we cannot live as animals or vegetables for the simple reason that we are not animals or vegetables. We have been shaped for a higher destiny. We carry within us an instinct for immortality. No one ever said it better than Augustine: "Thou hast made us for Thyself, and we are restless until we repose in Thee."

"—And I Am One of Them"

A little over seventeen hundred years ago in Carthage, North Africa, a man by the name of Cyprian wrote to his friend Donatus. "It is really a bad world, Donatus, an incredibly bad world," he wrote.

"Yet in the midst of it I have found a quiet and holy people. They have discovered a joy which is a thousand times better than any pleasure of this sinful life. They are despised and persecuted but they care not. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."

It is still really a bad world, incredibly bad. Yet in the midst of it are quiet and holy people who have discovered a joy which is a thousand times

better than any pleasure of this sinful life. On two-thirds or more of the surface of the earth they are still despised and persecuted, but they care not. They have overcome the world. And the wonder is, by the abounding grace of God, I am one of them.

IT HAS NOT ALWAYS BEEN SO. As all others, I once knew the striving restlessness that drives multitudes into the mad self-destruction of sin. But this all changed one night in front of a chair turned around to become an impromptu altar in an old lodge hall rented for the services of a Nazarene home mission church. There God for Christ's sake forgave my sins and put my feet on the way that leads to life.

Five years later, in a death struggle with a principle of lawlessness within which was part of me and yet not part of me, the Holy Spirit came in His fullness and applied the sanctifying power of the Blood that "cleanseth us from all sin."

.....

It was not then settled where the path of life would lead. But it was forever settled who the Leader would be. There has been a joy a thousand times better than any pleasure of this sinful life. It has been the joy of a Presence, the divine Person who is Peace, Pardon, Purity, and Power.

And along the way there have been many others, among the best people who have ever walked on earth. These people are the Christians—and I, unworthy but not ungrateful, am one of them.

Fall HERALD Subscription Campaigns

When this issue reaches you, many of the districts of the Church of the Nazarene will be having their annual subscription campaigns for the *Herald of Holiness*. Approximately one-third of our districts have fall campaigns, the remainder taking their subscriptions in the spring.

The *Herald* is almost entirely dependent upon these annual subscription campaigns to keep up its



Missionaries O. G. Karker, K. W. Rogers, and J. H. Wise operate the presses at the Nazarene Publishing House in Florida, a suburb of Johannesburg, South Africa

MONEY TALKS . . . what does yours say?

ONE of the greatest aids to the advance of the gospel in other lands is the printed page, and the church that is established is nurtured by vital holiness literature. In southern Africa there are many indigenous local languages, some of them tribal, as well as those that have been brought in by settlers from other lands. Our printing operations have been merged into one compact publishing plant, producing literature for the use of our churches in seven languages.

The European district in Africa is bilingual, operating in both English and Afrikaans. The Nazarene Publishing House branch serves both

the churches and the Bible college, which is on adjoining property.

An offering of \$100 at Thanksgiving will care for the operation of the printing plant for the European part of its work for eighteen days. Let your money talk through the printed page in Africa.

*By Alpin Bowes for the
General Stewardship Committee*

The Thanksgiving Offering is part of your General Budget "lifeline" giving for world evangelism. The article above shows one of the ways in which your General Budget works for you in spreading the gospel around the world.

circulation. If any local church fails to secure renewals and new subscriptions, the *Herald* is kept out of just that many homes it might otherwise serve.

More and more churches are coming to adopt an annual literature drive as a means of putting the *Herald of Holiness*, the *Other Sheep*, and *Conquest* into as many homes as possible. The church then automatically sends the *Herald* and *Other Sheep* to each member's home and *Conquest* to every home where there is a teen-age young person.

But regardless of the method chosen, it is of vital importance that every Nazarene regularly receive the *Herald of Holiness* and the *Other Sheep*. In no other way may our people as effectively be kept in touch with the worldwide work of the church.

Beginning the first Wednesday of this month, and each first Wednesday thereafter, the *Herald* will be increased in size by almost 50 percent. The additional space will be used for material of interest to the whole family. This added service is provided by the Nazarene Publishing House without cost to the subscribers. It makes the *Herald of Holiness* the top value in the publishing field with more than 1,100 pages per year for \$2.50.

We trust that you will back the subscription campaign with all your influence when it comes in your local church.

Rally Day Sunday

Next Sunday, October 25, is Sunday School Rally Day throughout the Church of the Nazarene.

As the first rally day of the new quadrennium, leading toward the challenging "March to a Million" in Sunday school enrollment, next Sunday is of particular importance. The majority of those who attend the special rally day may well be considered prospects for permanent enlistment.

However trite it may have become, we need the reminder that "there are souls in these goals." We so easily lose the end in our concern for the means, or we so easily ignore the necessary means in our devotion to the end that the word of caution is never amiss.

Our concern for the million for which we march is that so many of these are now part of the multitudes that have no shepherd for whom our Lord's compassion was so quickly kindled. Our love and labor must be to the end that we bring them into the fold.

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

THIS TOO IS EVANGELISM!

How rapidly time passes by! Even as you read these lines we begin to brace ourselves for the Christmas season, year-end activities, et cetera. In just seventy-one days 1964 will have ended.

However, one great step in evangelism is upon us. Next SUNDAY, October 25, is RALLY DAY in every Nazarene Sunday school. The Department of Evangelism enthusiastically endorses the efforts of the Department of Church Schools to "March to a Million," for this too is EVANGELISM!

AKRON: John W. Eppler, Akron Arlington—Fred Thompson, Akron Cottage Grove—Floyd O. Flemming, Akron First—J. L. Killgore, Canton Calvary—J. H. White, Canton First—Lona M. Tice, Chestnut Grove—Everett E. Heron, Cleveland Calvary—Robert O. Clark, Clinton—Orville Mann, Conneaut—Earl Williamson, Copley—Clinton C. Spencer, Jr., Cortland—Norman J. Stover, Goshen—B. E. McDonald, Leavittsburg—Russell J. Long, Lisbon—James L. McClung, Macadonia—R. O. Watson, New Philadelphia—Noah Sullivan, Niles—Hobart A. Eddy, Scio—E. J. Eichenberger, Wadsworth.

EASTERN KENTUCKY: Miss F. F. Ickes, Barnes Mountain—J. Roger Morris, Bellevue—William E. Saunders, Jr., Highland Heights—Hollie Crisp, Inez First—Jim Paul Stewart, London—Arthur O. Little, Ludlow—Jesse Sims, North Middletown—Simon Gorman, Jr., Richmond First—Wm. Earl Mays, Sr., Russell.

HOUSTON: Walter Huber, Alvin—

James A. Cox, Bridge City—Ralph Wright, Houston Northshore—Donald R. Baxter, Houston Denver—George Mullins, Nederland—Robert G. Womack, Pasadena First—Ray Faulk, Port Neches.

ILLINOIS: John Dittmer, Beardstown—Robert Fortner, Carbondale—Lena M. Peters, Casey—James Tapley, Decatur Far. Pk.—Leslie Wooten, Decatur Oakgrove—Francis Walters, E. St. Louis Maplewood—Bobbie Norton, Goham—Arnold Roland, Jr., Griggsville—E. Wayne Lewis, Hardin—Samuel E. Farris, Oakwood—O. A. Shrout, Rosewood Heights—Dean Duce, Shelbyville—Jack Jones, Urbana Faith.

INDIANAPOLIS: Kyle Green, Andersonville—Clifford Wilson, Brooklyn—Ronald Featherston, Fortville—Irving Laird, Indpls. Broad Ripple—James Palmer, Indianapolis Central—E. L. Bryant, Indpls. Ritter Avenue—James Bailey, Indpls. Speedway—H. R. Linn, Lawrenceburg—Paul Drake, North Madison—Ronald Freeland, Osgood—C. R.

Evangelistic Honor Roll Certificates were awarded to the following pastors whose churches received the required number of members by profession of faith:

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

SUNDAY, NOVEMBER 1

Mitchum, Vevay.

JOPLIN: DeWayne Hicks, Aurora—Sam Stearman, Coffeyville First—J. D. Cook, Independence—Wilson Baker, Iola—Joseph Jones, Joplin First—Charles J. Rushing, Marshfield—Luther J. Paris, Springfield Central.

KENTUCKY: W. S. Jones, Albany Northside—D. T. Cain, Clarkston—Ed Bullock, Columbia—Carmon Sloan, Danville—Melvin Dishon, Glasgow—Ronald Wesley, Lancaster—Lee Wigginton, Nicholasville—A. A. Farris, Somerset.

MINNESOTA: Harold MacMillan, Minneapolis Camden Park—Glenn J. Lord, St. Paul First—William Bolles, Willmar.

MISSOURI: Paul Aldrich, Ballwin—St. Louis—Curtis Griffin, St. Louis Bible Way—L. Lloyd Brown, Dexter Southwest—Udell Moss, St. Louis Ferguson—Fred J. Smith, Lodi—F. A. Welsh, Sikeston East Side—W. Lee Ferguson, Telegraph.

NORTHWESTERN ILLINOIS: Robert Ireland, Astoria—Ray Hoskins, Cuba—Arthur Buonsides, Galesburg Faith—Clayton Allen, Mendota—Walter Miracle, Ottawa First—James E. Hazelwood, Ottawa South—James Morsch, Pekin First—Wayne Albright, Peoria Faith—William O. Smith, Forrest Hill—Gale L. Goode, Rock Falls First—Russell Adams, Walnut.

NORTHWEST INDIANA: Bob L. Tharp, Covington—Nathan A. Adams, Jr., Frankfort First—Murrell L. Duffie, Gary Aetna—Roy T. Nix, Hammond Maywood—Charles W. Little, Hobart St. Paul—James O. Kesler, Knox—G. W. Williams, Kokomo First—G. C. Morgan, Logansport Fairview—Wayne Welton, Noblesville—Lindy G. Russell, Plymouth.

NORTHWEST OKLAHOMA: George Andrews, Alva—E. S. Phillips—Bethany First—Wm. E. Master, Edmond—Eli Cook, Enid Maine—Eugene Twining, Guymon—D. D. Shoemaker, Laverne—J. L. Bates, Newkirk—B. Rex Ludwig, Oakridge—Clayton Taylor, Richland.

SOUTHEAST OKLAHOMA: Lee W. Steele, Ada Arlington—Cabin Williamson, Prague—N. E. Whitehead, Stone-wall—Winnie Neal, Talibina—Charles H. Porter, Tishomingo.

SOUTHWEST INDIANA: Everett R. Pannell, Bloomington Miller Drive—Thomas Moody, Annapolis—David Light, Georgetown—Oran Young, Newbern—Wayne Wolfe, Milltown—Sylvanus Carter, Evansville Trinity—Earl Denny, Evansville Victory Chapel—C. G. Bohannon, Bloomington East Side—Earle Venum, Evansville Bayard Park—Clyde Montgomery, Terre Haute First.

SOUTHWEST OKLAHOMA: Bob Williams, Carnegie—W. C. Rohmeier, Norman Grace—James R. Snow, Oklahoma City First—H. C. Emmert, Oklahoma City Shields—Lavern S. Day, Yukon.

TENNESSEE: W. F. Moore, Bell Road—Ottis M. Donegan, Clarksville

Park Lane—O. B. Hutchinson, Covington—Mrs. Mary D. Barton, Dover—Raymond E. Clark, Fairview—Riley Lawrence, Jr., Fulton—J. W. Mumaw, Gallatin—Edward Mallock, Lee's Chapel—A. George Pitzer, Madison—T. J. Daggett, Memphis Northside—Wm. J. Strickland, Nashville Benson Mem.



DISTRICT ACTIVITIES

Telegrams

Coffeyville, Kansas—The deep appreciation of the Joplin District for its leader was expressed in a unanimous three-year extended call to Rev. Dean Baldwin as district superintendent. A unanimous vote was also given to Mrs. Baldwin as N.F.M.S. president. Their seven years of leadership show progress in every area. A generous love offering was given as evidence of our love and appreciation. Dr. Hugh C. Benner, the presiding general superintendent, ignited the flame of vision and optimism in every heart by his messages. Under the leadership of Mrs. Baldwin, we were a "star" district for the fourth consecutive year. District Chairman Wendell Paris inspired the Sunday school convention with the emphasis to "March to a Million." The message of Dr. Orville Jenkins, executive secretary of the Department of Home Missions, resulted in a spontaneous offering of over six thousand dollars pledged for the revolving fund for the building of a new church in Burlington, Kansas. Dr. Roy Cantrell, president, ably represented Bethany Nazarene College, and Mr. Elvin Hicks represented the Nazarene Publishing House. Among the many guests were Dr. John Stockton, general treasurer; Rev. B. Edgar Johnson, general secretary; Dr. Mack Anderson, Dr. E. D. Simpson, Dr. and Mrs. I. C. Mathis, Rev. W. L. French, and others. In an impressive ordination service the following received elder's orders: C. L. Armstrong, Ronald Calhoun, Horace Hunsaker, and Kenneth R. Wood.—Sam Stearman, Reporter.

Oklahoma City, Oklahoma—The sixteenth annual assembly of the Southwest Oklahoma District was held September 9 and 10 at Elk City, with Rev. Talmadge Johnson as host pastor. Dr. Samuel Young, presiding general superintendent, inspired us by his timely messages. The report of District Superintendent W. T. Johnson showed gains in all departments. The district raised \$765,952 for all purposes; gave 9.6 percent for world evangelism, and a total of over

\$92,000 for general interests. The assembly showed its appreciation to the Johnsons by giving them a generous love offering of over \$700. The assembly closed Friday night with a blessed ordination service, at which elder's orders were given to Rex Crumpley and Miss Bonnie Foster and Miss Vera Ruth Johnson was consecrated as a deaconess. Many said this was one of the best assemblies ever held on the district—Lavern S. Day, Secretary

Idaho-Oregon District Camp

The 1961 Intermountain Camp of the Idaho-Oregon District, held in Nampa, Idaho, August 23 to 30, was a time of much blessing and victory.

The evangelistic messages of Rev. Bert Daniels were used by the Holy Spirit to bring many people to spiritual victory, and the morning devotional messages of Dr. A. Elwood Sanner were mountain peaks of spiritual insight. Song Evangelist Paul McNutt sang in the Spirit and with understanding.

District Superintendent I. F. Younger was in charge of all the services, and led the way in carrying the burden of the camp.

We thank God for the victories won and the demonstrations of the power of God.—WILSON R. LANPHER, Reporter.

South Arkansas District Assembly

The twelfth annual assembly of the South Arkansas District was held in Little Rock First Church, September 15 and 16.

All those present were challenged by the stirring messages of our presiding general superintendent, Dr. V. H. Lewis.

Dr. A. Milton Smith, district superintendent, gave a most encouraging report, with every department of the church showing increases, and a great spirit of enthusiasm among the people. The report was received with a rising vote of thanks. Dr. Smith was elected by a near-unanimous vote to continue for three years as our district leader.

In an impressive ordination service, elder's orders were given to Tommy White and Bill Oxner.

In the N.F.M.S. convention, Mrs. A. Milton Smith was unanimously re-elected as the district president.—L. EUGENE PLEMONS, Reporter.

District Sunday School Conventions

The Northwestern Illinois District held its annual Sunday school convention on August 19 at Manville Nazarene Camp under the direction of Rev. J. W. Silvers, Church Schools chairman.

Reports were given by the department heads and by Sunday school superintendents, with the "March to a Million" challenge presented and enthusiastically received. Schools receiving awards for largest numerical gains were Canton First (1-99), Streator (100-199), and Pekin First (over 200), with Fairbury church reporting the greatest percentage gain on the district. The district had a 3 percent gain for the year, and broke the all-time record for March.

Dr. E. G. Benson did a fine job representing our Publishing House, and also as Sunday school enthusiast.

Dr. G. B. Williamson, in his dynamic way, challenged all our hearts to "March to a Million."—J. C. LEATHERMAN, *Reporter*.

The eighth annual Church Schools Convention of Minnesota District, August 19, was marked with optimism and challenge.

Dr. Kenneth S. Rice, special speaker, challenged all present for more dedicated teaching which would result in soul winning.

Chairman Glendon Fisher reported a gain in average attendance for the past year. He presented the "Quinn Plan" to help us in the "March to a Million" program.

All those present were given a clearer vision of the task that needs to be done.—GLENN I. LORD, *Reporter*.

North Carolina District Assembly

Waves of divine blessing swept the twenty-fourth annual assembly of the North Carolina District, in session September 15 to 17 at Hendersonville First Church, with Rev. W. H. Gentry as host pastor. Vision, faith, and optimism were keynotes throughout the session.

The messages of greathearted General Superintendent Hardy C. Powers, the memorable report of warmhearted District Superintendent Lloyd B. Byron, reflecting effective leadership, and the passion of our tenderhearted missionary, Rev. Robert Wellmon, combined to give us an exceptional gathering.

The superintendent's report showed 42 churches received 238 members by profession of faith, giving a present membership of 3,146; 12 churches made the "Evangelistic Honor Roll"; Sunday school enrollment, 6,202, with an average attendance of 3,987; and the *Herald of Holiness* enters 710 homes each week. A total of \$34,306 was given to general interests, with 34 churches overpaying their General Budget.

Mrs. Lloyd Byron was reelected president of the N.F.M.S. The "Small Church Achievement" award went to Archdale church, Rev. Paul Lain, pastor.

Dr. Wm. Greathouse, president, and Rev. Wm. Anderson, administrative assistant, ably represented Trevecca Nazarene College.

In the closing service Dr. Powers ordained three young pastors, James Spruill, William J. Harrison, and Richard R. Harper.—*Reporter*.

South Carolina District Assembly

The twenty-second assembly of South Carolina District convened at Columbia First Church, September 9 and 10, with Rev. Floyd I. Harris, host pastor.

Dr. Hardy C. Powers was the gracious and efficient presiding general superintendent. The sessions were blessed with the presence of the Holy Spirit, and a wonderful spirit of love and unity prevailed.

District Superintendent Otto Stucki's

report showed a growing membership, now numbering 3,479; Sunday school enrollment of 8,040; giving to general interests, \$39,049; raised for all purposes, \$416,338; together with the establishment of a new church in Kingstree; reorganized at Aiken; and a goal of \$30,000 in a home mission revolving fund set to reach by our silver anniversary date.

A generous love offering was given to Dr. and Mrs. Stucki, who are highly respected and loved on the district. He is serving on an extended call.

In an impressive ordination service, Marion Leviner was given elder's orders.

In the conventions preceding the assembly, Rev. Moody Gunter was elected district N.Y.P.S. president, and Mrs. Harry Huff was elected district N.F.M.S. president.—FLOYD I. HARRIS, *Reporter*.

THE LOCAL CHURCHES

PERRINE, FLORIDA—South Miami Heights Church recently had a highly successful children's revival by way of the vacation Bible school. With prayer meetings and planning sessions, the teachers and workers were well prepared along every line. In the two weeks' school there was an average attendance of sixty-five boys and girls, many from unchurched homes. The demonstration service broke three records—Sunday school attendance, Sunday school offering, and local church offering. All sessions were aimed at personal evangelism, and on the closing Friday night sixteen young people received definite spiritual victory at the altar. Rev. A. W. (Toby) Williams is pastor.—BERTIE FOX, *Reporter*.

Rev. Thomas Fowler reports for the Fowler Family Evangelistic Party: "Recently we climaxed six wonderful years in the Lord's work as evangelist and singers. Beginning our first revival in Southside Church, Parkersburg, West Virginia, in August of 1958, from that time to date, God has helped us to conduct 138 two-week revivals and camps. Pulling a trailer, we have traveled 150,000 miles, and have seen over 6,000 seekers at the altar. We have also conducted many one-night 'Gospel Sings.' We are glad to work in any church, large or small. God has blessed in giving souls saved and sanctified. Sunday school records broken, and new members added to the churches. God has answered prayer in healing Mrs. Fowler and also giving this writer a miraculous healing. Write us, c/o Box 527, Kansas City, Missouri 64141."

Evangelists George and Charlotte Dixon write: "In September we had a great indoor camp meeting in Sutherlin, Oregon, with Pastor Longenecker—our third meeting with this good pastor. Due to a change in our schedule, we have an open date, November 18 to 29, and also have an open date in January. We work either as song evangelists or can carry the full program of preaching and singing. We travel by trailer. Write us, 33 Clark Street, Patchogue, New York."

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to Do God's Will

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For more information and free booklet,
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Church of the Nazarene
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Kansas City, Missouri 64131



THE BIBLE LESSON

By NELSON C. MINK

Topic for October 25:

Disciplined Christian Living
(Temperance)

SCRIPTURE: I Timothy 3:14-4:16
(Printed: I Timothy 3:14-16; 4:4-12, 16)

GOLDEN TEXT: *Refuse profane and old wives' fables, and exercise thyself rather unto godliness. For badly exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (I Timothy 4:7-8).*

The concept of the Christian life most certainly involves self-discipline. The instructions Paul gave to the young Timothy are wholly relevant to use in our day. There were a number of

7th Annual SERVICEMEN'S RETREAT



Dr. Kenneth Rice

The NAZARENE SERVICEMEN'S COMMISSION announces that the 7th Annual All-Europe Servicemen's Retreat will be held at the General Walker Hotel, Berchtesgaden, Germany, November 16-19.

Chaplain (Captain) Calvin G. Causey will be the Retreat Coordinator and he will be assisted by Chaplain Leonard Dodson, Jr.

The special speaker and civilian representative will be Dr. Kenneth Rice, executive secretary of the Department of Church Schools.

Announcement has been sent to all service personnel in this area, and we would urge all pastors, parents, and friends to add their word of encouragement to attend for all their young people in military service. They do not have to be Nazarenes to participate in this time of spiritual refreshing.

If your servicemen are not on our mailing list, or if you would like to be sure they will be receiving this information, please send the complete military address to:

**NAZARENE
SERVICEMEN'S
COMMISSION**

6401 The Paseo
Kansas City, Missouri 64131

things Timothy was to refuse. Everyone ought to have a wastebasket, and to throw away the things that do not contribute to the Christian life. One of the secrets of the Christian life is to learn about the things that help and hinder, and to be able to make right decisions.

Everything is not obtained at the altar; we need to be instructed in the details of Christian living so that our lives will not be lopsided, but well

rounded and beautiful. Frances Havergral said: "He has granted me to rejoice fully in His will. I am not conscious of even a wish crossing His will. I have not a fear or a doubt or a care or a shadow upon the sunshine of my heart." And then she adds, "God's will is delicious." I hadn't heard it put that way before, but it sounds good.

Paul tells Timothy that he has a lot of things to talk over with him when he gets there, but feels he had better write out some of them now. And he says that the reason he goes to all this trouble is that "thou mayest know how thou oughtest to behave thyself in the house of God . . ." (I Timothy 3:15). The Bible school supervisor stood before the whole group with her hands full of pieces of paper—trash she had picked up off the sanctuary floor. The next night her hands were empty.

Disciplined Christian living calls for instruction, patience, practice, and faithful adherence to God's principles. Reading recently on "How Susanna Wesley Managed Nineteen Children," I was impressed with this part:

"She devoted several hours alone each week with each child alternately, reading and talking and praying with them 'with more warmth of affection.' In 1712, when there were eight still at home old enough to understand, she set up a schedule to spend one evening, Monday through Saturday, with one child at a time, and to spend Sunday evening with two of them."

Our Golden Text reminds us, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Timothy 4:8).

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

"SHOWERS OF BLESSING"

Program Schedule

October 25—"Two Magnets: Toward Which Are You Headed? Part VII. Two Meetings," by Russell V. DeLong

November 1—"Playing the Game of Life," by Russell V. DeLong

November 8—"A Tavern or a Temple?" by Russell V. DeLong

Announcements

RECOMMENDATIONS

After pastoring the Channelview church on our district for nearly six years, Rev. Orville E. Williams is entering the evangelistic field. He is a good preacher and a good singer. He is familiar with the problems of a pastor and will endeavor to strengthen the church as well as to win new people. He is available now for revivals. Contact him, 1627 Independence, Conway, Arkansas.—W. Raymond McClung, Superintendent of Houston District.

After spending many successful years in both the pastoral and evangelistic ministry, Rev. Frank Roddy is again entering the full-time field of evangelism. He is a strong preacher and effective soul winner. I heartily recommend him to our people. Contact him, 1648 Herlacher, Kettering, Ohio 45220.—M. E. Clay, Superintendent of Southwestern Ohio District

MARRIAGES

Miss Pat Bynum and Charles Randall, September 18, Pittsburg, Texas.

Miss Jannel Kay Queenel and A/2 Harold H. Hanesworth, Jr., August 7, in Westminster, California.

Miss Janice Pauline Wilson and Kenneth F. Watson, June 6, in Moscow, Idaho.

Miss Susan Eileen Watson and Theodore W. Finkbeiner, September 5, in Eugene, Oregon.

Miss Lorraine Dawn Paul and Troy V. Caver, Lt. U.S. Army, September 5, at the Army Post Chapel in Pirmasens, Germany.

Ardis Mae Cannon and Gladwin F. Mills, June 20, in New Rockford, North Dakota.

BORN

—to Lamar and Janice (Price-Williams) Smith of Nashville, Tennessee, a son, Joel Wesley, on September 14.

—to Lt. J.G. and Mrs. H. Wayne Paul of Oak Harbor, Washington, a son, Harold Wayne II, on August 28.

—to Ted and Bev Carlson of Austin, Minnesota, a son, Dennis Herman, on August 2.

SPECIAL PRAYER IS REQUESTED

by a reader in Kansas that "my husband will get saved and sanctified, and not divorce me"; by a Christian reader in Indiana that she may have real victory, and that the Lord will deliver her from doubts and fears, and give her victory over a special problem;

by a Christian mother in Michigan for her daughter, in serious physical and mental condition, Jacksonville, and needs special help from God.

Directories

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Kansas City, Missouri 64131

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G. B. WILLIAMSON

SAMUEL YOUNG

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BRITISH ISLES SOUTH—J. B. MacLagan, 48 Lexley Road, Wandsworth Common, London, S.W. 18, England

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FLORIDA—John L. Knight, P.O. Box 6054-B, Orlando, Florida

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 ROCKY MOUNTAIN—Alvin L. McQuay, 1112 Parkhill Drive, Billings, Montana
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 SOUTH ARKANSAS—A. Milton Smith, 6902 Briarwood Drive, Little Rock, Arkansas
 SOUTH CAROLINA—Otto Stucki, 635 Glenhorne Road, Columbia, South Carolina
 SOUTH DAKOTA—Albert O. Loeber, P.O. Box 606, Mitchell, South Dakota
 SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Oklahoma 74820
 SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235 East Madison, Orange, California
 SOUTHWEST INDIANA—Leo C. Davis, 228 Westwood Drive, Edgewood Addition, Bedford, Indiana
 SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma
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 WISCONSIN—R. J. Clack, 5709 Pheasant Hill Rd., Madison, Wisconsin

FOREIGN MISSION DISTRICTS

CENTRAL LATIN-AMERICAN—Evellette Howard, 1007 Alameos Street, San Antonio 1, Texas
 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
 WESTERN LATIN-AMERICAN—Juan Madrid, 149N W. Wesley Ave., Pasadena 7, California

the Answer corner

Conducted by W. T. PURKISER, Editor

In your opinion, what are the ten greatest holiness classics on the market today?

"On the market today" limits the field somewhat, since some of the classic works are now out of print.

Also, I'm sure individual judgment would vary widely. The books I list are general treatments, rather than specialized studies of some aspect or phase of holiness. The first five are older works. The last five are by authors still living.

John Wesley, *A Plain Account of Christian Perfection*

J. A. Wood, *Perfect Love*

Daniel Steele, *The Gospel of the*

Comforter

A. M. Hills, *Holiness and Power*

Thomas Cook, *New Testament Holiness*

Harry Jessop, *Foundations of Doctrine*
 Charles Ewing Brown, *The Meaning of Sanctification*

J. Baines Atkinson, *The Beauty of Holiness*

J. Paul Taylor, *Holiness the Finished Foundation*

Everett Lewis Cattell, *The Spirit of Holiness*

What did Christ mean in Luke 17:21 when He said, "... the kingdom of God is within you"?

One of the best answers is that given by Dr. Charles L. Childers in the new *Beacon Bible Commentary*, Volume 6, pages 573-74:

"Many modern commentators have rendered the last phrase 'among you,' or 'in the midst of you,' though the wording in the King James Version is a literal translation of the Greek. These interpreters insist that to translate the Greek as 'within you' would imply that the kingdom of God was within these Pharisees, since Jesus was directing His remarks to them. It seems more reasonable to interpret the *you* as impersonal. Therefore the meaning would be, 'The kingdom of God is within men's hearts.' The *you* would then not necessarily refer to the Pharisees.

"Actually both of these meanings would be in harmony with facts. The kingdom of God, having already come in the person and work of Jesus, was indeed 'among' them. Yet it is also true that God's kingdom is within

men's hearts and is not external and material. There is, however, a future literal kingdom of God, but the Master chose not to deal with this aspect of the Kingdom at the moment. The major truth which Jesus is teaching in these verses is that the kingdom of God, in the present dispensation, is not an earthly kingdom but a spiritual reign of God in the hearts of those who will submit to the kingship of Christ." (Copyright, 1964, Beacon Hill Press.)

Let me recommend the *Beacon Bible Commentary* to you. The first volume (Volume 6, *Matthew through Luke*) has just been published. Volume II (*Joshua through Esther*) is scheduled for a winter release. The entire set in ten volumes (about 6,000 pages in all) when completed will cover the whole Bible. Individual volumes are \$5.95, but if you order the set (two a year for five years), you get each volume for \$4.95.

There is an organization here, the Rainbow Girls, which is taking some of our teen-agers. Please give me your opinion, and the *Manual's* position.

The Order of the Rainbow Girls is a fraternal organization related to the Masonic Lodge and the Order of the Eastern Star. It is the counterpart for girls of the Order of DeMolay for boys

in Free Masonry. It is included in the "oath-bound secret orders or fraternities" with which members of the Church of the Nazarene do not affiliate.

When and where in the Bible are Negroes mentioned?

Not at all under that name. Most Bible scholars identify the Cushites or Ethiopians as Negroes. Cush is first mentioned in Genesis 10:6, and an Ethiopian in Numbers 12:1.

The "Table of the Nations" in Genesis 10 (with minor variations in I Chronicles 1:5-23) gives the descend-

ants of Shem, Ham, and Japheth, the three sons of Noah, as they were when Genesis was written—which was, of course, many centuries before Christ. Part of the problem is that we cannot now identify all these population groups with complete certainty. Cush is listed as the oldest son of Ham.

LATE NEWS

"One Day Revival" Results

The Department of Evangelism reports an excellent rate of return on cards sent to the pastors to gather information concerning results of the one day revival sponsored by the department last month.

To October 5, 1,082 pastors had reported that more than 4,240 people knelt at the altars of 629 churches during the services of the day. The total morning attendance was 101,814, and the evening attendance was 70,762.

Dr. Edward Lawlor, the department executive secretary, states that letters and telephone calls indicate that the day was well received by the churches, and wherever stressed it yielded excellent results.

Don Freese to Flint First

Rev. Donald Freese, pastor of First Church of the Nazarene, Bradenton, Florida, has accepted the pastorate of Flint, Michigan, First Church where he will succeed Rev. Wendell Wellman who resigned to become pastor of Los Angeles, California, First Church.

Rev. Freese has been in Florida since 1956. November 8 is scheduled as his initial Sunday in Flint.

New Manual on the Press

The 1964 *Manual* of the Church of the Nazarene is on the press, and is expected to be ready for distribution about the middle of November.

Its provisions will become the official law of the church when the proclamation of the Board of General Superintendents to that effect is published in the *Herald of Holiness*.

Mrs. C. Warren Jones Funeral Held

Funeral services for Mrs. C. Warren Jones, widow of the late retired executive secretary of the Department of Foreign Missions, were held October 1 in Bethany, Oklahoma, First Church with Dr. Roy Cantrell, president of Bethany Nazarene College, in charge. Pastor Harold Daniels brought the message.

Mrs. Jones fell on Monday, September 28, and sustained a broken hip. She died September 29. She is survived by her sister, Mrs. Mattie Bishop, of Portland, Oregon.

Syracuse Crusade Results Reported

The second Greater Syracuse (New York) Evangelistic Crusade, with General Superintendent G. B. Williamson preaching and Mr. Paul Skiles in charge of the music, was marked by attendance beyond expectations and overflowing

altar services, according to a report received from Chairman Thomas Spiker.

The downtown Syracuse War Memorial Exhibition Hall was the scene of the crusade. Plans are being made for another campaign next year.

Enrollment Peak at Nazarene Colleges

The seven liberal arts colleges of the Church of the Nazarene and Nazarene Theological Seminary have a record total enrollment of 6,461 students this fall, according to a survey made by Director O. Joe Olson of the Nazarene Information Service.

This represents a gain of almost ten percent over the 5,921 students on the campuses a year ago this time.

Largest percentage gain was at Trevecca Nazarene College, Nashville, Tennessee, which had 560 students, an increase of twenty-three percent.

Three colleges registered over 1,150 students each. They were: Bethany Nazarene College, Bethany, Oklahoma, 1,390; Olivet Nazarene College, Kankakee, Illinois, 1,331; and Pasadena College, Pasadena, California, 1,170.

Registration at the other institutions was: Northwest Nazarene College, Nampa, Idaho, 921; Eastern Nazarene College, Wollaston, Massachusetts, 803; Canadian Nazarene College, Winnipeg, Manitoba, Canada, 128; and the seminary, Kansas City, Missouri, 158.



of the
Religious World

Peace Corps Accused of Aiding Sectarian Expansion

WASHINGTON, D.C. (MNS)—This fall in West Cameroon, Roman Catholics are opening six new secondary schools staffed completely (teachers and principals) by United States Peace Corps personnel, according to *Christinity Today* of August 28, 1961.

"This striking development goes far beyond the original availability of Peace Corps workers to religious schools as 'supplementary' staff to reduce administrative and instructional loads to normal levels," continues the well-known Christian journal. "It exploits U.S. funds and personnel in a program of sectarian expansion."

Maine Schools to Use Bible

Maine's Board of Education issued a policy statement at Bangor permitting public schools to use the Bible in literature and history courses.

It said that "the recent Supreme Court decision forbidding religious prayers or exercises does not alter the school's responsibility for proper use of the Bible in public schools. It is a proper part of secular education; school officials are free to continue to use the

Bible as a source book and to utilize it as an integral part of appropriate courses." (WRN)

Miss America in Christian Testimony

OMAHA, NEBRASKA (CNB)—On the day that Vonda Kay Van Dyke of Phoenix, Arizona, became Miss America of 1965, the Billy Graham Evangelistic Association received from her a contribution toward the work which holds an important place in her life.

Receipt of the contribution was disclosed by Evangelist Billy Graham during the service which closed his ten-day Greater Omaha-Council Bluffs Crusade in Ak-Sar-Ben Stadium here. Mr. Graham asked the Sunday afternoon audience, largest in the history of the stadium, to pray for the new Miss America, observing that "she could influence thousands of youngsters during the coming year."

Miss Van Dyke spoke briefly at the Billy Graham Crusades in her home city and in San Diego, California, last spring, telling the story of how she was led to make a full commitment of her life to Christ. Nominally a Christian from childhood, she said, she realized eventually that Christ would not be satisfied with her time, money, and talents—that He must be Lord of her entire life.

Those familiar with her story were not surprised when she made a Christian testimony of her answer to one of the questions in the final test of the Miss America contest.

New British Paper Would Emphasize "Good" Instead of Evil

LONDON (EP)—The Daily Leader, Ltd., a company which plans to launch a daily newspaper placing emphasis "on the good instead of the evil," has published a prospectus offering shares at \$2.80 each.

Plans for the new paper were first announced in July, 1963, by an establishment committee which said it hoped it would be welcomed by Jews, Anglicans, Free church members, and "all men and women of good will."

Five clergymen were named members of the committee: Ven. Edward F. Carpenter, Anglican archdeacon of Westminster; and Rev. Wallace G. Harris, Rev. Henry A. Jacquet, Rev. Gordon Moody, and Rev. Harold S. Goodwin. The others are Sir Adrian C. Boulton, H. Cecil Heath, a lawyer; and Terence Reardon, a chartered accountant.

The paper, it was announced, will be "wholly committed to the Christian religion, maintaining Christian principles, upholding Christian ideals, emphasizing the good and heroic and splendid in life, and underlining the duty of this generation to defend the Christian tradition."



1 The Weatherford, Oklahoma, church recently dedicated a new educational wing containing a fully equipped youth chapel, four classrooms, pastor's study, rest rooms, and central heating. The interior of the church auditorium was also completely remodeled. Rev. Preston McDuff is the pastor.



2 Four members of the Kansas District have attended each district assembly for the past fifty years. Pictured at the fifty-fifth annual assembly are, left to right, Rev. and Mrs. A. C. Tunnell, Dodge City; Mrs. Pearl Poslick, Wichita; and E. W. Snowbarger, Sylvia, Kansas.



3 Rev. Joseph F. Morgan, pastor of San Diego First Church; Dr. Billy Graham, evangelist; and Clayton Swanson, chairman of the board of trustees at First Church, pictured against the background of part of the crowd attending the Graham campaign in San Diego, California. Pastor Morgan was chairman of the counseling and follow-up committee, in charge of 1,600 counselors and 350 advisors. Eighty-nine hundred inquirers came forward during the 9 services of the Crusade. Mr. Swanson was secretary of the Crusade advisory committee.



4 A truckload of boys visited the Publishing House on their way home from a campout in the Ozarks sponsored by their respective churches at Kinsley and Cimarron, Kansas. This is the seventh year these two churches have arranged a trip for their teen-age boys. Pictured also are the adult sponsors: Clifton Algrim; Garden City; Dwight Sauer, Cimarron; Wendell Snowbarger, Kinsley; and Rev. J. W. Farrow, pastor at Kinsley.

News in Picture



5 Sergeant Paul Fehr of the Pennsylvania State Police was awarded the citation as "Honor Teacher of the Year" at the Philadelphia District Assembly. Shown in the picture, left to right: Rev. James E. Hunton, district superintendent; Rev. A. C. McKenzie, district church schools chairman; Dr. Hardy C. Powers, general superintendent, making the award; Rev. F. D. Ketner, Sr., director of the honor teacher program; and Sergeant Fehr.

THE REAL ISSUE IN 1964



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