

JANUARY 20, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene

**"Lord, Bless
Our Little Church"**
See Page 6



**London, England:
The Thames River
and Tower Bridge**
*British Isles South
District
Church of the Nazarene*

modern monasticism

THERE WAS A DAY when it was sincerely believed that, to be holy, men had to separate themselves from the sinful environment about them and seek the shelter and protection of a monastery.

We are not in danger of making this mistake today. We understand that Jesus sent His disciples into the world to make disciples of all nations. We recall that He said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15). Withdrawal from human society does not fit the temper of our modern day.

But we are in danger of a new kind of monasticism. We attend our churches, we sing our hymns, we give our witness—but all behind the sheltered walls of our church. We live to ourselves; we shun the sinful and the questionable places of amusement. All of this is commendable.

But the tragedy is that too many God-fearing people have shut them-

monasticism. Perhaps it springs from an inward sense of fear and uncertainty. In some cases it could be the result of inferiority complexes regarding ourselves or our church. But the sad thing is that sometimes it indicates that our religious experience has become a self-centered matter with no throbbing, outgoing love for others. Apathy and complacency always rob God's people of burden and concern for sinners.

Very definitely, Jesus wants us to be in the world. Just as definitely He wants us to be free from its contamination and its sin. In one of His last messages to His disciples He said, "As my Father hath sent me, even so send I you" (John 20:21).

He became involved with sinners and their needs. So must we. He touched the lives of the sad, the needy, and the suffering. So must we. He mingled with the broken-hearted, the perplexed, and the ones who had gone astray. So must we.

It's wonderful to attend the house of God, but it's also wonderful to visit the house of a neighbor or friend where there is spiritual need. It's wonderful to sing hymns of worship and praise. But it's also wonderful to carry a song in the heart and on the countenance as we mingle with others in the marts of trade. It's wonderful to witness to God's saving and sanctifying power among those who recognize the language of Canaan. But it's even more wonderful to carry the "good news" by word and life to those who are not yet in the fold of Christ.



*General
Superintendent
Coulter*

selves away from a sin-sick world that desperately needs our personal touch.

There may be many reasons why Christians have chosen this modern



WHEN FAILURE COMES

By **DELMAR STALTER**

Pastor, First Church, Detroit

JESUS addresses His disciples, but especially He speaks to Simon: "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31-32). Simon Peter was not ready to see things that way and replied, "I am ready to go with thee, both into prison, and to death" (v. 33). Noteworthy enough is that, according to Matthew's account (26:35), Peter was joined in this loyalty declaration by the other disciples.

If we paraphrase Jesus' words, we catch more the force of His declaration: "Satan has asked excessively that you be given up to him." The disciples did not believe that they would ever desert Christ. They, together, proposed to be faithful unto death. But Jesus said they would all be "offended" because of Him that very night. Unfortunately, they all "forsook" Him and He died alone the following day.

Gather courage! Even when our Lord, who knows us perfectly, tells us that we shall fail? Yes! Everything in God's Book cries out to us to gather courage and face our enemy, not in our strength, but in the armament of the Word of God. We may fail, but He has prayed for us, and we can rise! Every test we face has been permitted by our Lord. He is sure that we will not finally fail. This should bless our hearts. Satan is limited. He can go only so far. And even then, Christ is still there, overseeing it all.

Christ knew very well the terrible hours of frustration and defeat His disciples would face while He was dying. He was not harsh with them. He must, however, speak this way to them now, that when Calvary occurred they would immediately recognize their failure. He wanted them to remember His prayer for them that their faith fail not. That being true, the hour of trial cannot be too unbearable, for He already knows about it.

But Satan is not so easily put off. He wishes to sift, and if possible destroy, the Christian. This is the separation process, separating the wheat from the chaff. Satan certainly does not have in mind to make us better Christians, but as we resist temptation, we become stronger and more able to trust God.

Sifting is necessary to show us how little strength we really have, as well as to show us how much of God we possess. It reveals the greatness of God's power and the limits of man's power. It shows how much we really love God and our fellowman. It gives us a very real picture of our spiritual condition. It gives us opportunity to repent and seek a closer walk that will ultimately enrich our eternity.

Yes, the disciples did fail, but God had a key man, Peter. This self-confident man who trusted too much in himself and not enough in God, would learn, and would be the force to rebuild the group. His failure was not a final tragedy, for he was restored to the Lord's service.

Our knowledge of ourselves is really limited, but God's knowledge is full. His warning was not intended to undermine Peter's faith, but to strengthen him. It is glorious to know that He knows our weaknesses, and yet He showers His love upon us. But to know that He will strengthen our weakness is even more glorious.

The full extent of Peter's failure was known by the Lord. Jesus spoke of the time when Peter would have turned back again. Before Peter backslid, God gave him a special calling—to strengthen his brethren!

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We must never forget that the God of salvation is also the God of creation. We need to see the providence of nature to all mankind as one of the works of God, on whom we depend.— Selected.

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ren! Knowing Peter would fail, Jesus looked toward Pentecost and its work in Peter. This is time to shout!

When Peter made his sincere boast, he spoke from human resources. After this test, the human boast was reinforced with God's power. It ceased to be a mere sentiment. It became divine expression bulwarked by real faith and dedication.

This is the day for bold adventuring in the Lord. Our Lord prayed for us. He wants us to be adventuresome followers. He intended to finally save us all, though some will fail to heed even Christ's prayers—they will be lost. But there will be fewer in hell's torments if we will obey God. Calvary made the first big difference for Peter, but Pentecost made yet a greater difference. He did not get a doctrine that day; he got an experience!

With Pentecostal purity in our hearts, we too can have confidence that God will see us through!

Needed: A NAME

By Evangelist J. J. STEELE

IMAGINE a penniless, homeless, ragged, dejected, and hungry tramp leaning against the massive walls of a great city bank. Inside its tills and vaults are multiplied millions of dollars that would transform the beggar into a well-clothed, well-fed, well-housed man with every physical need supplied.

Though he is so close to all that wealth, and though others come and go through those doors with every desire granted, he lacks the one thing that would open those vaults to him: a name with power in that bank.

He could enter, as others, fill out the simple paper form provided by the bank, sign his own name, and go through all the motions that others do who seem to get results, but it wouldn't work. His name has no power there. It isn't worth a penny! And though the money to supply his every physical need is so very close, it might as well be a million miles away. The poor beggar needs the right name.

He needs a name that has prestige and authority in that bank. If he could find a person with such influence, and this person were willing for him to use his name, those vaults would be opened and every physical need supplied.

We are all closer to the wealth of heaven than to our own hands and feet. Unlimited resources are available while we languish in spiritual poverty and moral bankruptcy. We try in our own name and way to open the treasure-house of heaven, but it won't work. There is no name on earth, however well known or powerful, that will be honored by the Divine Teller.

Only one Person in all the universe has any influence in heaven's bank, and He is willing for us to use His name. The conditions for this privilege are simple: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23).

These, and many others, are "checks" signed by the right name, waiting to be "cashed." Why should anyone languish in spiritual and moral bankruptcy when such resources are available? The conditions are so simple: "Abide in me, and my words abide in you," "I have chosen you, and ordained you, that ye should go and bring forth fruit." Whosoever will meet the conditions is qualified for the benefits.



Song for Strings

Tender tension of God's love . . .

Spirit drawing over me . . .

Let this soul sing out with life

That hears and feels and answers Thee!

Bring this music into being;

Let it breathe as holy song;

Touch it with the life eternal;

Free it to become, belong!

Tender tension of God's love . . .

Spirit drawing over me . . .

Hear this soul resound with joy

Thy living, loving mystery!

By JOYCE LETH

The Cover . . .

The Thames, Britain's royal river, curves through London before it reaches the sea. The beautiful Gothic Tower Bridge stands in the foreground. Four of the churches of the British Isles South District of the Church of the Nazarene are located in London. The district includes Wales and all of England except the northern counties. There are 66 churches with 2,080 members and a total Sunday school enrollment of 3,696. British Isles Nazarene College is located on the district at Manchester. Rev. J. B. Maclagan is the district superintendent.

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THE MOTIVE FOR Evangelism

By J. PAUL BOWNET, Pastor, First Church, Phoenix, Arizona

THE EVANGELISTIC EFFORTS of the local church are designed to seek the conversion of sinners, the sanctification of believers, and to uphold the faith of the saints. The purpose of the Church during war or peace is ever the same—bringing Christ to the nations.

The final test of the work and instruction of the Church is not merely the knowledge the individual has gained, but the power and grace and new life that have been created in the heart.

So long as the Church is only one of many human institutions, she will have her little day. She will die and that will be all. But just as soon as she gets the Spirit of Jesus until the world thinks she has gone stark mad, then she shall be on the high road to capture this world for Jesus.

To warm up to a publican and to warm over a Pharisee is the kind of business which thrills the heart of God. What men need today is conviction. The Good Book says, "When he is come [that is, the Holy Spirit], he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

Jesus was a Man of intense feeling and He never held in His emotions. When He saw men robbing their poor neighbors at the seat of the money changers, He overthrew their tables and lashed with His tongue those who had prostituted their opportunities and imposed upon their neighbors. When He saw the city given over to indifference and men walking in holy places with cold hearts, He wept.

Years ago we were accused of being an uneducated, emotional group, but the passing of years has brought us to the point that our folks are just about as well educated as the rest of the people. We can't be accused of being overemotional now.

The emotions must lie at the base of all great thinking or doing. The Early Church worked by a fervent moral contagion, and not by the suasion of cool argument. It was the zeal of Jesus Christ that set the Early Church on fire. The root of the word *zeal* is in the Greek *zeo*—"to boil."

We preach many sermons about the rejection of Christ, and we blame the men of His century, but what is the condition with us? Is there a tendency to bow before the conventional, and are we getting smug and comfortable?

We must have the fire and fervor of our early

rapture. We must have the blazing eye and the burning heart. We must have that early enthusiasm so that our hearts shall burn and our tongues kindle. The fire shall ever be burning upon the altar.

It is a life on fire that kindles another. What the world needs today is heat just as much as light. The path to sound thinking is not always through a big brain; sometimes it is through a warm heart. A big brain and a big heart ought to go together.

As a church we must be eager instead of cold; we must be enthusiastic instead of indifferent; we must weep instead of being dry-eyed. In our disposition to be tolerant, let us not lose the real sense of values.

"He shall baptize you with . . . fire." If this does anything it will kindle the emotions of the Church. It was not Erasmus the polished, the learned, the vacillating, the mightiest intellect of his time—but it was Martin Luther, the rough, yearning, burning Martin Luther who sparked the Reformation.

When Christ examined Peter for his ordination, He did not ask him questions of creed or ethics. The question was, "Lovest thou me?" What was it that sent Paton to the South Sea Islands, Morrison to China, Livingstone to Africa, and Grenfell to Labrador? Nothing but a personal love for a personal Saviour.

It was this love that caused Whitefield to utilize the last bit of his strength, stopping on the stairs on the way to his chamber to preach a last message to the crowd at Newburyport, and then going on upstairs to die. There was Wesley, riding more miles for the Master than any man who ever bestrode a beast, giving all he had of money and energy and time, and at last leaving, as his biographer says, "a good library, a well-worn clergyman's gown, a much abused reputation and—the Methodist Church."

Shall each of us choose to be an Ananias or a Paul—an Ananias keeping back part of the price and dying in shame, or a Paul emptying himself for all time and being filled with God's grace for all eternity?

Paul, speaking of Jesus Christ, says in a verse that is matchless and stupendous, "Christ gave himself." If, after having spent our lives in ease and self-indulgence, in toying with our tasks and in

shirking all we could, we should come up to the heavenly gate over which is written, "These are they which came out of great tribulation," would we have effrontery to pass in? Would we not ask for some lesser gate where we might hide our selfish and diminished heads?

Woe unto us as a church if we do not fight a good fight and keep the faith! Let us keep the fires alive and burning on our altars.



Have YOU Ever Prayed . . .

"Lord, Bless Our Little Church"?

By JERRY POTTER
 Baltimore City, Maryland

SOMEBODY CALLED IT "little churchitis," and that is just about what it is. It is not a new problem, something that has recently sprung up as a result of the rapid living that we do nowadays. It has been around a long time, not only in churches, but in individuals and in whole nations.

Moses answered, when God asked him to lead the greatest national movement of all time, "Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue" (Exodus 4:10). But God knew Moses' capabilities and God knew His own abilities, "And the Lord said unto him, Who hath made man's mouth? . . . Now therefore go, and I will be with thy mouth" (vv. 11-12).

Moses said in effect, "Little me"; God said, *I will be with you*. All God needed was a human mouth: all Moses needed to do was to give it to Him. How many of us have never done anything because of a mental block that defeats us before we begin? How many of us have "little-itis"?

The Hebrew nation as a whole, when confronted by the giants of Canaan, said pitifully, "And we were in our own sight as grasshoppers, and so we were in their sight" (Numbers 13:33). And, we might add, and so they *were* grasshoppers, or no better.

Our self-image as an individual Christian or as a church determines how we appear to the world. If we see ourselves as small, weak, inefficient church members, then that is all we ever will be. If we see ourselves as sons of God, called to do a job—if we see ourselves as soldiers in the army of the Lord, then that is what we will be and that is what the world will see in us. Praise the Lord!

When David met Goliath, he marched out there and became a giant among giants. He told Goliath, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in *the name of the Lord of hosts*, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand" (I Samuel 17:45-46a). Not *maybe* God will do it, or I *hope*; but, "This day *will* the Lord deliver thee into mine hand"!

Paul said, "Christ in you, the hope of glory" (Colossians 1:27). The God of all the ages, the Creator of the universe, the Quest of the philosophers, the Father of all wisdom and love and power—*this God is in us*. How can we fail?

Lord, *don't* bless our "little" church. Bless our great church, our unblemished, holy, power-filled church!

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To a NEW YOUNG CHRISTIAN:

*This morning, dear, when I awoke
 I breathed a prayer for you,
 That Christ would be with you today
 In all you say and do;
 That you would hide His Word within
 Your heart to keep you strong,
 And that His beauty may be seen
 In you the whole day long!*

*That He would walk with you to school
 And enter every class,
 And help you study diligently,
 So you will more than pass;
 That for each problem you must meet
 He'll give sustaining grace
 And keep you loving, sweet, and kind
 No matter what you face!*

*That when temptations come He'll give
 You strength enough to stand
 With firm and steady heart for Him
 Because He holds your hand;
 That His dear love will shine through you
 With joy that overflows
 To those beside you—as you walk
 The way a Christian goes!*

—ALICE HANSCHÉ MORTENSON



WE MUST GO BACK

By Evangelist MORRIS CHALFANT

SOME CHRISTIANS go year after year without winning anyone to Jesus Christ. One writer is so bold as to estimate that these fruitless Christians constitute 95 percent of all church members. On the other hand, a few Christians are so unwisely zealous that they drive away individuals with their high-pressured insistence. There is a middle ground where all laymen can be natural lay evangelists. Great things would happen in one year in the Church of Jesus Christ if every adult Christian would win one other person to Christ.

The Church for a long time has been trying to bring the world to Christ. We will have to reverse the program and take Christ to the world. The world is not coming to Christ. We have been commanded to go after them. The Church must either go and grow, extend or expire.

Only a *going* church can be a *growing* church. We do not have to be close observers to see that the Church is not altogether a going concern. What Christ said a long time ago is preeminently the message for the Church today: "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

The Book of Acts clearly shows that, in the Early Church, Christianity spread rapidly because of the zeal and active participation of individual Christians. Each person who left the Upper Room after the Day of Pentecost was a dedicated personal evangelist—intent on building faith and winning souls to Christ. The result: the number grew from 120 to 3,000—then to 5,000. And only a short time later the high priest exclaimed, "Ye have filled Jerusalem with your doctrine" (Acts 5:28).

The Church these days is constantly being admonished to "get out and witness." When the preacher stands before his congregation he tells them to "go out and bring the people in . . . go out and reach the lost." The early Christians who went everywhere preaching the gospel are used as a pattern and example of what we should be doing today. We are reminded that Communists, Mormons, Jehovah's Witnesses, and Catholics are knocking on doors reaching men by the thousands, while the Church is "doing nothing for the cause of the Lord."

To help things along, seminars on evangelism are

held, personal evangelism courses are frequently conducted so that Christians will be ready and able to lead a man or woman to Christ. To further ease our consciences a few feeble jaunts are made into the community by canvassers armed with gospel tracts; and so the people are "reached."

An examination of the Book of Acts and the New Testament Epistles reveals an astonishing truth. New Testament witnessing was spontaneous. Jesus was such a reality to the Primitive Church that they joyfully witnessed to Him wherever they went. This thesis is very different from the one currently circulating in the Church. No amount of scolding, beating, threatening, urging, or "inspiring" can make the Church witness. But a sight of Jesus can and will. Seeing Him, men will tell what they are seeing.

Why did the New Testament Church witness? Certainly not because the disciples were badgered into it, not because they felt under pressure to testify. It was, quite simply, because they were in the presence of the living Christ. They were enjoying Him, and His presence was power, joy, boldness, incentive, and purpose. Witnessing was one of the inevitable results of abiding in the Presence. One hears Peter telling the rulers of the Temple, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

If this be so, what shall we do? To fail to witness is sin. But what is generally done is both ineffective and unscriptural. The Presence has been lost. It does little good, if not actual harm, therefore to admonish a man to witness when he is not enjoying the Presence. Christ himself recognized this and commanded His disciples not to enter their ministry until they were enjoying the Presence (Acts 1:4, 8).

Christ gave His followers a threefold command which, if followed today, is the only answer to reaching a lost world. We have tried about every packet and gadget to get our people to witness. Why don't we again go back to Christ's way? Let's look at Christ's instructions:

First, He told them *not to depart from Jerusalem*. That was an explicit command, and the Scriptures are careful to tell us how implicitly they obeyed it. One of the secrets of a life that counts for Jesus is care to obey Him implicitly. We cannot be satisfied to do something similar to His command. We

Seminary Sunday, February 14

NAZARENE THEOLOGICAL SEMINARY

By V. H. LEWIS



THE YOUTH trained at our Seminary are taking their places among our ministers and missionaries throughout our movement. They serve well and effectively. From their ministry and labors comes a harvest of souls.

In this needy and chaotic day where so many are lost and confused, let us prepare to add to these workers men and women who with warm hearts and a strong faith, plus a clear holiness gospel, shall be able to reach many more souls.

The Holy Spirit's power is effective in the consecrated heart and prepared mind. The Seminary serves us well in this accomplishment.

Seminary Sunday offers us all an opportunity by investment of our funds to take part in this vital phase of our great program of evangelism and outreach. For this challenge we are grateful and our response will be worthy, I am sure.

must obey it exactly.

In the second place, *Christ told His followers to "wait."* The word "wait" was characteristic of the Early Church. It has been the characteristic of holy people in all ages. We in the last half of the twentieth century also need to learn to wait on God. Luke used the word "tarry." He wrote, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). This word "tarry" means literally "to sit down." They were to sit down until they were endued with power from on high.

The whole tenor of the services that I remember was one of waiting. It was not uncommon to see people waiting upon God at the altar bench or at their seats. During the services there was that atmosphere of waiting. There was not the hurried atmosphere that we sometimes find in our services

today. The services were not programmed. The leaders planned certain items, to be sure, but it didn't matter much if those plans were not carried out. The program was not written anyway. People were there to wait on God.

In this attitude of waiting we have a very important principle set forth—the principle of dependence. We must depend upon God. The thing that has made us what we are is not our natural ability, but it is our conscious need of God and of His Spirit, His power, His blessing, and His help. "Wait," the Lord said. It is imperative in these momentous days of the world's history that we retain this attitude of waiting expectantly in the presence of God and keep open to the moving of His Spirit. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalms 27:14).

Third, the *Master commanded His disciples, "Wait for the promise of the Father"* (Acts 1:4). And this they did. "These all continued with one accord in prayer and supplication" (v. 14), until the promise of the baptism of the Holy Ghost had been fulfilled in them.

There was a time when we heard a great deal about "praying through." The term is not so common now. Perhaps we pray through but describe it in some other way. By that term we meant that we had taken a certain matter to the Lord in prayer and had continued in prayer and supplication until we felt that God had answered. Then we said we had "prayed through." In fact, a frequent greeting among holiness people at the turn of the twentieth century was, "Have you prayed through today?"

Here then we have the principle of personal experience. Obedience to God and dependence upon God lead to an experience with God. This is still God's answer for reaching a lost world. The presence of the living Christ dwelling in the hearts of God's people must be expressed. It cannot be kept. "Ye shall receive power" and you will be a witness.

The first battle of Cedar Creek saw the Northerners in full retreat. In his headquarters in Winchester, Virginia, General Sheridan heard the noise of battle. He ran down the steps, sprang into the saddle, and presently met his troops fleeing in terror. Standing up in the stirrups, in a voice that rose above the noise of retreat, he thundered out: "Come on, men, we are going back." The men caught courage, turned back to the fight, and the second battle of Cedar Creek is written down as a Northern victory.

We must go back! Back to the tarrying places of our parents. Back to a personal Pentecost for the equipment for battle, without which our highest is as nothing. *We must go back; we will go back!* "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

What About Our Church?

By CAROLYN LUNN, *Layman, Kansas City First Church*

IT WAS INFECTIOUS! It was glowing! It was thrillingly real! You caught their spirit when you heard them. Their testimonies seared an impression on your heart. These fourteen young men—our ambassadors to South America—had caught a vision! They had gone with an idea of what would be there. They returned with an ideal wrought by experiences shared.

On August 12, the Ambassadors, who were sponsored by the N.Y.P.S. and the Department of Foreign Missions, reported to an overflow crowd in Kansas City First Church. I listened. I saw. I felt the Spirit of the Lord shining through their testimony. What made the deepest impression? It was this—

Most of these young men were second-generation Nazarenes. They had heard the message and challenge all of their lives. But by their own testimony they revealed that they had never before seen such evidence of the potential and power of prayer.

It was the prayerful devotion of missionaries, the consecrated faith of the native pastors and laymen, the enthusiasm of the young people, and the abun-

dant disclosure of achieving faith—these had made the difference!

Their own faith is no longer passive or complacent. It was an active force, permeating their very beings. The message of the power of God exploded like an all-consuming fire. Tears flowed freely as the challenge of their message became a personal command for action to each one present.

My thoughts went back to a conversation among some laymen I had heard not long before. The question they had been trying to resolve was, What is the matter with our church? Where is the spirit of revival we need? Why haven't we experienced the growth as a denomination that we should have?

The answer had been that "the church" needs to pray more. "The church" needs ministers who will preach more evangelistically. "The church" needs to work harder. The problem was all wrapped up in "the church." We self-righteously went our ways blaming "the church."

The very next Sunday I had listened closely to my pastor's message as he spoke. His meaning was clear. His concern for the people was apparent. His compassion for the lost was proclaimed with heartfelt zeal. I was startled! With conviction I thought, Where have I been? Have I been sitting complacently in my seat every Sunday, listening to my pastor unburden his soul, and done nothing about it?

Who is "the church" anyway? It is not only my pastor, district superintendent, or general leaders. It is people like me, laymen who need to be going about doing the Master's business. We are the only "church" some of our neighbors or business associates will ever know. As the Ambassadors realized, we need to gain our power through prayer. We, as "the church," must have a joyful, contagious, faith-revealing testimony.

Whom are we serving? Is He not able to do things far above anything we could ask or think? Whom are we serving? Is He not a God of power and majesty who has given abundant promises to guide our steps?

I'm excited! I want to match the vision and spirit of the Ambassadors. Are you willing? Is your commitment clear? With faith we can claim the promise—"With men this is impossible; but with God all things are possible" (Matthew 19:26).

Thank God There's a Heaven

By FRANCES B. ERICKSON

*No suffering I've known could ever atone
For the failures and sins of the past;
No tears could suffice to transform my life,
Yet I shall see Jesus at last!*

*For He has redeemed me; prepared an eternity
In glory where pain is not known;
And all of my sorrow shall be but tomorrow
Forgotten, when I have reached home!*

*Thank God, there's a heaven, where all He's forgiv'n
Shall be dropped at the end of the road;
Thank God for my Master, whom I shall see after
The suffering, the anguish, the load!*

*For I shall behold Him, in glory extol Him,
And bow in His presence divine!*

*Thank God, at the end of life's transient day
I know that God's heaven is mine!*

Are You a SPECTATOR or a PARTICIPANT?



By **LEON JENNINGS**

Public First Church, Orange City, Florida

WHEN A GAME is being played there are both the spectators and the participants. The spectators are those who do the cheering, or the booing; the participants are those playing the game.

The Church also has both spectators and participants. The Church will not succeed with spectators any more than a game can be won by them. To make it personal: Are you a participant or a spectator in the activities of the church?

Not all who attend the services of the church participate. There are too many people who are satisfied simply to attend the services without actually being a part of the service. It is very possible to go to hell from a church pew.

The Word says, "Let a man examine himself" (I Corinthians 11:28). May each of us take a look at his individual life to determine if he has been, and is being, only a spectator. Do you participate in the singing of the congregation? Do you pray during the time of prayer? Someone else may be leading in prayer, but each individual can and should be entering into prayer during the time of prayer. Do you give in the offering—your tithes and your offerings?

Do you participate in the pastor's message by asking the Holy Spirit to speak to each heart in the sanctuary? When there are seekers at the altar of prayer, are you looking on, or do you actually lift

Pertinent Pathways . . .

—The Path to Penitence

—The Path to Pentecost

—*Jack M. Scharn*

in the volume of prayer? I repeat, Are you a spectator or a participant?

Are you a part of the weekday activities of the church, the midweek prayer service, the time of special prayer, revival meeting services, the visitation program of the church, the missionary work?

To be a spectator is the way of least resistance. It is work, it takes effort to play the game. Though work is involved in participation, the rewards and compensations are worth every minute of time and every ounce of strength. It has been rightly stated, "You get out of it what you put into it."

A spectator is more likely to be critical. A participant will understand the shortcomings and be long-suffering. This is true in the game; it is also true in the church. Those who are busiest have very little time to find fault. The idle person can readily see every mistake. He makes none because he does nothing.

I would like to challenge every person to be a participant and not a spectator. Some people have more than a normal load of church responsibility because others just look on. We ring the call, "Get out of the grandstand; get into the game." There is a place for the old; there is a place for the young! Will you participate, or will you be a spectator?

TRIBUTE to Senior Saints



By **MARLENE SWAIM**, *Ontario, California*

IN THIS DAY of "youth worship," when the world sets a premium on youthfulness and our whole way of life is youth-oriented, I would like to pay homage to the precious elderly saints who have been such a great blessing and inspiration to me.

They hold a special place in my heart, as a comparatively young Christian, in both actual and spiritual age. Their lives and testimonies have been a great source of encouragement, and one of the major influences in my spiritual life and growth.

How thrilling it is to hear an elderly saint testify to the faithfulness of God down through the years! Each one is a living example of God's saving and keeping power through all the circumstances of life.

The simple faith and trust of the "senior saints" as they near the end of their earthly journey bring heaven closer to earth. And when one who has been a spiritual influence and blessing goes home to be with Jesus, it ties us closer to heaven and renews

our determination to keep the faith and one day meet him on the other shore.

What a great debt we owe to those who have prayed for us, encouraged us, and been living examples of holiness! Many of us might not now even be Christians but for the prayers of some precious old saint who cared enough for our souls to hold us up before the throne of grace.

Their years of experience give them a perspective and sense of values that only time can bring. Their faithfulness in the church services is an example to each layman and an encouragement to each pastor. Their sweet faces, shining with God's presence, are an amazing revelation when contrasted with those of their unsaved counterparts out in the world. Their sweet Christian spirit and compassionate understanding are a constant encouragement to their younger brothers and sisters in the faith.

More and more we hear of communities for "senior citizens." What an irreplaceable loss it would be to all of us if all our "senior saints" were to leave our churches and go to live and worship together, apart from the mainstream of life! We need their example and influence more than they or we realize.

We fail many times to let them know how much we love and appreciate them, and how much their prayers, testimonies, and faithful lives mean to us. As I write these words, I see the faces of a great procession of these elite of the church, many of whom have gone to be with the Lord. I thank God for each one. Although they are gone, their influence lives on, and "their works do follow them."

And to each of you who is with us, may God's richest blessing be upon you. May you know that we appreciate you and are truly grateful for your prayers, testimonies, and examples of victorious Christian living. May we who will someday take your place be able to be the blessing to the next generations that you have been to us.

.....

Little Things

By ENOLA CHAMBERLIN

*These are but little things: a mother's kiss,
A baby's coo, a father's tender smile;
But with what strength they bridge a grief's abyss,
With what rare comfort shorten sorrow's mile!
Oh, little things! A mocker's song at dawn,
A young girl's laugh, a boy's earsplitting shout:
Such little things to bear us bravely on,
Small homey things we cannot do without!
Such little things to make a house a place
Where love triumphant rules, where everyone
From young to old can wear a smiling face,
And sink to peaceful rest when day is done!
Such little things that have no moneyed worth,
And yet they make our lives a heaven on earth!*

Second-Mile RELIGION

By DAVID L. FLETCHER

Nazarene Layman, Bethany, Oklahoma

RECENTLY I had the delightful experience of reading through a set of test papers written by a group of second-grade pupils. The subject: Birds. One of the questions asked was this, "What would you do if you found a baby sparrow that did not have a mother or father?"

The answers were as varied and unpredictable as the children themselves, but the answer that intrigued me most was given by a young man who almost successfully evaded the issue by saying simply: "I would put it back where I found it and run."

Unwittingly this child expressed an almost universal attitude—that of noninvolvement in the problems of others. Many of us, when face-to-face with another's need, take the easiest way out. Some will even turn their heads and pretend to see nothing.

The second-mile Christian is not like that. Not only does he recognize the need and try to relieve it, but he goes out of his way to make life happier for those he meets.

In His parable in Luke 10, Jesus teaches us that "second-mile religion" is vital religion in action. He teaches us that we cannot ignore the man by the wayside and *pass by on the other side*, as did the Levite and the priest; but we must regard him as our neighbor and personal responsibility. It is in this kind of religion that the world believes.

I once knew a lady who kept a complete list of our missionary families and their birthdays, and she always sent each one a birthday card at the right time. A wealthy lady? A lady with nothing else to do? No. But she had learned the joy of going the "second mile."

Another past acquaintance used to take out to dinner all the servicemen present in the Sunday morning service—and he always picked up the check!

People like these do not have to be begged to sing in the choir or teach a Sunday school class. Indeed, they are always asking, "What can I do to serve?" To them, the second mile is not tedious, but a joyful, rewarding, and normal experience of the Christian life.

FAITH

. . . and Facts!

By **KENNETH L. DODGE**, Pastor, Grace Church, Toronto, Ontario

"DADDY, I know where the wind comes from."

This was a vital piece of information coming from my six-year-old son. A few days previously in our family devotions, we had read from the third chapter of the Gospel of John, which included verse eight, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth . . ."

For several days my boy had been puzzling over that bit of information and now he had the answer. I had to know what it was.

"Tell Daddy where the wind comes from."

"Well, the trees move their branches and that causes the wind to blow."

It was a "fact" easily proved. He picked up a fan and demonstrated that the moving of the fan back and forth created a breeze. There was more "proof." Did not the wind blow only when the branches of the trees were moving? Besides, all his physical senses confirmed the truth of this new-found discovery.

In the face of such overwhelming "proof" what could I tell him? How could I prove to him that the facts were just the opposite of the way he had them? Could I interpret the intricate, scientific facts so that he, with his limited knowledge, could understand them?

No, I could not explain to him from whence the wind actually did come. It was necessary to depend on his faith in the superior wisdom of his father in order to tell him he was mistaken. What a joy to find that his faith in his father was so strong that, even though what I told him went contrary to the "facts" as he understood them and conflicted with everything that he could see, feel, hear, and understand, he still accepted his father's word!

Then it was my turn. For several days now I have been pondering this simple, trusting faith that my son has in his father's word. What about my faith in my Heavenly Father's Word?

Some of today's wise men tell me that my Father's Word is in conflict with the "facts" and that there is indisputable "proof" that parts of the Bible are unreliable. I am out of harmony with newly discovered "truth" if I still believe that the old-fashioned standards of the Bible will suffice for this modern, sophisticated age in which we live. The "facts" do not support a belief in the Virgin Birth,

the divinity of Christ, the divine inspiration of the writings of the apostles, and the coming kingdom of my Lord.

Besides, there is conflict in my personal life. To obey the leadership of the Holy Spirit means that occasionally I am required to go contrary to what the "facts" seem to me to be.

Nevertheless, in all these conflicts, I believe I must trust in the superior wisdom of my Heavenly Father. And when I look back through the pages of history, I see that my Father has often proved the reliability of His Word by asking men to do what the "facts" said could not be done. Joshua "fit de battle of Jericho" contrary to the "facts." Gideon routed the Midianites contrary to the "facts." The miracles of Jesus required men to go "contrary to the facts" in order to bring them to pass. Without this simple faith in the Word of my Heavenly Father, there never will be any miracles in my life.

Perhaps the truth is too complex for my Father to explain it to me. But that does not make it any less the truth. It would be laughable if it were not so tragic—"modern" men "proving" their "facts." Waving their "fans" and making the wind blow! Explaining everything so that now our wisdom is even superior to our Father's Word.

This worship of man's wisdom may satisfy some, but I prefer the Word of my Heavenly Father. Whatever He says, it is so—no matter if it goes contrary to the "facts" as I seem to see them or conflicts with demonstrations of "proofs" to the contrary. My warrant is the Word of God; nought else is worth believing.

Men are saved through faith in the Son of God. As a result, we have peace with God: the relationship is changed, and instead of being rebels we are adopted subjects; instead of being enemies, we are friends; instead of being ungodly, we have the Spirit of Christ; instead of being helpless, the Mighty to Save has given us strength. How blessed that a way has been found whereby infinite love can have its way, and God can be just and justify the sinner.—Selected.

EDITORIALS

By W. T. PURKISER

Renewal

A man tells of walking down a station platform where stood a truckload of empty milk cans. On the labels attached to the cans he read the instructions: "Empties—Return, Cleanse, and Refill."

One can scarcely miss the point that in this case what is good for milk cans is also good for people. Certainly these words apply with special meaning to the backslider—whether his loss be the secret backsliding of the heart or the open backsliding of forsaken fellowship and wandering way.

There is no emptiness quite like the emptiness of that which has once been full. There is no poverty quite so bitter as the poverty of one who has once known wealth. And there is no void quite so desolate as the heart and life which has once been blessed by the indwelling of the Saviour but now is "empty, swept, and garnished" (Matthew 12:44).

The word Jesus used for "empty" in the parable of the empty house was not the usual word for such a meaning. It was a term that means "aimless," "unoccupied by purposeful work." So well it describes the person whose Christian commitments have lapsed into a vague aimlessness and lack of purpose!

And the emptiness is "garnished." When God leaves, the world enters. It is not that the heart becomes a vacuum. It is that it is filled with the secondary and less worthwhile. The gold has been lost, so the brass is brought in. Reality has slipped away, and in its place is put the counterfeit, the imitation.

Throughout the Bible there is but one word of command for the backslider. It is the exhortation to "return." "Return, thou backsliding Israel, saith the Lord" (Jeremiah 3:12). "Let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

There is restoration and cleansing for those who return. God will pardon and heal the backsliding. He will restore the joy of salvation. And He will cleanse the consecrated heart.

But cleansing is not for its own sake alone. It is in order that there may be a filling. "Return, Cleanse, and Refill" is the sequence. Even a clean vessel may be empty—although not for long. It will be filled with the holy or the human, the divine or the demonic.

BUT MAY WE VENTURE the suggestion that

there are conditions in the spiritual life which while short of backsliding in any true sense still demand the treatment proposed for the milk containers? In the experience of most Christians at some times and of some Christians at most times there is a sense of emptiness, depletion, and spiritual drain.

Inflow and outgo are not always perfectly matched. Whatever the ideal may be, the actual circumstances of life sometimes find us fruitless and barren. The withdrawals catch up with the deposits. Our spiritual bank accounts get so low there is continual danger that an unexpectedly large check may "bounce"—be returned for insufficient funds.

"Riches and pleasures of this life" choke out the seed of the Word, and it bears "no fruit to perfection," Jesus said (Luke 8:14). But riches and pleasures were not the first peril the Lord named. The order is "cares and riches and pleasures." Those who have rooted out the tares of riches and pleasures may succumb to the ceaseless round of burdens, pressures, and anxieties.

When such as this threatens, there is an ever-present remedy. It is to return the empty vessels to the cleansing, filling fountain. The emptiness is not necessarily a sign of defeat. It may be an evidence of "mission accomplished." But it need not continue. There is renewal and revival for all who will take advantage of it.

When we have exhausted our store of endurance,

When our strength has failed ere the day is half done,

When we reach the end of our hoarded resources,

Our Father's full giving is only begun.

"Hot Line" to Heaven

Someone spoke of prayer as a "hot line" to heaven. This is a reference, of course, to the establishment of a so-called "hot line" between Washington and Moscow, aimed at preventing all-out nuclear war in the event of an accidental firing of an atomic weapon.

Such an arrangement may represent a stroke of political wisdom, although it is a little hard to see how it could be expected to work. It hardly seems likely that any nation which would launch an atomic attack against another would have any scruples about using the "hot line" to further con-

fuse its enemy and delay a retaliatory stroke.

Whatever one may think of the international "hot line," there is a "hot line" to heaven open and available at all times. It is in the quick "SOS" type of prayer we find described at times in the Bible.

Such a prayer is recorded in the second chapter of Nehemiah. Nehemiah, the Jew, was a high official in the court of Artaxerxes, the Persian monarch. He had just received news that things were going badly with his fellow countrymen who had returned to Palestine to reestablish their city and their nation.

In spite of himself, Nehemiah was plunged into deep depression, and it showed on his face. The king noticed, and inquired the reason. Nehemiah explained in a sentence the desperate straits of his homeland.

When the king further asked what request he had to make, Nehemiah records his use of the "hot line" to heaven: "So I prayed to the God of heaven. And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it" (Nehemiah 2:4-5).

Nehemiah's message got through. Artaxerxes readily gave consent, and ordered his representatives along the way and in Palestine itself to give Nehemiah all the assistance he would need.

"I prayed to the God of heaven. And I said unto the king . . ." There was no time here for a lengthy appeal to the Lord. It was the same lightning-quick call for help that Peter uttered as he started to sink into the waters of Galilee, "Lord, save me." Only a few words, but the answer came as quick as the prayer itself.

BUT A POINT OF CAUTION must be made. Prayer is far more than a "hot line" to heaven. Its value as a "hot line" depends entirely upon what has gone before. The split-second cry of Nehemiah followed the days of fasting and prayer recorded in Nehemiah 1:4-11. Peter could call quickly in an emergency because he was walking in the company of the Lord, who immediately stretched out a hand to set him back on top of the waves.

Many times the "hot line" call goes unheeded because it is the voice of a stranger at the throne of grace.

Prayer in a Christian sense is more than petition—that is, asking for something. It includes thanksgiving, meditation, communion, and commitment.

If prayer is thought of simply as a means of bending God to our wishes, it must fail. True prayer demands the offering up of ourselves to our Heavenly Father for the working out of His plans and purposes for us and for those about us. To use an old-fashioned word, prayer is intercession—"the unselfish lifting up before God of the needs of

others, close at hand and around the globe."

The story is told of a frightened young soldier on Okinawa during the war who was heard to pray: "O God, You know I have asked You for a lot of things I didn't need, and said a lot of things I didn't mean. But now I'm not foolin'!" Such a prayer of desperation is more effective when we haven't asked so many things we do not need, or said so many things we do not mean.

J. C. Mitchell tells of a Christian worker visiting a friend in the hospital. As she rose from her knees after prayer, a young doctor who had not yet learned that courtesy is the hallmark of greatness asked her half-contemptuously if she really thought prayer did any good.

"I do, indeed," was her reply.

"Well," the young man said, "if I asked God for a five-pound note, do you think I should get it?"

The woman took another tack. "Sir," she queried, "do you know the queen of England?"

"No, not personally," the other said.

"Would you ask her for a five-pound note on a first introduction?"

"Certainly not," was the reply.

"Then why should you expect my King to give you a five-pound note on so slight an acquaintance?"

To this there was no answer. Nor can there be. Prayer is chiefly a family affair, between the Father in heaven and the children who dwell in His secret place and abide under His shadow (Psalms 91:1).

No one knows when he may need the "hot line" to heaven more desperately than he ever has needed it before. It is only good sense, then, to establish the basis for the unexpected cry for help before the need arises. This means the habit of prayer, and a regular time and place for prayer every day we live and breathe.

If our "SOS" is to get through, the transmitter must be kept in working order. We cannot collect on the insurance policy if we do not apply for it until the house is on fire, or if we refuse to pay the premiums. As Beverly Carradine long ago observed, "God's answers come more to the habit than to the act of prayer."

To keep prayer for the crisis may mean that when the crisis comes we cannot pray. Let us, then, make prayer our habit, that when special need arises we may be assured of special help.

Seminary Sunday Coming

One of the most pressing needs in the preparation of our young men and women as ministers and missionaries is a new library building for Nazarene Theological Seminary. Present facilities are overcrowded to the point of inefficiency. An adequate library is a number one necessity.

Nazarene Theological Seminary has no educational zone from which to draw support for capital

needs. The current operating costs of the Seminary are paid through a General Budget allotment. But there is no provision for building costs.

The General Assembly has approved an annual Seminary Sunday throughout the church, at which time each local congregation will be asked to receive a cash offering to be used for building needs.

The first offering will be Sunday, February 14, and will be applied toward the library construction.

The *Herald* will feature some further information in the next three weeks. We trust that each congregation, large or small, will respond with a generous offering on the first Seminary Sunday, February 14.

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

The final recommendation of the masterful General Superintendents' Address given by Dr. Benner at the 1964 General Assembly reads as follows:

"FINALLY, WE RECOMMEND A VIGOROUS AND CONSISTENT VISITATION PROGRAM IN EVERY LOCAL CHURCH, GEARED INTO AN AGGRESSIVE, SPIRIT-ANOINTED MASS EVANGELISM EFFORT THAT WILL CHALLENGE AND ENLIST TO THE FULLEST POSSIBLE MEASURE THE SOUL-WINNING POTENTIAL OF OUR 400,000 NAZARENES AROUND THE WORLD."

The Department of Evangelism heartily endorses this recommendation and calls upon all our people to participate in "Visitation Evangelism," which is a Bible method for winning others to Christ. Our Lord used this method. He himself has set the example.

All true believers are converted, not only to Christianity, but to the Lord Jesus Christ: not simply to some principle of faith, but to a real, vital Person. Believers who have been truly born again are joined together with Christ. Jesus himself said as He used the illustration of the vine and the branches: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). And when Pentecost was fully come, His promise of receiving power and becoming witnesses became a reality, and no believer has the gift of the Holy Spirit who is not a witness for Jesus Christ.

Visitation evangelism is typified in Jesus sending out the seventy. They went out two by two; they went out wherever He would have them go; they went realizing the field was ready for harvest. They went out to preach the gospel and to heal the sick; they went

Mr. Layman . . .

Do You Have These "Tools of Evangelism" in Your Home????

1. Exploring Evangelism, by Mendell Taylor, D.D.

With today's compelling emphasis on evangelism, the author directs attention to the vital role of the Church of the Nazarene in the total program of evangelical Christianity.

2. The Message of Evangelism, by W. T. Purkiser, D.D.

Reveals the most natural biblical basis for evangelism, discussing also the purpose of evangelism.

3. Filmstrip "You Can Win Them"

The true story of personal evangelism told by Roscoe Pershall, who personally won to Christ each individual whom he interviews in this challenging, full-color filmstrip.

The Department of Evangelism recommends each of these, and would suggest you order TODAY, directly from the Nazarene Publishing House.



by faith; they went expecting persecution and misunderstanding. They went to visit homes and to witness. They were to return and report what happened. The thrilling story of the seventy in the tenth chapter of Luke's gospel is a good pattern for us.

Visitation evangelism properly participated in by all the people of the church is one of the most effective tools in our day for taking the gospel to the unreached, to the unchurched. It takes time to do visitation evangelism. It takes courage to do visitation evangelism. It takes a humble, holy attitude to do visitation evangelism. It takes an acceptance of a challenge to do visitation evangelism, but it also takes conviction and consecration.

The Department of Evangelism appeals to every Nazarene who will read these lines to face up to this recommendation made by Dr. Benner, and

say, Am I a part of a vigorous, consistent visitation evangelism program? Then begin by talking about it, thinking about it, praying about it, reading the Bible, studying it, learning to use it effectively; then undergirded by prayer and backed by preparation, go out into the streets ringing doorbells, telling others what Christ has done for you—is doing for you—and will do for them. And knowing that He himself gives you the promise, IF you go, "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).



"SHOWERS of BLESSING" Program Schedule

January 24—"Why the Need of the Holy Spirit?" by *Russell V. DeLong*

January 31—"A Great Sermon by an Outstanding Layman," by *Russell V. DeLong*

February 7—"Two Doors—Two Knocks—Two Openings," by *Russell V. DeLong*



1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

Monday, February 1, 1965



SOME STRAIGHT TALK ABOUT WILLS



- Why do so few people write wills?
- What happens if I don't write a will?
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Write for this interesting brochure, *Some Straight Talk About Wills*:

Name _____

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Send to:

JONATHAN T. GASSETT
Wills and Annuities
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri
64131

THE LOCAL CHURCHES

Evangelist Charles H. Lipker writes: "Due to a change of pastors, I have an open date, January 29 to February 7, which I would like to slate anywhere in the Midwest. Write me, Route 1, Alvada, Ohio."

Rev. Wallace Bell, Jr., reports from Montgomery, Alabama: "My family and I have served First Church here for one year, and God has abundantly blessed our lives. During this year the church has installed new pews and pulpit furniture, carpet, and an offset multilith machine; also a central heating and air-conditioning unit has been ordered. God has blessed spiritually, with a good number of souls praying through at the altar. New families have joined the church, and a spirit of unity prevails. It is a pleasure to serve these wonderful folk."

STERLING, ILLINOIS—First Church recently closed the best revival of its history, with Artist-Evangelist George Woodward as special worker. In answer to weeks of prayer, God gave an old-fashioned revival. There were seekers at the altar in every service—a total of 190; and the attendance was the best of any revival we have had. Brother Woodward is a godly man and prays and preaches with the Spirit's anointing. A wonderful spirit lingers with us and the people have a mind to go forward. November was the best month in the church's history: high spiritual tide, nearly two hundred seekers, good attendance with an average of 339 in Sunday school, 10 new members received, all church finances at a peak with a record Thanksgiving offering. I am now in my twentieth year as pastor of this great church.—H. C. HATTON, *Pastor*.

Dr. and Mrs. A. S. London report: "A week with Pastor Andrews of our Zion Church, Oklahoma City, Oklahoma, will not soon be forgotten. The people were responsive, and we saw a good altar service. Pastor Milton Huxman of Hutchinson, Kansas, has built one of our growing rural churches in his 17 years as pastor. Pastor and people are a noble type of Christian citizens. We saw 506 present in Sunday school. Pastor Herbert Merritt of our West Side Church in Wichita, Kansas, has a thriving institution. With Dean Galloway as educational director, 10 new classes have been started in the past 4 months. The pastor and his wife have an unusual ministry in sermon and song. They had 60 teachers and workers at the Saturday night banquet. We had an inspirational service with Brother Jack Abbott of the Park Hills Church on Sunday evening, with an attentive and appreciative people."

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for January 24:

Christ Arouses Opposition

SCRIPTURE: Matthew 9-10 (Printed: Matthew 9:9-13; 10:17-25)

GOLDEN TEXT: *He that findeth his life shall lose it; and he that loseth his life for my sake shall find it* (Matthew 10:39).

This text had a somewhat more pointed meaning to the early Christians than it has to most of us today. We are not in much danger of literally losing our lives for the Lord's sake. They were!

It is amazing how the early Christians accepted violent opposition to the preaching of the gospel as a matter of course. Had He not said that He had not come to bring peace, but a sword? They accepted the Lord's words at face value. In many instances, of course, they could do nought else. His words were all too well borne out in experience.

It was Paul's custom to take part in synagogue meetings and there to preach Jesus and the Resurrection, and to face the dispute, the riot, the stoning and imprisonment that would inevitably follow.

As Halford Luccock says: "We can almost imagine Paul facing another day: 'Let's see. What's the program today? Another riot.' So, as was his custom, he went through with it."

Paul writes his own version of the routine: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep" (II Corinthians 11:24-25). How tempting many of us would have found it in these circumstances to have omitted the "custom"!

I believe that even today when the gospel is proclaimed fearlessly and in all its fullness it either leads to conversion or else arouses opposition. Perhaps the reason many hearers of the gospel are now lethargic in their reaction is because it is proclaimed with its sharp edge scabbarded. It is covered over to be presentable to the soft twentieth century, and the sin it opposes doesn't seem all that repulsive in its smart psychological suit and its perfume of medical antiseptic. So there is no fight and no defeat and no victory.

But it is still none the less a fact that to find your life in Christ you must lose your life in Him. And unless you find your life in Christ you do not live at all, for He is "the resurrection, and the life."

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NOTE:

All correspondence addressed to the Board of General Superintendents should be sent to the offices at International Headquarters and directed to the attention of Dr. George Coulter, secretary.

Announcements

RECOMMENDATIONS

I am happy to recommend Rev. Robert F. Buttles, who is now entering the evangelistic field. Brother Buttles was a successful pastor on our district, and has felt a strong leading of the Lord to give his full time to evangelism. He is a fine preacher and an earnest soul winner, and will do any of our churches lasting good. Address him, 22426 Shady-croft Avenue, Torrance, California.—Eugene L. Stowe, Superintendent of Central California District.

Rev. and Mrs. Orville Hall are available for revival services. They sing and preach. Having attended Trevecca Nazarene College, they are well acquainted with our methods of evangelism. Address them, Route 1, New Castle, Indiana.—Remiss Rehfeldt, Superintendent of Indianapolis District.

BORN

—to Rev. and Mrs. John Buchko of Kansas City, Missouri, a daughter, Jhonda Michelle, on December 9.

—to Herbert and Ruth (Shaw) Kenyon of Johnston, Nebraska, a son, Orvil Glen, on November 17.

MARRIAGE

—Marilyn Anthony and Walden Chandler, October 2, at Oklahoma City, Oklahoma.

ADOPTED

—by Rev. Clarence O. and Geneva (Hamilton) Heneger of Oklahoma City, Oklahoma, on December 10, a baby girl, named Catherine DeAnne; she was born November 20.

SPECIAL PRAYER IS REQUESTED

—by a young woman in Oklahoma that a friend may become a Christian—that their marriage may be in the will of the Lord;

—by a Christian reader in Ohio, for their small handicapped child, possessed of great fears, that God may undertake and work out His plans for her life—also for a son in the U.S. Navy, who is running from God's will for him.

Deaths

MRS. JOHN W. TULLIS (Alma Mae) was born February 1, 1904, at Salem, Ohio, and died December 2, 1964, at Salem. She was a faithful member of Salem First Church of the Nazarene, a choice saint. She is survived by her husband, John; three sons, Richard, Jack, and Bill; and three daughters, Mildred, Sarah, and Nancy. She was active in the missionary work of the local church.

MILBY IRWIN EDWARDS, age ninety, died October 8, 1964, at the home of his son, Omer Edwards, in Clarence, Missouri. He had been a member of the Church of the Nazarene for many years, and lived a devout Christian life, loved and trusted by all who knew him. He is survived by two daughters, Sbyl Jones and Winnifred Acord; three sons, Paul, Omer, and Donald; and a brother, John Edwards. Funeral service was held in the Clarence Church of the Nazarene with Rev. Carl Seifridge in charge. Burial was in the Maplewood Cemetery.

MRS. JUANITA METCALF (nee Richardson) was born February 12, 1922, and died December 4, 1964, in Springport, Indiana. In 1941 she was united in marriage to Herbert Metcalf. She was a wonderful Christian, a charter member of the Luray Church of the Nazarene, and entered into every activity of church work with a zeal for God. She is survived by her husband, Herbert; four sons, Phillip, Wayne, Nelson, and Stephen Todd; and by her parents, Mr. and Mrs. Les Richardson. Funeral service was conducted in the Luray church by her pastor, Rev. Loran Irby, assisted by a former pastor, Rev. David Holstein. Interment was made in Elm Ridge Cemetery in Muncie, Indiana.

MRS. F. A. POWELL (Dillie Elizabeth) died November 8, 1964, in Nampa, Idaho, after a lingering illness. She was born March 18, 1884, in Cottonwood, Texas. Converted as a young girl, she was a member of the Holiness Church of Christ, which merged with the Church of the Nazarene in 1908. She was married to Rev. F. A. Powell in 1911, and to this union were born nine children. All nine children survive. She spent her life in Christian work with her husband as pastor and evangelist. In 1943 the Powells moved to Nampa, and were active in the founding and early ministry of several of the strong churches on the Idaho-Oregon District. The Powells observed their fiftieth wedding anniversary in 1961. Funeral service was conducted in College Church of the Nazarene, Nampa, with her pastor, Rev. Wilson R. Lampher, in charge, assisted by Rev. W. C. McKay.

EDWIN YERDON, age seventy, died October 12, 1964, at the Williamstown, New York, nursing home, where he had been a patient for several months. He was born in the community of Greenboro, near Redfield, where he had resided all his life. A member of the Rome Church of the Nazarene at the time of his death, he had been Sunday school superintendent in the Greenboro Nazarene Chapel. He is survived by his wife, Pearl (Card); two daughters, Mrs. Kenneth Van Brocklin and Mrs. William Yates; and two sons, Sterling C. and Kenneth H. Funeral service was conducted by Rev. Paul Andrews, pastor of the Rome church, assisted by Rev. John Crandall, of the Redfield Wesleyan Methodist church. Interment was in the Greenboro cemetery.

BERNARD SIMPSON DEAN was born June 19, 1884, and died November 20, 1964, after a long illness. Converted as a teen-ager, sanctified a little later, he loved and served the Lord across the years. He left this world with a glowing testimony for his Lord. He was a charter member of the Church of the Nazarene in Hollywood, Maryland, had been a member for more than fifty years. He was active in the Lord's work until illness overtook him. He is survived by his wife, Ethel (Gatton) Dean, two daughters, and five sons. Funeral service was conducted in his local church with the pastor, Rev. Joseph L. Hoopengardner, officiating. Interment was in the church cemetery.

the Answer corner

Conducted by W. T. PURKISER, Editor

Our church school board and church board are one and the same. We're a small church. What I want to know is, Are the assistant junior supervisor of the Sunday school and the members of the educational committee members of the church board? Do they have voting privileges?

The only Sunday school officer who is a member of the church board *ex officio* (because of his office) is the Sunday school superintendent. When the church school board is elected as part of the church board (serving as the educational committee of the church board), then these members are full members of the church board and have the right to vote.

The *Manual* has had this provision

I would like for you to explain in the "Answer Corner" about wearing a wedding band. I read a few years ago in the *Herald* that when a wedding band is worn it is accepted as a sign of marriage, and is not regarded as ornamentation.

The official position of the Church of the Nazarene is set forth in a ruling by the Board of General Superintendents made on January 8, 1944, with Dr. R. T. Williams, chairman; Dr. H. V. Miller, secretary; and Drs. Hardy C. Powers and G. B. Williamson:

"Correspondence was received relative to the ethics of the wedding ring. The following interpretation of the law of our Church was made; namely: the proposition of the wearing of gold as adornment does not apply to the plain band wedding ring."

A restatement was made June 16,

Rules established should be in the order of their importance. The General Rules as cited in the *Manual* do not appear to be in harmony with the order given by Jesus in Matthew 22:37-39. I question the arrangement of the General Rules contained in the *Manual*.

Aren't you really trying to compare the incomparable?

The statement of Jesus is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Then the Lord added, "On these two commandments hang all the law and the prophets" (v. 40).

What Jesus said was that love for God and man is the support upon which all the law and the teachings of the prophets depends. But He did not destroy that law. He came to fulfill it (Matthew 5:17-20).

You can keep all the laws there are, and not be one whit better than the scribes and Pharisees if you are without love. On the other hand, love without law is emptiness and futility.

since 1960: "If desired the church school board may be elected by the annual church meeting as an integral part of the church board, thus functioning as the educational committee of the board" (paragraph 133). It also provides that "in local churches of fifty members or less, the church board may function as the church school board" (paragraph 136).

1946, by the board then composed of Dr. J. B. Chapman, chairman; Dr. H. V. Miller, secretary; and Drs. Hardy C. Powers and G. B. Williamson:

"It is the ruling of the Board of General Superintendents in regard to matters of personal adornment that our prohibitions do not include the wearing of the wedding band. This is a restatement of a previous ruling."

Some married women, as a matter of conscience, do not wear a wedding ring. Their position should be respected. In fact, this is a good place to apply the teachings of Romans 14.

People seem to have difficulty staying on the road. Some fall off to the right into the ditch of legalism. Some fall off to the left in the ditch of sentimentalism. One is no better than the other.

Actually, the Church of the Nazarene has three General Rules. The first two are explained in a number of subpoints. But the rules themselves are fundamental, and I cannot see how the order could be better. They are:

"First . . . avoiding evil of every kind . . ."

"Second . . . doing that which is enjoined in the Word of God, which is both our rule of faith and practice . . ."

"Third . . . abiding in hearty fellowship with the church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith."

LATE NEWS

Ten New Superintendents at Meeting

When the district superintendents hold their annual meeting at Excelsior Springs, Missouri, January 21-22, there will be ten new superintendents in the group, according to a report from the Nazarene Information Service. In addition, two superintendents will be representing different districts.

The new superintendents, by alphabetical order of districts, are: Alabama, Reeford Chaney; Hawaii, W. Lee Gann; Indianapolis, Remiss Rehfeldt; Kansas City, Wilson R. Lanpher; Los Angeles, L. Guy Nees; Minnesota, Norman W. Bloom; Nevada-Utah, Murray J. Pallett; New York, J. H. White; Northwest Indiana, George Scutt; Northwest Oklahoma, Jerald R. Locke.

Superintendents representing different districts this year are L. S. Oliver, Illinois; and Robert I. Goslaw, Pittsburgh.

Second Printing for Commentary

The *Beacon Bible Commentary* has gone into a second printing of Volume VI, bringing the total to 10,000 copies printed. Approximately 95 percent of the sales of Volume VI have been subscription orders for the entire ten-volume set.

Volume II, covering the historical books of the Old Testament, is in process of production and will be ready for publisher's release by April 1, in time for the series of ten lessons on the Kingdom of Israel in the International Bible Lessons for the second quarter of 1965.

The writing of Volume VII, "John and Acts," is complete, and the manuscript is receiving final editing at the present time. It is expected to be ready by early fall.

Hutchinson Anniversary Planned

The sixtieth anniversary of Hutchinson, Kansas, First Church will be celebrated February 14. Dr. Ray Hance, superintendent of the Kansas District, will speak in the morning service.

An open house is planned in the afternoon from 1:30 to 4:30 p.m., with a special program presenting out-of-town guests.

Rev. Wright Strong is the pastor.

Joint Home-World Missions Presentation to Superintendents
Dr. Orville Jenkins and Dr. E. S. Phillips, executive secretaries, respectively, of the Departments of Home Missions and World Missions, will be in charge of a ninety-minute presentation of the total worldwide mission of the Church of the Nazarene at the Super-

intendents' Conference at Excelsior Springs, Missouri, this week.

Miss Helen Temple has prepared the script, and slides representing the two facets of the church's missionary work will be presented using a "double-screen" effect in which two pictures are projected on a single large screen.

"From Darkness to Light" Viewed

The Department of World Missions reports that its motion picture, "From Darkness to Light," has been viewed by more than twenty thousand people in local churches since July 1.

Audiences have given \$4,411.47 for the General Budget, and many state that seeing the film will add substantially to their special offerings for missions.

In addition the film, which is in full color with sound, has been used in district tours, on Ambassador visits, as well as in several overseas countries. It is available to local congregations through the Department of World Missions, 6401 The Paseo, Kansas City, Missouri 64131.

Pastoral Changes

Recent pastoral changes include the following:

Rev. Sam Stearman from Coffeyville, Kansas, First to High Street Church, Springfield, Ohio.

Rev. Luther Cantwell to Miami, Florida, North.

Rev. Joseph Morgan, pastor of San Diego, California, First Church for nineteen years, to Santa Cruz, California, First Church.

Rev. William Smith from Forrest Hill Church, Peoria, Illinois, to Broadview Church, East Moline, Illinois.

Rev. C. W. Brockmueller from Ogden, Utah, First Church, to reenter the field of evangelism.



of the
Religious World

S.C. Baptist Student Union Votes "State Level" Desegregation

CHARLESTON, S.C. (EP)—Baptist college students of South Carolina have voted overwhelmingly to integrate Baptist Student Union activities on a state level.

A resolution to this effect, passed by a vote of 121 to 57, is in direct conflict with actions of the State Baptist Convention, which recently voted against compulsory integration of Baptist schools in the state.

Under its provisions, any member of a local Baptist Student Union will be welcomed at the state level, the planning committee of statewide meetings will take into consideration the policy of selecting a meeting place acceptable to all participants, and individual Baptist unions must carefully consider plans to

include all Baptist students, regardless of their race, in campus activities.

Integration of statewide Baptist Student Union activities is expected to take place immediately.

Capetown Anglicans Condemn Country's Detention Law

CAPETOWN (EP)—The Anglican Capetown diocese approved a resolution at its synod here condemning the "methods being used by the South African government to suppress the free exchange of views."

It said that these methods included the ninety-day detention law which permits the government to hold persons without charges or trial, the banning of books, and attempts by the South African Broadcasting Corporation to "condition people to accept the ideology imposed by the state."

Judge Says Protestants Must Press Premarital Counseling

CANTON, OHIO (EP)—Is the Protestant church ineffective in premarital and marriage counseling? A Canton jurist believes it is, and his challenge to do something about it has spurred an interreligious discussion of the problem.

Judge John R. Milligan, Jr., of Stark County Domestic Relations Court, reached his conclusion after a study of county statistics on marriage and divorce.

He reviewed 500 consecutive divorce cases in 1963, 1,000 consecutive marriage licenses issued in that year, 161 consecutive divorces in 1964, and 226 consecutive divorces which affected children under fourteen.

The judge found that 96 percent of all first marriages were performed by clergymen. But he also discovered that only half of the people suing for divorce were attending church at the time of divorce.

Of those petitioning for divorce, 66 percent were Protestant, 15 percent were Roman Catholic, and 19 percent reported no church affiliation. Jews were not included in the study because they account for less than 1 percent of local divorces, he said.

He found that 44 percent of all divorces involve marriages of three years or less; 61 percent of all divorces involve teen-age marriages; 45 percent of all brides are teen-agers; and 50 percent of all brides are under twenty-one.

Another Japanese Missionary to Brazil

HIROSHIMA, JAPAN (MNS)—The Japan Alliance church (Christian and Missionary Alliance) sent out its second missionary last month. Mr. Hiroto Oe is to help in the work begun in Brazil in 1959 when the Japan Alliance church sent its first missionary there to work among the Japanese immigrants. In the succeeding years the work has spread beyond the Japanese community and many Brazilians are being reached with the gospel.



OUR ARRIVAL in Grove City eighteen months ago went unnoticed in that we had no church, no property, and very few contacts. Now we have 55 members, 37 of whom came into the church by profession of faith, and average over 110 in our morning worship service.

"My Seminary training has equipped me in the following areas to better serve: (1) There is an appreciation and understanding of the Bible as my Source of authority and as my Sword against sin. (2) I feel the awesomeness and scope of my task as a minister in the midst of a changing society which is adrift. (3) From the example of my professors I learned to be a loyal churchman. (4) In the area of church administration we were taught how properly to organize and administer the program of the Church of the Nazarene in a way that will meet the needs of contemporary man."—DALE E. GALLOWAY, Grove City, Ohio.



"I DISCOVERED Seminary to be a haven where doubts were settled and where my faith was firmly grounded on the Word of God.

"After holding services for fifteen months in the parsonage, our first church building was completed in January, 1962, and last Thanksgiving Sunday two new Christian education units were added. Presently averaging over 170 in Sunday school, more than one-half of the church membership has joined either by profession of faith or from other denominations—a testimony to the real need for the gospel of full salvation.

"The influence of the Seminary has been of untold value: the continuing stimulus of God-called professors through their class notes, insights gained from great books in the library, and the oneness sensed in the Spirit-filled chapel services. I will always feel both an indebtedness to and a depth of gratitude for Nazarene Theological Seminary."—WIL M. SPATTE, Deer Valley, Phoenix, Arizona.

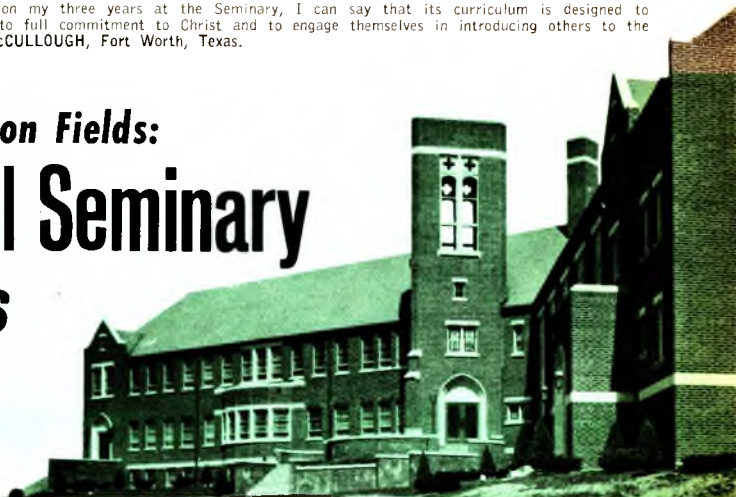


"NONE of the Seminary's most important contributions in preparing me for my present assignment in a home mission church is the fact that it assisted me in working out a personal philosophy and concept of the ministry. Among the many benefits of my Seminary training, a genuine appreciation for biblical preaching must rank high on the list. My first pastoral assignment was a brief message on one of the local television stations. The Seminary exposed me to some radio-speaking situations, and thus I was not as terrified as I might have been without this preparation. The importance of the church's image in the community was stressed in my preparation, and we have endeavored to cultivate a good one.

"As I look back on my three years at the Seminary, I can say that its curriculum is designed to challenge its students to full commitment to Christ and to engage themselves in introducing others to the Saviour."—MELVIN McCULLOUGH, Fort Worth, Texas.

Seminary Graduates in Home Mission Fields: Nazarene Theological Seminary and Home Missions

SEMINARY SUNDAY
February 14, 1965



"THE CHURCH I serve is in a large suburb of a growing city. The district sensed an obligation to place a work here. An attractive and adequate building was erected. My wife and I were honored to be given the responsibilities of finding a core of people and molding them into a congregation. After fourteen months of blessing, frustration, and hard work some people called 'Nazarenes' are now established here to announce God's abounding salvation.

"The ideal and the dream of what can be done today was given most vividly by the work done at Nazarene Theological Seminary. Many times when the multitude of responsibilities of organizing and establishing a church pressed in upon me I have been made grateful for the presence of God the Holy Spirit and the training and pastoral preparation received at N.T.S. With any less in any of these areas I am not sure that I could have made it."—JERRY D. HULL, Aurora, Colorado.



ONE of the most outstanding qualities I have observed in the preachers from the Seminary that have come to the Colorado District is the determination to persist in their work until it becomes a success.

"At present we have thirteen men from the Seminary serving as pastors on the Colorado District. All are loyal to the general and district program and are contributing an important part in the task of world evangelism."—E. L. CORNELISON, District Superintendent, Colorado District.



"SEVEN NEW CHURCHES out of twelve organized on the Abilene District during the past quadrennium were pioneered by Seminary graduates. None was offered more than fifty dollars per week salary. All were offered the challenge to build new churches out of missionary motivation.

"These seven churches now have 218 members, 279 in Sunday school, and property valuations of almost \$300,000. The Seminarians have gained the respect, confidence, and enthusiastic support of pastors and laymen. All have been completely integrated into our staff of 100 pastors. They have worked hard, built well, and experienced success in soul winning."—RAYMOND W. HURN, District Superintendent, Abilene District.

DENOMINATION-WIDE STUDY
February and March, 1965



An Important Step in Our **MARCH TO A MILLION**

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- Emphasizing to the whole church the purpose and objectives of the Sunday school
- Portraying the Sunday school as the natural arm of the church for finding new people and bringing them into full fellowship

SUNDAY SCHOOL THE GROWING EDGE

By KENNETH S. RICE

The Christian Service Training text for Unit 165a

"Outreach Through the Sunday School"

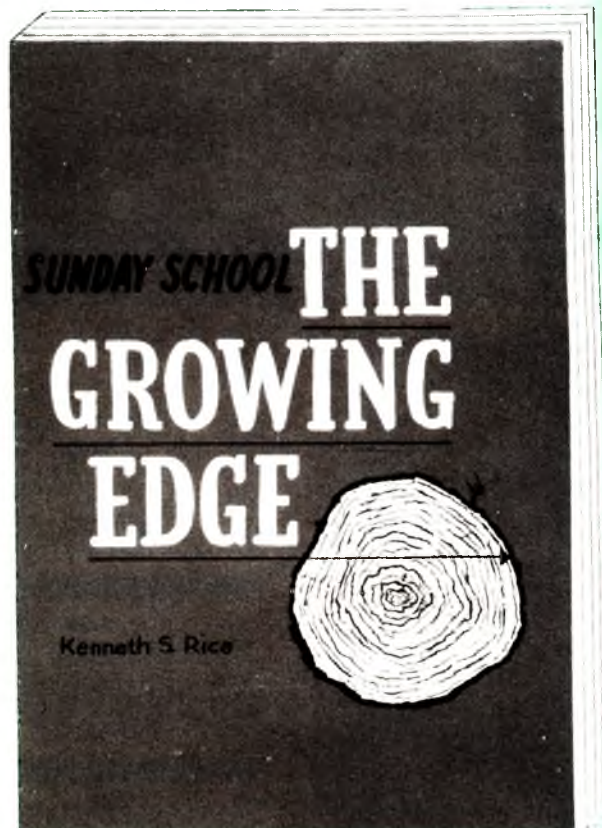
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