



Herald of January 18, 1961 HOLINESS

Official Organ of the Church of the Nazarene

Twice Blessed Men

General Superintendent Powers

It is not difficult for the Christian to understand that when he gives of his time in prayer and personal work, or supports some activity of his church, or aids through a gift of money, others are blessed and helped. We have all been blessed in receiving God's blessings in this manner. Very probably pastors appeal to, and their people respond to, this motivation exclusively on many occasions. Too often men feel that only the recipients of their services are blessed. But God has another end in view; that is, the blessing of the giver.

If it had been a matter of power alone, God could have devised other means of supplying the needs of men. He might have so adjusted our needs to the world, and the world to our needs, that like the lilies of the field, it would not have been necessary for us to either toil or spin. He said, "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." And yet God commands His children to share with their less fortunate brethren as opportunity is given. Likewise, He might have published His gospel to every creature without our aid. He might have made, in a different way, His angels to be ministering spirits sent forth to minister to the heirs of salvation. Or He might have written out the whole on the face of the heavens and made them to declare the glory of God. But He did not, and the question is, Why?

He has revealed to us the answer. Not only are the needy of this world the object of His love and concern, but the development of the benevolent disposition of His children can be achieved in no other manner. In fact, since He could have published the gospel and fed the poor without us, He could not without our concurrence in giving secure to us the blessedness which follows those that give. We are led to believe that His main design in laying on us the necessity of giving was for our good. Therefore, when we refuse to give time, money, and our whole souls' devotion to Christ and His Church, we not only rob those who need our service, but we starve and rob our own souls. But when we do respond to the promptings of God's Spirit through His Church, we are twice blessed—blessing him that gives as well as him who receives. And "it is MORE blessed to give than to receive"!

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LATE NEWS

Rev. A. F. Balsmeier, Nazarene elder of Hutchinson, Kansas, was killed in an automobile accident on December 25; he was seventy-five years old. He was ordained to the ministry in 1915, and served as pastor, district superintendent, and evangelist. Funeral service was conducted at Hutchinson First Church on December 27.

After serving the Albany church for four and one-half years, Rev. Sidney E. Jackson has accepted the call to pastor the church in Marysville, California.

Dr. R. V. DeLong writes that Mrs. DeLong and he have just returned from six months of travel in Europe, Africa, and South America, and may be reached at 19236 Gulf Boulevard, Indian Rocks, Florida.

Hints on Personal Evangelism:

By J. KENNETH GRIDER*

THE POWER OF A REPEATED WITNESS

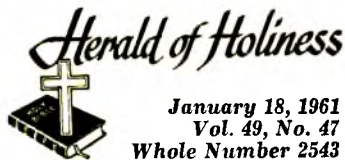
A little over twenty years ago a Nazarene lady, now in heaven, invited a non-Protestant family to her church each week for eight months. They thought they were not about to attend, for they saw religion much differently. But still the earnest soul would invite them.

It was only a twelve-by-twenty-foot, cleaned-up hen house to which she invited the family but, oh, the spirit in the place, and the liberty, and the miracles of grace preached! As a member of that invited family I myself finally went and soon entered into saving and sanctifying grace and was called into this holiness ministry.

A little over nine years ago I began to visit and pray and tea with a family in Scotland in a housing area near Hurler Nazarene College, where I was teaching at the time. At first the young man of the home would leave when a brother minister and I would visit the home. For weeks the young man left.

We pitched a tent about two blocks from that home and preached nightly for a few more weeks, after which time the young man entered the tent and sat through the service on the bench farthest back. A few more weeks also

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passed, but he could not take it continuously. Soon he was saved and sanctified and called to preach. Three years later he graduated from Hurler Nazarene College, has now pastored with marked effectiveness for some five years, being also district vice-president of the N.Y.P.S. How exciting it was to have him and his wife stay in our home in June of '60 as they attended the General N.Y.P.S. Convention as delegates and visited the General Assembly!

IT'S MURDER

By WILBUR T. DODSON
Pastor, Fessenden, North Dakota

When visiting the home of a friend recently, the subject of smoking made its way into the conversation. Nearly everyone knows the stand our church takes against smoking and drinking. In the discussion this person stated he could stop smoking at any time he so desired.

He admitted that it requires a lot of will power but stated he could master himself.

It had been several months since he had smoked a cigarette, but he said, "If I get mad at myself, I'll probably start smoking again." Hurriedly, I asked why he would hate himself so much that he would take his own life. It is murder, even though it is a slow death. This startled him, and should startle anyone who smokes or injures his health in any way.

In a recent court trial reliable evidence was given that tobacco was the cause of the death of an individual. In cross-examination it was also noted that the physician had warned the patient that tobacco was the cause of his disease and recommended that he stop smoking, because it would take his life. The court could not doubt the evidence, but since the poison was willfully self-administered, the tobacco company could not be held responsible for his death.

Taking one's life is murder regardless of the method that is used. When any smoker shortens his life even by one year, he has taken his own life, and will be required to give an account of it at the judgment. God says: "And murderers . . . shall have their part in the lake which burneth with fire and brimstone" (Revelation 21:8). "If any man defile the temple of God, him shall God destroy" (I Corinthians 3:17).

FIX YOUR HEART ON THINGS ABOVE

By WALTER E. ISENHOUR

*Oh, fix your heart on things above
If you would live a life sublime,
And walk with Christ in blessed love
Throughout your days of earthly time:
For all that's worth our best to gain
Is in the homeland of the soul,
Where there is no more death nor pain,
While long and happy ages roll!*

*Oh, fix your heart, my fellow dear,
On things above this earthly shore,
Where all is peace and love and cheer
And life is sweet forevermore!*

*Oh, fix your heart on heav'nly things
While passing thro' this pilgrim land.
For here we have so many stings
As firmly for the Lord we stand;
But in the place where angels dwell,
Beyond this world of sin and woe,
We can redemption's story tell
With martyrs of the long ago!*

*Oh, fix your heart on heaven's throne,
For fleeting are the things of earth;
And work and pray that you may own
The treasures of eternal worth.
Therefore be faithful to life's end,
And win the souls of all you can,
And prove to them you are a friend
By word and deed and noble plan!*

The Establishing Grace

By H. RAY DUNNING, Pastor, Jacksonville, Arkansas

When St. Paul wrote his letter to the Galatians, he was all "shook up." After a hurried introduction, he abruptly accosts them with the burden of his heart: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (1:6). A little further he laments, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" (3:1) And he repeats his concern in 5:7, "Ye did run well [for a while]; who did hinder you that ye should not obey the truth?"

What caused this great concern and anxiety? The Judaizers had come in and had told the new converts that they must live by the "law" as well as accept Christ, and they were going back to the old way of the law of Moses.

Two questions arise. First, Why did they desert the path by which they received salvation for external observances? and second, What is the remedy for this? Both answers are given in the Galatian Epistle.

The answer to the first question involves both human nature and the character of true religion. It is human nature, and especially characteristic of the "flesh," to desire external support for faith in something tangible. But the nature of true religion is spiritual, of the Spirit. Thus the flesh and Spirit are placed in contrast with each other in chapter five.

This is a problem which is present with us also. The Church has always had the tendency to externalize the spiritual experiences of the Christian life. When the heart fires burn low and the reality fades, sacramental substitutes are inaugurated. Thus we have "Christians" dependent upon a tangible occurrence for their salvation.

This suggests one reason for the apparent stability of those adherents to a more formal religion while a tragic instability marks too many who are converted in a holiness church. The former have been "saved" via an external and tangible means. Such are illustrated by those who claim baptismal remission of sins; others depend upon church membership; while some feel that grace is mediated through the sacrament of the Lord's Supper. Regardless of one's moods or feelings, the tangible is still there. Regardless of lapses in life, the external sign is unchanged. Therefore there is a kind of stability in such objective religion.

On the other hand, those who depend upon an internal sign, the witness of the Spirit, and who maintain a personal relationship with God, are prone to be subject to feeling and moods. Since emotion plays such a major role, and the lives they live are so extremely important to the quality of the spiritual life, they are faced with the complex problem of "maintaining the spiritual glow," and this is a job requiring a life of prayer and Bible reading together with witnessing and obedience.

We believe this latter to be the New Testament standard of Christianity, and its problems do not invalidate it. In fact, this is exactly what Paul is trying to cope with in Galatians. The "flesh" longs for external support, while the "Spirit" would be dependent only upon faith in Christ. So he says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (5:16).

The summation of the true Christian life is found in the dictum, "The just shall live by faith" (3:11). Now it is also a mark of the "flesh" to have an aversion to walking by faith. There is always the tendency to want to do something toward one's own salvation. This is the result of the self-sufficient "I" that never ceases to hold itself in high esteem.

We would conclude, then, that the problem with the Galatians and with many unstable Christians today is the presence of the "flesh" and the domination of the "proud and willful I."

This brings us to the second question, which is one of solution. It is easily found from the testimony of the apostle.

The answer to the inclination of the flesh for external support is in the crucifixion of the flesh with the passions and lusts and a consequent walking in the Spirit (5:24-25). The aversion of the self-dependent *ego* to complete faith-dependence upon Christ is destroyed in the same execution wherein "I am crucified with Christ" (2:20).

That this experience, equivalent to sanctification, is an establishing grace is further seen in Paul's estimate of it in Romans 1:11, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established"; and the Hebrew writer's summary of his plea for his readers to go on unto the "fullness of the new covenant" when he says, "Be not carried about with divers and strange doctrines. For it is a good thing that the

heart be established with grace; not with meats" (Hebrews 13:9).

How does entire sanctification effect standing grace? It simply removes the Christian life entirely into the realm of the Spirit, exclusive of the realm of the flesh (Romans 8:8-9). The fortress of Mansoul is rid of those "maimed and wounded enemies" lurking in the secret chambers; the affections of the soul are set on things above; the world fades away in the glory of the brilliant light of His blessed

face undimmed by foreign elements of carnality.

*I am drinking at the fountain,
Where I ever would abide;
For I've tasted life's pure river,
And my soul is satisfied.
There's no thirsting for life's pleasures,
Nor adorning rich and gay;
For I've found a richer treasure,
One that fadeth not away.*

How Firm Is Your Foundation?

By EVANGELIST LLOYD DEAN SHEETS

The tallest of all buildings is the Empire State Building in New York City. It stands as a marvel in the sight of men and as a challenge to their awe. Serenely it climbs above the sidewalks and the teeming throngs which make Fifth Avenue and Thirty-fourth Street the world's most crowded crossroads. Its soaring tower rises in simple, majestic beauty to heights never before reached by mortal builders—103 stories, or 1,250 feet—nearly a quarter of a mile tall.

If all the materials used in the construction of the Empire State Building had come in one shipment, a train 57 miles in length would have been required. Ten million bricks were used in this building. It has more than 6,000 windows. It took 1,172 miles of rubber-covered wire cable to install its elevators. There were 75 miles of main water pipes laid under the floors and in the walls, and 50 miles of radiator pipe for heating were installed.

In the outer walls of the Empire State Building, 730 tons of aluminum and stainless steel were used. In order to provide completely self-contained fire protection, 400 fire-hose connections were provided.

For the 3,000 trunk-line switchboards and 5,000 station telephones, there were 6,000 pairs of telephone cable placed under the floors in double-armored ducts. Two million feet of electric wires for power and light were used. Sockets for 350,000 electric lights were installed.

The steel in the frame of the Empire State Building alone weighs almost 60 tons. There are 1,232 doors for the 63 self-leveling elevators. The Empire State Building will house 25,000 tenants with a daily floating population of 40,000, and in an emergency this building could house 80,000 people.

With its great height and enormous weight, this building required a good foundation. It reaches thirty-two feet below the sidewalk. There it stands, the base of its column bedded deep on the granite

stratum. It stands upon the firmest foundation, the basic rock. One might wonder, as he sees this majestic structure rising above all other buildings, whether or not even bedrock can support such a structure. Geologists, who know that such a foundation cannot yield or slip, assure us that this rock will not grow weary of its load.

However, there is a more interesting assurance that comes from Jesus Christ. He said that whoever comes to Him and hears His sayings, and does them, He will liken to a man who built a house, and dug deep and laid the foundation on a rock. Then the storm came and beat vehemently upon that house, but could not shake it, for it was founded upon a Rock.

My friend, build upon the Rock, Christ Jesus. He is the Bedrock of our hope!

Let me offer three reasons why you should build upon Christ in this tottering world.

First, Christ is infallible! He is never mistaken. He is perfect in His decisions, judgments, and justice. He will sit upon the judgment seat, for God hath "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:31), and that Man is Jesus Christ.

Second, building upon Christ we build upon the One invincible! In Him, thank God, we have a Captain who has never lost a battle. With Christ we build upon the God of the universe! He molded planets and suns with His mighty hands and placed them in blazing zones of awful beauty. He threw worlds from His omnipotent fingers as easily as scattered raindrops. From the silver chalices of eternity He poured the rivers of this earth. He painted the eastern dawn, commissioned the morning star, and sent forth the sun in his chariot of fire to bless a waking day. He clothes the dying autumn in robes of crimson and fire, and wraps the chilly winter in a mantle of fleecy white. He

touches the heart of spring, and fountains of life gush forth; and by a wave of His majestic hand, summer unfolds her emerald carpet studded with scarlet and gold, and all the colors of the rainbow.

Third, build upon Christ, for He is the One immutable. "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

The same yesterday: There was a remote period when there was no material thing, not a breath of air, not a ripple of ether, not a particle of matter; a time when universal darkness as black as ebony filled all space. "In the beginning was the Word" (John 1:1).

The same today: As angels heralded His birth, Christ made His appearance on this earth. For thirty-three years He lived among men. Then one day they led Him to Calvary. There He died, a thief on either side of Him. But thank God the grave couldn't hold Him. He came forth victorious over the dark domain.

From Olivet He ascended again to the Father. Then what happened? He comes to this earth again, this time in the personality of the Holy Spirit, and baptizes His followers with fire. They left that room to begin a revival that has burned its way across the centuries.

Christ, the same forever: He is the same yesterday in His power. He is the same today in His love. He will be the same forever.

How firm is your foundation? This Christ is coming again. Then if we are truly His, we shall go to be with Him in the place He hath prepared.

and you will find a knothole. Mister, that is where this road takes you."

Does anyone think that the Church of the Nazarene which has moved in fifty years from its humble beginning to its present world witness is now going to reverse its direction and become less and less until it ends in a knothole?

We are bold enough to assert that this will not be if we are true to our reason for existence. This is our greatest hour. It is our greatest hour because of our heritage and history. It is our greatest hour because of the time in which we live. It is the greatest hour because of our mission and message. Our only reason for existence is to spread scriptural holiness around the world.

We live in a world that is on fire, and there are too few Christians who want to be awakened from their dream. The lethargy, the sleeping sickness which grips us is far more destructive than any forces which threaten the church from without. The trouble is not in this streamlined age, in our doctrine, or our church polity. The question is, Can we generate in our institutions of higher education and in our ministry a passionate spirit that is hot enough to awaken our laymen until they will teach and preach and live a gospel that will precipitate a Holy Ghost revival in our beloved Zion?

We must be a little like the French were when John Fletcher preached to them on the outskirts of Paris. Someone said to them, "You don't understand much of what he says," and the people said, "We like to see his shining face." It is the shining face from the passionate heart that will burn through the rottenness, the corruption, and the sin of this age, and the same thing will usually awaken a sleepy Nazarene gathering.

As a second-generation Nazarene the writer is neither an alarmist nor a blind optimist. But I am disturbed. The need of the religious life of our beloved church should alarm every one of us. I am disturbed at the barrenness among us in the ministry. I am disturbed at the barrenness among us in the laity. I am disturbed at the frequency and seriousness of church difficulties. I am disturbed at the spirit of the world that is among us. I am disturbed at the lack of depth of the Christian experience of so many of our people.

So much of Christian experience is frothy and shallow. Many have to read church history to find out the meaning of revival, conviction, shouting, fire, soul burden, glory, praying through. The devotional life is not fervent and systematic. Primary emphasis is given to secondary things, and secondary emphasis is given to primary matters. Again I say we need not end up at a knothole.

From our highest institutions of learning to our farthest missionary outstation we must stress the thing that made us. It was holiness, entire sanctification, the baptism of the Holy Ghost, the sec-

Are We Headed For a Knothole?

By **MORRIS CHALFANT**

Pastor, Central Church, Seattle, Washington

A traveler going through eastern Kentucky got lost. He stopped at a crossroads and inquired of a boy where the road he was on would take him. The boy recognized him as an obvious stranger and made the following reply: "Mister, you follow this black top for five miles, and it will become a gravel road; you follow that for three miles, and it will become a dirt road. Follow that two miles, and you will come to the creek. Cross the creek, and you will find a cow path. Follow the cow path over the hill to a hickory tree. Climb the tree,

ond work of grace that made our denomination. That was the reason Dr. Bresce left the Methodist church. That was the reason why all over the country people went out under the stars and held brush-arbor meetings, preached in old churches and old halls and on the street corners. They slept on benches; they counted their lives not dear. They held nothing too precious to sacrifice for the great cause of holiness and the Church of the Nazarene.

That was the spirit that actuated Wesley when he preached on his father's tombstone. He wasn't fussing about his salary; he wasn't worrying about his house rent; he wasn't fretting about his love offering—he was consumed with a passion for a lost and dying world. And he knew that God would take care of him and supply his every need.

We, as a denomination, must stand for old-fashioned separation from this world. We must not trim our gospel for this age or for godless friends or relatives. This is the thing that made us and that will keep us from ending up at a knothole. *I believe God has raised up the Church of the Nazarene for a time just like this. We have the message this world needs: "Holiness, without which no man shall see the Lord" (Hebrews 12:14).*

THAT MAN OF GALILEE!

By F. W. DAVIS

*They touched His lovely garment
As He walked along the way;
They felt His precious spirit
As He met them day by day.
The blind received their eyesight;
The lame were made to walk;
He healed the brokenhearted
And caused the dumb to talk.*

*They marveled at His teachings;
They could not understand
The secret of His mission
Nor the power at His command.
Thank God, He brought salvation
To souls like you and me—
Our tender Lord and Master,
That Man of Galilee!*

Evangelism's Most Fervent Supporters

By DAVID J. TARRANT, *Pastor, Port Glasgow, Scotland*

As a church we have entered upon the greatest evangelistic drive we have ever undertaken, a quadrennium of "Evangelism First." I suppose in each of our churches there will be a few poor, selfish individuals who will have no interest, no will to co-operate; but for the most part, our people will be backing the program with faith and prayer and enthusiasm.

But there will be one band of supporters who, if they get to know about it, will back this evangelistic drive with a measure of enthusiastic interest that will put even the best Nazarenes to shame. I am convinced that we may rightly call them "evangelism's most fervent supporters."

Who are they? They are the lost in hell! They are the men and women who died without availing themselves of the benefits of divine grace, who never came in spirit to the place called Calvary, who never plunged their sin-stained souls into the open fountain. Death caught them unprepared, their souls still riddled with the cancer of sinful desire and habit. They had no passport to the heavenly city, no wedding garment in which to appear before the King of Kings. No angels were waiting beside their deathbeds to usher them into

the presence of the Redeemer; for in life they had rejected His pleadings, and turned a deaf ear to His loving call. So when Death knocked at their door, the pit of hell opened up its mouth and swallowed them.

Where are they now? They are in the place called *Hades* in the New Testament. This is not the final hell, which Jesus called *Gehenna*, the place of burning. But it is, as can be judged from a reading of Luke 16, a place of suffering, of torment, and of bitter regrets. It was from this place that the rich man cried out to Abraham, asking that the spirit of Lazarus, the godly beggar, might be sent back to earth to give warning to the rich man's brothers of the doom to which they were hastening. And it is the concern of this one lost soul which suggests to our minds the strong likelihood of similar yearnings in the hearts of thousands of others in that dismal abode.

Why are the damned so zealous about evangelism? First, because they now know, as none on earth know, the awfulness of the lot of the unsaved. They know, as none else, the ghastly torment of a crystal-clear memory, pointing its accusing finger, as night follows night, reminding

them of every evil, selfish, unkind, dishonest, impure word, thought, and action throughout a lifetime. They know, as none others can know, the burning lash of remorse, constantly chiding them for the wasted hours, the lost opportunities.

Again, they are zealous about evangelism because they now believe the gospel! On earth they never really believed it. It seemed to them as an idle tale, a fairy story. Judgment and hell then seemed fantastic; the gift of life through Jesus Christ seemed impracticable. But now they know it's true! And so they see evangelism in its true light, as the most important enterprise of human activity. No wonder they are keen about it!

But further, their zeal for evangelism arises because they have at least a spark of human affection for those left behind—brothers, sisters, sons, daughters still on earth. They themselves have missed their opportunity. For themselves they see no likelihood of a second chance. But their loved ones still living have not yet exhausted their first chance; and so they peer up anxiously through the gratings of their awful prison to see if there is any likelihood of their loved ones being awakened by the gospel trumpet before it is too late. They envisage no personal comfort in having their friends join them in that ghastly hell. They have no expectation that their lot would be improved by having a brother, a daughter to share their agony. And so their whole desire would be, were it possible, to convey an urgent message to all who might hear it in the world of dying men.

What would that message be? To the unsaved millions of earth, including you, my unsaved reader, their message would be, "Seek ye the Lord while he may be found"—for here, where we are, He cannot be found. 'Call ye upon him while he is near'—for here, where we are, He is far away. 'Let the wicked forsake his way, and the unrighteous man his thoughts'—for here those ways, those thoughts will plague you for eternity. 'Return unto the Lord, and he will have mercy'—we did not believe it when we were on earth, but we believe it now!" (see Isaiah 55:6-7).

To the Christians of this generation these most fervent supporters of evangelism would say, "Get on with the job! Give, give, and give again, till it hurts, to get the gospel out to a dying world. Lay aside everything of lesser importance and pray, pray importunately, until God answers. Get out among your neighbors, your workmates, and witness! Tell them what Christ has done for you, and what He can do for them. Labor and toil in the service of your God until your back aches and your feet feel as if they would drop off; and then ask your Lord for renewal of strength to do the same tomorrow." This, I am sure, would be their message to us. Do you wonder, then, that I call them "evangelism's most fervent supporters"?

But the sad thing is that, as far as we can judge,

their enthusiasm is utterly unavailing. Their message never gets through! But for their sakes, and for the sake of their friends who already totter on the brink of the awful chasm, and for the sake of the Christ who gave His last drop of blood for their salvation, you and I can catch something of their enthusiasm and labor effectively in the work of soul winning during the short time that is left to us. "O God, to us may grace be given!"

"Brand X" Religion

By D. EDWIN DOYLE

Nazarene Layman, Tulsa, Oklahoma

Occasionally there are commercials on radio and television which catch on, and the detergent advertisement depicting one brand against "Brand X" has been one of the best since the "thinking man" pitch.

In this "ad" there is a comparison made of two stacks of laundry, and the cleanest and brightest stack is supposed to have been done with a specific brand. The other stack, of course, fails to be as clean and bright as the first, and the card pulled out from under it is marked, "Brand X."

The results of religion may be compared in much the same way as the two stacks of laundry. It follows that religion is supposed to do something for man just as a detergent is supposed to get the laundry clean. It also follows that the religion that does the best job is the best, and should be desired above all others.

The first question that must be answered in a consideration of any brand of religion is, *Will it fill the vacancy in my life?* Within every man there is a need which causes him to seek after a satisfying something to fill that void. Sooner or later he will turn to religion for the answer to this question in his life.

A second question which we must answer is this, *Will it change my life?* Within the moral fiber of man there is an innate desire to do good and right, but because of the fall of Adam and Eve in the garden there was instilled in his nature a bent or drive to do that which is evil. True religion will make it possible for man's nature to be so changed as to enable him to do that which is good and right. This change will not only be felt within the man himself, but will be seen by those with whom he comes in contact daily.

This change will affect the habits that one has, for many have contracted habits the better self knows to be evil. True religion will enable him to break these habits and replace them with good ones.

This change will affect one's close associations.

It is indeed true that you can tell what a man really is by the associations he keeps. If you are determined to run with a worldly crowd, you are going to have to do the things that they do; otherwise they will drop you from the group.

This change in one's life will affect what one does for amusement. We will set high standards on what we do and places we go for amusement and recreation. The same goes for the literature

we read and the language we use in our conversation.

If your religion fails to do these things for you, it falls into the same category as "Brand X" detergents. Many religions endeavor to do these things for man, but there is only one true religion which does them all. Christianity is that religion. *Try Christ's Way*, and you'll never go back to "Brand X"!

Prepackaged Religion

By CHARLES R. GAILEY*

We live in a prepackaged society. America, in its rush and hurry, has fallen prey to motivational research and what Vance Packard has chosen to call the "hidden persuaders."

Max Lerner has pointed out the effect of the frozen-food and cake-mix era upon the common housewife, who now looks for four-minute meals and ready-made desserts on the supermarket shelves. Children learn at an early age what wonders water will perform when mixed with a small package of powder. Indeed, the youngsters are surrounded with labor-saving devices themselves: mechanized shoe polishers, motorized toy cars (no pedals), and self-cleaning slates.

Mother has achieved the position of "director" of the home by her control over the automatic dishwasher, self-programming clothes washer, automatic ice-cube maker, electric can opener, and even an automatic-appliance control center!

Prepackaged living, however, has invaded not just the labor world, but also the entertainment and "play" sphere of our existence. A relatively new innovation on the large radio networks has been the "capsule" program that disperses "just the right amounts" of news, weather, and music so that we do not need to exercise choice, but keep tuned in all day long to one station.

Television programs provide for a wide range of interest in play activities, from baseball to basketball. Instead of reading a good book, we can experience a glad-handed, thrill-packed, thirty-minute dose of drama by merely staring glassy-eyed at the TV set.

Thorstein Veblen's theory of the leisure class does not seem so inappropriate now as when he formulated it at the turn of the century. In fact we see signs of conspicuous consumption all around us, and yet the ads cajole us to buy more. The general

population seems to be developing into a major leisure class at the cracked whip of automation. Time on our hands only means more time for the motivational researcher to exploit; consequently we buy "prestige" rather than a new suit, we buy prepackaged "beauty" instead of a new car, and we are told that "every family needs two homes."

Let us not, however, paint too drab a picture of our day. One can quickly recount the tremendous advances that are being made for the betterment of mankind. The important question that is before us, though, is one of tremendous consequences: *Are we settling for a prepackaged religion?*

Christ's command to the Early Church was dynamic when He told His disciples to go into all the world. Christ also gave reassurance to the early followers with the promise, "Lo, I am with you always." Something of the constancy of that promise should reach our hearts today. For the words of our Lord have remained timeless over the centuries; more than that, the experience that surrounds them has remained true and unblemished. The writer to the Hebrews captured immortally that thought when he said, "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

Our Lord is the Lord of all ages and times. He is the Victor over differences in society, culture, space, and time. It may not seem so at first. You may feel that it is a hard saying that the power and dynamic of Christ can be felt in lives today to as great a degree as in the first century. But, praise God, such is the case! Missionaries whom we have sent from our cathedrallike churches into the bush of the primitives can repeatedly recount instances of the mighty inworking and indwelling of the Holy Spirit that empower for a life of service.

If the gospel is all that we say it is, what place are we giving it in our hurly-burly society of to-

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day? Jesus Christ is the same yesterday, today, and forever. Does He live within our hearts to the extent He lived in the apostles' lives, or in the lives of the reformers? Do we feel strength, power, and grace emanating from an *active* participation in this faith, or are we content to settle for a one-hour "package deal" every Sabbath morning?

As is customarily the case, the choice is up to us. Just as the structure of society could not exist without human beings, so also society itself would cease functioning without participants. Here and now we decide our destiny. One of the cardinal endowments of God to man was the right of free choice. And so we have the choice to make in the fast-moving twentieth century. Should we regress into the cloak of the monastics and shut the world from our eyes? I think not. We live in a wonderful age, and if we could shut out of our vision the hungry of the world, we could almost call it a utopia. We have been blessed with great material possessions, and to give them up in one fell sweep will not solve all of our problems or bring into existence mass spirituality.

There are choices, however, that need to be made, and made quickly. What are our prospects for the future, spiritually speaking? Just as the over-worked concept of "togetherness" and the idea of "planned parenthood" bring the "prepackaged family" into view, will we succumb to a prepackaged religion? Are we content, even now, to sit idly by on a Sunday morning for one inconsequential hour while the minister goes through his antics, and participate only by dropping a predetermined and much-budgeted coin into the offering?

But we do not need to buy only one "church package" a week. Indeed not! We can buy the "teenerama" packaged on Saturday night to keep our children "out of trouble." We can buy the ladies' aid "package" to keep our social standing in the community, and the church choir "package" to improve our singing. It is time we realized that the Christian Church is not a "package" to be utilized at only certain times and whenever we can make a place for it in our busy schedule! It is more than redeeming a *portion* of our time; it is redeeming *all* of our time.

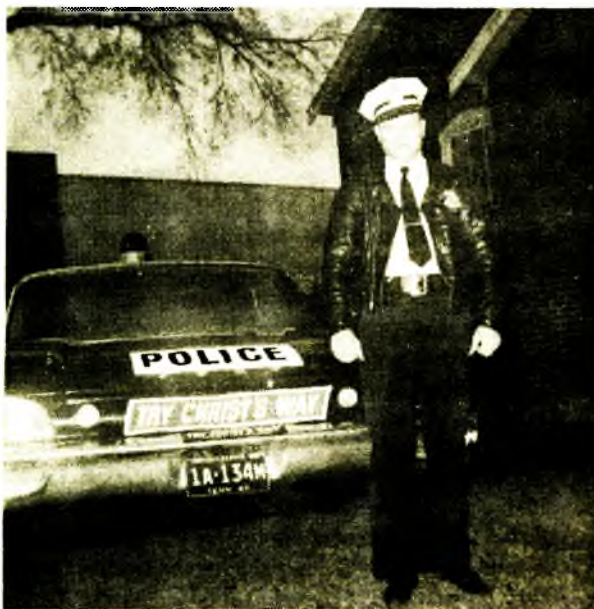
The man was right who said, "Christ will be Lord of all or He will not be Lord at all." Christ will not come into your life as a compartmentalized package to fit into a busy schedule. *He wants that schedule!* If you are tired of taking your religion from a "can," one dose at a time, Jesus invites you to a full and complete relationship with Him that is all-pervading. His message is not one just for the twentieth century; in fact, it is not even clothed in the chromium splendor of a new model, and is not quickly used up.

What Christ offers is timeless and edifying; it

NEWS



in PICTURE



During the "Month of Witnessing" campaign in the city of Nashville, Tennessee, not only the churches participated, but also they had splendid co-operation from the county sheriff's office and the Nashville Police Department. Both of these offices requested a supply of the "Try Christ's Way" bumper stickers to be used on their patrol cars. These were gladly furnished, and the enclosed picture shows Officer Singleton of the Nashville Police Department beside one of the patrol cars bearing the sticker. Chief of the Police for the city of Nashville, in a letter to Rev. C. E. Shumake, district superintendent, states: ". . . in your drive to turn the minds of the public toward Christ in these crucial and critical times, we of the Police Department will be most happy to cooperate in any way that we can."

is a total, constant experience that can order your whole life according to His will and perfect way. The way may be hard and difficult; it almost certainly will not be easy. But when all is said and done, you will be the blessed with an experience that far transcends that which is gotten easily and with little time as a prepackaged religion.

TWO FLOWERS

Among the flowers that bless
The garden plot of every day,
O Lord of lovely things, I pray
That there may be
A crimson rose of thankfulness,
A violet of humility.

—GRACE V. WATKINS



An All-Canada Educational Zone was created by the General Assembly under the provisions stated in paragraph 563. This includes all the provinces of Canada with the understanding that Canadian Nazarene College, now located at Red Deer, Alberta, be moved to a more centrally located city farther east. The location that has been chosen is Winnipeg, Manitoba.

Under the provisions of the new N.Y.P.S. constitution voted by the General N.Y.P.S. Convention and approved by the recent General Assembly, the N.Y.P.S. shall be composed of three divisions: Nazarene Junior Fellowship (ages four to eleven inclusive); Nazarene Teen Fellowship (ages twelve to nineteen inclusive); Nazarene Young Adult Fellowship (ages twenty to forty inclusive). (Paragraph 576, Article IV, Section 1)

A new innovation for the General Church Schools Convention which meets prior to the General Assembly is found in the 1960 *Manual*. From now on the General Convention is to be composed of duly elected delegates from the several districts by the District Church Schools Conventions. This will be similar to the general conventions of the N.Y.P.S. and N.F.M.S. (Paragraph 448, Section 3)

All paragraphs referred to are found in the 1960 *Manual*.

S. T. LUDWIG, *General Secretary*

To Heal a Wound

By MILO L. ARNOLD

Pastor, Moses Lake, Washington

A couple of hours after the funeral I went past the cemetery and saw that the grave had been closed, the sod carefully replaced, and the great bank of floral pieces had been spread like a fragrant blanket over the entire plot. The wound in the earth was completely covered with flowers.

One knew it was there but it did not show. A wound like that will heal in a short time.

I went then to the home where sorrow had visited and thought to comfort the new-made widow with whom I had just journeyed to the quiet hillside. She met me at the door with a smile and a step of confidence. She told of how good God had been and how His presence sustained her. She told of the countless kindnesses of people. She told of how many lasting values she continued to possess from having been permitted to live with so godly a person as her husband had been. I knew that the wound was there but it had been covered with flowers. Such a wound will heal quickly.

All lives have wounds and all have flowers, but not all people have discovered that the wound heals more quickly when the flowers are covered over it. Too often they heap their wounds in an ugly mound and allow the flowers to wither without serving their restorative purpose.

Many times I have gone to homes where death has paid a painful visit and found the wound being kept very open. The friends talked of their loss, the unfairness of their fate, the hardship of their visitation, and the injustice of relatives and neighbors. They pointed up their sorrow and prodded their wound with self-pity. They spoke of nothing but their loss and had not a thought of any remaining values. They had flowers but they forgot them, leaving them to wilt because of neglect while their wounded hearts and the wounded earth healed with a slow, ugly scar.

There are no lives without flowers. It is only that some people never put the flowers where they show. They are so busy mounding up their losses that they see no surviving values. Cherished memories are left to die by neglect, kind friends are pushed back, comforting words are not appreciated, beautiful things are not noticed, and the flowers wither to no purpose. A loved one has given them years of wonderful living, but they see only their immediate loss. God has tried to point up their spiritual resources, but they are concerned only with human grieving. Their wound will heal slowly and their sorrow will leave a lasting scar. They have plenty of flowers but they believe they have none. They are wasting the blossoms which might well cover the wound and hasten its healing.

King David bore a deep stab when his son was dying. His friends thought he would scarce recover from the wound of his going. But David rose to the occasion, covered the wound with the flowers, pointed up his hopes, and the wound healed quickly and without any ugly scar.

It makes a lot of difference how a wound is treated. A wound which is kept open for long will leave a permanent blemish. Thank God for the flowers with which we may cover the wounded soul and soil until the scar is gone!

GIVE ME THAT PEARL!

By P. C. COLE

What a story Jesus could tell in a few words! Just six lines long in my Bible; tucked in between other gems of wisdom lies this great parable, and what a rich truth these short words unfold!

What it says at first glance might seem almost trivial to some—just a merchant seeing a pearl of rare beauty and determining that he must have it at any price (Matthew 13:45-46).

But there is always so much more to these parables of Jesus than at first meets the eye. Let us for a few moments envision this occurrence in a little more detail and see if we can more fully appreciate the significance of this short passage.

In our mind's eye we can see this merchant in his Eastern garb, no doubt sun-baked and tan, slightly weather-beaten in appearance. Probably we would find written in his eyes and in the lines of his face at least a suggestion of the craftiness which has made him the shrewd dealer that he is. Used to driving hard bargains, this man is no fool, but pits his wits daily in a highly competitive business: that of buying and selling pearls in a market where a man must be slightly ruthless to survive.

But on this particular day what a jolt he suddenly receives! There, tantalizingly held in the fingers of a total stranger, lies a pearl such as he has never beheld in all of his gem-buying career, the find of a lifetime! This man is an expert, and immediately recognizes perfection. Sharp operator though he is, he stands transfixed, staring in spellbound fascination at this flawless jewel. There it lies in all its translucent, shimmering perfection. This peerless prize, pulsating in its exquisite symmetry, must become his very own, not for resale, but enduringly his to have and to cherish. Knowing that the cost may well leave him penniless, he finally breaks the trance and we hear him firmly say, "I will meet the price; give me that pearl!"

God has a gift for each of us that is even more wonderful, thrilling, and gratifying than the rarest gem can ever be. Once we catch sight of this great gift we are forever spoiled for the bedazzling glitter of the world's greatest treasures. Until that unspeakable prize becomes truly ours we are possessed with that bankrupt sensation. Nothing of earth can distract or allure us from this quest for the perfection of heart which we call holiness; this peerless, entrancing gem straight from heaven, which is the blessed, abiding, consoling, and satisfying presence of the Holy Spirit of God.

For this blessedness we will gladly give all. For this we will pray the prayer of extremity and

consecrate the best within us. For this we will daily witness for Him and testify to His goodness; and upon this surrender to His will, this "pearl of great price" becomes our very own.

Many fine people in the Church of the Nazarene today are happy to teach Sunday school classes, work on the church, pay their tithes, do visitation, and support a missionary program. In return, the sincere Christian desires only one thing: the daily satisfying sense of the presence of the Holy Spirit in his heart and life which comes with entire sanctification.

Sanctification may well be called the skyscraper experience—we may go higher because we have dug deeper. It is all very well to "take the cross" and "take the yoke," but these may become unbearable burdens unless we invite God's Holy Spirit to fill our lives with His power and presence.

Many are thrilled to find that this blessedness is entirely accessible, that God has made provision that any child of His can enjoy this most rewarding gift. Many more would be equally thrilled if they only knew how anxious the Lord is to give them this great happiness.

Any born-again Christian is as near to this experience as a sincere, heartfelt prayer of complete consecration when he cries out in genuine faith and longing, "Give me that pearl!"

THREE THINGS

By BERNIECE AYERS HALL

*Three things—and you must learn them well
If, living, you would bless
Your little world thro' all your years
And find your happiness:
To seek a quiet place apart
From noisy multitude,
And learn in prayer what Jesus knew—
The worth of solitude.*

*To find the joy of fellowship
With others—powers that stem
"When two or three meet in My name,
Lo, I am there with them!"
To know communion oft with God—
No Cross could ever dim
That glad reality for Christ—
We, too, are one with Him!*

*Three things—and you must learn them well
If, living, you would bless
Your little world thro' all your years
And find your happiness!*

EDITORIALS

By W. T. PURKISER

The Conquest of Inner Space

We hear much these days about "the conquest of outer space." Someone has wisely replied that what is needed even more is "the conquest of *inner* space."

These are exciting days in the realm of scientific progress. It is claimed that there has been more advance in science, pure and applied, in the last fourteen years than there was in the preceding fourteen centuries. It is quite possible that 1961 will witness the almost unbelievable feat of putting a human being into outer space. Within just the last three years the whole idea of space exploration has emerged from science fiction and has become scientific fact.

But one of the great and tragic problems of our day is that the moral and spiritual development of the race has lagged so far behind its scientific achievements. In "the time of the end," "many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). And at the same time, evil men shall grow "worse and worse, deceiving, and being deceived" (II Timothy 3:13).

There is nothing wrong with science itself. It is in the worship of science and the misuse of its powers that our major dangers lie. Science is concerned primarily with means and tools. It is to ethics and religion that we must look for the ends or goals to be pursued. The purposes and ideals of life are not to be found in outer space. They belong in the universe of *inner* space.

Science has provided the human race with almost limitless physical powers. The great question of civilization today is whether those powers will be used to build or to destroy, to bless or to blast. And to that question science can give no answer.

I

But the great advances science has made have come about as men have learned some of the secrets God hid in His universe at the dawn of creation. Atomic power was not created in the laboratories of Project Manhattan and Oak Ridge. It was found there. The energies found in uranium, which only sixty years ago was called "a worthless metal," were not put there by chemists and physicists. They have always been there. Men of science have only now discovered what has always been true.

It is interesting to see how science meets the

challenge of the changing world in which we live through the discovery and application of laws or principles which are changeless, and as old as the universe itself. The conquest of outer space is a new thing. But it is possible only because we have newly discovered very old realities.

If we are ever to do anything toward the conquest of *inner* space, it will be through the discovery or rediscovery of laws and principles even older than those of the physical universe. For the saving purpose of God is "before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). The laws of the spiritual world are no less real than the laws of the physical world. And they are no less changeless.

The principles and laws which are making possible the exploration of outer space are found in mathematics and the physical sciences. They are found by patient study and trial, and an absolute honesty which does not dictate what the facts shall be but accepts them as they are.

The principles and laws which will make possible the understanding and control of *inner* space are found in the eternal word of God. They are even more changeless than the laws of nature, for "heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). And they are to be found by an absolute honesty which does not try to tell God what He should have said, but which obediently listens to what He has said and then puts His word to the test.

We who "have learned to fly through the air like birds, and swim through the sea like fish," must now "learn to walk on the earth like men." But we can never learn what men should be by studying lower forms of reality, or by searching among the stars. We can learn what men should be only by considering what the Son of Man is. And we find out what He is only by the honest and faithful study of the Bible.

II

There are two aspects of *inner* space which challenge all men today. One of these is its vastness. We have become accustomed to hearing astronomers talk of the distances of outer space in terms of the speed of light. No less great is the soul or heart of man, for it was designed to be the habitation of the sovereign God of creation.

The Preacher said of God and men, "He hath set the world in their heart," or as the Hebrew puts it, "He has set eternity in the soul" (Ecclesiastes 3:11). The human spirit can only be filled with the fullness of God. We may put into it everything this earthly life offers by way of sinful pleasure and worldly preoccupation, and still there is an aching void.

Consider the restlessness and aimlessness of man without God. The Wise Man tried it all—riches, honor, culture, pleasure, power—only to find it "vanity and vexation of spirit" (Ecclesiastes 2:26). But there are rest and peace and purpose promised by Christ to all who "labour and are heavy laden."

The second major problem of *inner* space is the fierce gravitational pull of sinful passions and desires. Again, we are told that any object in the gravitational field of star or planet moves ever and ever faster in the direction from which the attraction comes. Surely here is a parable of the life within the pull of evil. Only a divine power can turn the direction and alter the fatal plunge.

Behind all war and crime, causing all lustful sin and human misery, is the terrible, selfish sinfulness that rules unredeemed *inner* space. Only one power can break that awful pull and bring order in the midst of threatened chaos. It is the one power on earth that forgives sins (Mark 2:10). It is the one power that cleanses and purifies the heart (Luke 24:49). It is "the gospel of Christ, which is the power of God unto salvation" (Romans 1:16).

One would not minimize the achievements of our age, but when the final evaluation is given, it will still be true that "he that is slow to anger is better than the mighty; and he that *ruleth his spirit* than he that taketh a city" (Proverbs 16:32). So while the conquest of outer space goes on apace, and billions are appropriated to speed its progress, let us not lag behind—for ourselves or others—in the conquest of *inner* space.

President of All Americans

On Friday of this week the United States of America will inaugurate its thirty-fifth president, John Fitzgerald Kennedy. Elected by one of the narrowest popular-vote margins in the history of our country, Mr. Kennedy will face staggering responsibilities in assuming his new office.

All Christians will be careful to obey the command of scripture that "supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2:1-2).

Especially should we pray that God would grant humility and wisdom to the President. He is president of *all* Americans. There is great honor in

election to this office, but there is even greater responsibility. Despite all the checks and balances the founding fathers built into the American constitutional system, no one man has so great power and consequently such high trust as the chief executive of the civil government and the commander in chief of the armed forces.

We believe we have the right to expect our president to act always on the principles he stated before the Houston Ministerial Association last September when he declared his faith "in an America where the separation of church and state is absolute. . . . where no church or church school is granted any public funds or political preference."

We expect our new president to conduct his office in harmony with his declared desire for "a Chief Executive whose public acts are responsible to all groups and obligated to none—who can attend any ceremony, service or dinner his office may appropriately require of him—and whose fulfillment of his presidential oath is not limited or conditioned by any religious oath, ritual or obligation." We expect him to implement his declared stands "against an Ambassador to the Vatican, against unconstitutional aid to parochial schools, and against any boycott of the public schools."

We will be concerned with the way our new president follows through on the answer he made to the question as to whether he would use his influence to stop the persecution of Protestants in Spain and Latin America: "I would use my influence as President of the United States to permit, to encourage the development of freedom all over the world. One of the rights which I consider to be important is the right of free speech, the right of assembly, the right of free religious practice, and I would hope that the United States and the President would stand for those rights all around the globe without regard to geography or religion or political conditions."

As it is true that "none of us liveth to himself, and no man dieth to himself," so it is true that the actions of one nation affect all nations. Ours is a shrunken world in which no spot on earth is more than a few hours from any other place. Decisions and appointments made in Washington may very well affect the lives not only of citizens of the United States of America but of all men everywhere.

In these solemn days, let us speak and write and pray to keep America "the land of the free and the home of the brave." Let us never forget that the other side of freedom is not license but responsibility. Privilege always implies duty. If we grasp the freedom while ignoring the responsibility, we shall soon have neither. But, please God, we shall assume the responsibilities and guard the freedoms for ourselves and for our children until

the kingdoms of this world become the kingdom of our Lord and of His Christ (Revelation 11:15).

Editorial Note

The 1961 *Herald of Holiness* subscription campaigns are beginning this month. The first two campaigns of the year began January 1 on the Central Ohio District—Dr. Harvey S. Galloway, district superintendent, and Rev. Carl Wooten, campaign manager; and on the South Carolina District—Rev. Ben F. Marlin, district superintendent,

and Rev. Robert Agner, campaign manager.

The subscription goal is “a *Herald* in every home” and a number of subscriptions equal to one-half the membership. The present subscription list is almost 115,000. If each church and each district reaches its goal, the penetration and outreach of our church paper will be greatly increased. There is nothing which can quite take the place of the official paper of the denomination. Be sure to renew your own subscription, and send a gift subscription to a friend during the campaign on your district.

The Sanctified Sabbath

By J. V. WILBANKS

Nazarene Layman, Colorado Springs, Colorado

We would like to direct attention to three instances in which we believe that God has sanctified the first day of the week as the Christian Sabbath, or set it apart for the express purpose of Christian worship. The first is—

Christ's Resurrection

The great and eternal fact of Jesus Christ's rising from the dead on this day and thereby sealing His redemptive work for poor, fallen mankind is enough to exalt the day above all others as a sanctified, set-apart day for Christian commemoration of the event. How dare any sect, calling itself Christian, profane this holy day with secular labors or holiday diversions after it has been hallowed by such a stupendous, consummating work in the divine scheme of redemption?

Until the day the angels sang to the shepherds on the Judean hills, announcing the incarnation of Jehovah among men, the earth had never witnessed the like. The prophets had prophesied for almost a millennium that God would dwell in human flesh among men. This was it: Jesus' birth was the occasion of the angels' song. But the day of the week was not recorded in sacred history. It may have been Monday, or Thursday, or any other day. But when Christ would enrobe himself with His glorious resurrection body, He chose for His inauguration day Sunday. “Now when Jesus was risen early the first day of the week, . . .”

(Mark 16:9). Further, the day has been distinguished by—

Christ's First Appearance to His Disciples

As the reader muses on the heart-warming story of the two disciples walking to Emmaus (Luke 24), he is aware of a dramatic surprise of holy joy to be revealed to the despondent travelers. This was realized when the risen Saviour made himself known to them and, shortly afterward, to the entire group, Thomas excepted. This first and glorious revelation of Christ to His disciples was made “that same day” (that is, the first day of the week).

Not only did Christ's resurrection and first appearance in His glorified body to Christians exalt this day, but the Lord chose the same day, in exclusion of all others, to make His second appearance to them. “And after eight days again his disciples were within, . . . then came Jesus” (John 20:26). The first two consecutive revelations of the risen Christ to His followers occurring on exactly the same day of the week has more significance than the mere prosaic telling of it. Third, the Christian Sabbath was—

Sanctified at Pentecost

Second only in the world's history to the event of Christ's resurrection is Pentecost. Pentecost marked the cleansing, anointing, and commissioning of the greatest institution on earth—the Church of Jesus Christ.

The celebration of Pentecost (Acts 2:1) was not an innovation concocted by a discontented Jewish group. The feast had been observed yearly for fifteen hundred years by the entire Jewish nation. It had its origination at rugged Mount Sinai amidst thunderings, and lightnings, and the mountain crowned with smoke. It was a day to be much set by. It was the occasion when God inscribed His law on tables of stone.

The festival was observed as the Feast of Weeks in Old Testament times because it was held on the morrow after exactly seven weeks from the Passover, which added up to fifty days. *Pentecost* comes

from the Greek term for fifty, and therefore the feast was called by this name in New Testament times.

Our Lord was crucified on Friday. On that day at evening the Jews commenced their Passover observation. Saturday, the following day, was the first day of the Passover. Fifty days from that Saturday came the Feast of Pentecost, which was the first day of the week. "And when the day of Pentecost was fully come, . . . they were all filled with the Holy Ghost" (Acts 2:1-4).

So we see that God chose the first day of the week to write His law, not again on tables of stone, but on fleshly tables of the heart. He chose this day to initiate Jesus' baptism with the Holy Ghost fire. He chose this day for the establishing of His new covenant of grace among men. And He chose this day to inaugurate His Church militant. Could that Church have done other than it did by choosing this holy day to gather in Christian fellowship and worship to commemorate our Lord's benign and glorious economy of grace!

"All Thy Saints Shall Bless Thee"

By **JUNE RUDD PITTMAN**

Pastor's Wife, Merritt, Michigan

*All thy works shall praise thee, O Lord:
and thy saints shall bless thee.
They shall speak of the glory of thy
kingdom,
and talk of thy power;
To make known to the sons of men his
mighty acts,
and the glorious majesty of his king-
dom.
Thy kingdom is an everlasting kingdom,
and thy dominion endureth through-
out all generations.*

(Psalms 145:10-13)

We have something to tell! We have first-hand knowledge of the glorious splendor of Christ's kingdom! The reality of heartfelt religion who can contain?

We can tell of God's power experienced by us, His intervention in our lives when sin ruled us. "He took away *my* heart of stone"—He gave *me* victory over sin. He sought me while I was astray, bound by evil habits, and He made me a "new creature," so that by my own volition I could say to my sins, "Get thee behind me." This is the glory of His kingdom.

Secondly, we who have received the counsel of God when making decisions, and who have obtained from Divinity a sure word of instruction—do we not owe it to "the sons of men" to tell them? In this day of confused issues and mixed-up values, this is a knowledge to be published.

Furthermore, we can testify to God-given strength in prolonged periods of testing. We know that when commitment is made un-

reservedly to God there is built within us an inner fiber that holds us steady in crisis. We receive not only the ability to stand firm in testing, but also the courage to "fight the good fight of faith" when moral issues are at stake. We take none of the credit; we only witness to what God has done.

Added to all of this, we can give thanks for His succor to the weak. Not only strength in crisis, but comfort in sorrow—this is the glorious splendor of His kingdom. Everyone wants the ability to be strong, but we also crave the privilege of being comforted. A Friend who loveth at all times—this is our Christ! Not only comfort, but a Comforter!

The high point of our exultation comes when we read the thirteenth verse: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Enumerate all of the blessings of knowing God here and now (if you can) and then crown all with the blessed assurance that His kingdom shall never end!

Great personalities flourish and die; civilizations rise and decay. Who knows how near we are to extinction? And yet "thy kingdom is an everlasting kingdom"! "And though after my skin worms destroy this body, yet . . . shall I see God: whom I shall see for myself, and mine eyes shall behold" (Job 19:26-27). "For I know that my redeemer liveth"!

This is the positive knowledge of our testimony. Let us go forth to "make known to the sons of men" the glorious splendor of Christ's kingdom.

COMRADED

By **BERNIECE AYERS HALL**

*A wayside home, the loaf He blessed,
Their faith's supreme reward!
For instantly revealed—their Guest,
The risen, living Lord!*

*How many years! In faith I go
On each path comraded—
For at each table I too know
The One who broke their bread!*

*How many roads of black despair
And loneliness I trod,
Before I learned that even there,
To meet my need—was God!*

*How many years since Galilee
And two in grief that day,
Who found a Stranger's company
On that Emmaus way!*



Department of **EVANGELISM**

EDWARD LAWLOR, Secretary

HOME MISSIONS—WITNESSING REPORTS

American Samoa	Jarrell W. Garsee	191
Australia	A. A. E. Berg	2,204
Canal Zone		744
Gulf Central	Warren A. Rogers	2,655
New Zealand	H. S. Palmquist	681
South Africa (European)	C. H. Strickland	4,000

FOREIGN MISSIONS—WITNESSING REPORTS

Africa	William Esselstyn	45,800
Argentina-Uruguay	Thomas Ainscough	3,264
Guatemala	William Sedat	1,916
India	Cleve James	1,200
Italy	Alfredo Del Rosso	1,661
Japan	Hubert Helling	6,597
Middle East	Don DePasquale	5,707
New Guinea	Max A. Conder	700
Nicaragua	C. G. Rudeen	6,253
North American Indian	G. H. Pearson	673
North Mexico	Carlos Stopani	7,692
Puerto Rico	C. William Porter	4,219
Southwest Mexican	Ira True	12,225
Spanish Bible Institute		683
Spanish District East (Puerto Rican)	H. Hampton	365

Texas-Mexican
Trinidad

Everette Howard
Wesley Harmon

6,500
3,000

THE "TRY CHRIST'S WAY" WITNESSING STORY in

CARTHAGE, MISSOURI—The young people of the Joplin District converged on Carthage for a Youth Jamboree, November 25. It was suggested that they witness to 1,000 people during the day. Between the services and during the meal hours, the young people accepted the challenge and witnessed to about 700 people in that one day in this city.

ERIE, KANSAS—The young people of this church, about 20 of them, witnessed to 1,813 people during November. One of the young men witnessed in an unsaved home about what Christ meant to him. The following Sunday evening that family was in church and the entire family, five in number, knelt at the altar and were converted.

BERNIE, MISSOURI—In a small town of about 1,700 in population, the pastor reports that the Sunday evening services averaged about 40 in attendance, but following the Month of Witnessing in November there were 105 in the services the first Sunday night of December. Following a door-to-door campaign, the church was able to secure 62 prospective members for the Sunday school.

Religious News and Comments



By **WILSON R. LANPHER**

Graham to Seminarians

Evangelist Billy Graham during an "evangelism emphasis" meeting at Southwestern Baptist Theological Seminary

urged the young preachers to stick to the gospel and forget about clever preaching. "We are living in a day of clever preaching," he said, "and, brother, it's not working. There is power in preaching when we preach the Cross," he said. "Don't rob the Cross of its power. It is possible to go through the seminary and never have a knowledge of Christ. You may have an academic head knowledge of Him and never really be converted," he said. Earlier in his address he had told the students, "There is a planned master attack against the Protestant clergy today to try to discredit the leaders of our churches and to picture them as idiots, fools, and immoral men." He cited the emphasis on sex and alcohol in television as contributing to the minister's increasingly complex problem. He closed his appeal to the more than two

thousand students, faculty members, and their wives by citing the danger of pride. "This is the danger of the Southern Baptist Convention today. We used to be a denomination of all classes, but today we are losing that distinction and becoming more of an upper-class group and leaving the lower-class people behind."

E.U.B. Decides Against Merging

A short time ago the church and secular press reported that the Evangelical United Brethren church was considering merging with the Methodist church. But now the commission on church federation and union of the Evangelical United Brethren church has formally denied it has made commitments to merge with other denomina-

tions. Bishop Reuben H. Mueller of Indianapolis, Indiana, commission chairman, said a statement of denial was prepared during the commission's annual meeting, because questions were being raised throughout the denomination. It referred specifically to reports of union with the Methodist church. The E.U.B. General Conference authorized the commission two years ago to study the "possible advantages and potential problems" involved in uniting with Methodists, and to continue "exploratory conversations" with the Methodist Commission on Church Union. After favorable reports on the impending union, this latest action seems to preclude any merger of the two denominations for the present.

Prisoners of Success

The problem foreseen by John Wesley many years ago was touched upon by a leader of the Mennonite Brethren

Church of North America. It is a problem that all churches endeavoring to practice New Testament Christianity must face. Rev. J. A. Toews of Winnipeg called upon some six thousand delegates to the triennial General Conference of his denomination to use their increasing contact with the world by spreading their beliefs and engaging in an active personal evangelism. He warned church members against accepting ways of the world that are "self-destructive." He urged them to check themselves to see whether the great changes wrought by society in the last one hundred years have affected their basic faith in addition to changing their external habits and living patterns. Mr. Toews asked for a re-examination of the denomination's three basic concepts—personal salvation, separation of the church from the state and the world, and scriptural authority. While modern transportation and com-

munication have opened "wonderful new areas of witnessing," he continued, at the same time these have brought temptations to corrupt the faith through undue attention to materialism. "Piety gives rise to prosperity, but prosperity often turns around and devours piety," he concluded. The question of whether or not modern-day evangelical Christians will keep a personal and deep dedication to Christ is a pertinent one. Even now there are signs looming on the horizon that may call for a deeper spirit of personal dedication if our faith is to survive. It is a matter of record that in times of relative prosperity and blessing the faith of many becomes weak and anemic. May each one of us have the insight and courage not to "forsake the old paths" of personal holy living, sacrifice, and separation from the spirit of the world with its ease, its sloth, its indifference, and its spiritual death.



THANKS FOR THE LITERATURE

"I want to thank the Servicemen's Commission for sending me the wonderful church magazines. They have been a great help and inspiration to me while away from home and the Christian fellowship which I have missed so much. I read all of them from cover to cover and passed them on to my buddies to read. I thank God for the Church of the Nazarene everywhere and the blessing the church has been to me."

—JAMES E. ARMFIELD

"When we were in Naples, Italy, (1957-59) we were the only Nazarenes there. The papers meant a great deal to my wife and myself. We also appreciated going to the Servicemen's Retreat and meeting our wonderful friends there."

—HARRIS R. SMITH

CONSTANT CHALLENGE

A Nazarene chaplain is not in service primarily to minister to Nazarene people. He is a Protestant

chaplain to Protestant personnel. His ministry will have a Nazarene flavor, although he is interested in all those who come within his jurisdiction. It should be understood, too, that every military base and post is different; therefore it is not possible to measure the success of one Nazarene chaplain against another. But human need is the same.

Recently the wife of a noncommissioned officer came to my office saying she had had enough, she was fed up; her husband wasn't treating her right, she was getting a divorce, etc., etc. We discussed the situation at length—and had prayer. The next day I called her husband in for a consultation. (Something a civilian minister could hardly do.) We discussed his side of it—and had prayer. Feeling that the wife was much more at fault than the husband (besides both needing the Lord), I had a further session with her. Now, for the first time, Christ has a place in their lives and home. They take an active part in chapel activities, with the children in Sunday school and themselves in the adult Bible class.

Helping to guide people of various backgrounds to a saving knowledge of Christ, and into the disciplines of the Christian life, is a constant challenge to the spiritually minded chaplain.

—CAPT. J. LOWELL GEORGE

Chaplain, Mather Air Force Base, California

NAZARENE SERVICEMEN'S COMMISSION

Paul Skiles DIRECTOR

the *Answer* corner

Conducted by W. T. PURKISER, Editor

In our men's Bible class, a brother contended that soul and mind are one and the same thing. I told them they are two different things. Please give us your opinion, and scripture for it.

The Bible uses four terms to describe the inner life of man, that which is the spiritual nature as distinguished from the body. Each refers to a different aspect of one and the same reality, and all are used interchangeably throughout the Scriptures.

The first is "spirit," which is that aspect of the personality through which we are related to God. When God dealt with Pharaoh in Genesis 41:8, "his spirit was troubled." Paul said, "I serve with my spirit in the gospel" (Romans 1:9). God himself is spirit (John 4:24), and "the spirit of man is the candle [lamp] of the Lord" (Proverbs 20:27).

The second is "soul," which is the center of feelings, desires, and inclinations, with greater emphasis on feeling and desire. The soul may be gained or lost (Mark 8:36), and its salvation is seen as the end or goal of faith (I Peter 1:9).

The third is "heart," used to describe the inner man as a whole with all its capacities, but stressing particularly choice and intellect. The heart is the seat of memory and knowledge (Luke 2:19); it devises plans (I Corinthians 4:5); it receives wisdom (II Chronicles 9:23; Matthew 12:35); its thoughts are mentioned (Psalms 19:14; Matthew 9:4); it may be hardened (Mark 3:5); and until changed by the grace of God, it is deceitful and desperately wicked (Jeremiah 17:9; Romans 1:21).

The last term is "mind," which is used primarily in the New Testament, and not nearly as often as the other terms (twenty-four times). Paul, for example, speaks of serving the law of God with the mind (Romans 7:25), and

pleads for the renewing of the mind in order that the believer may prove what is the good, acceptable, and perfect will of God (Romans 12:2). Jesus speaks of loving the Lord with all the mind (Mark 12:30).

So you and your friend will have to divide the laurels in your argument. You were right in that "soul" and "mind" are used with different emphasis. They represent different facets of the inner man. On the other hand, your friend was right in that "soul" and "mind" are not two different "things" which are now put together in a human body, but which might be separated or exist apart from each other.

All of which reminds me of a famous argument described by William James. A group of hunters were arguing about a man who walked around a tree on which there was a squirrel. The squirrel went around the trunk of the tree as the man walked around the tree, always keeping the trunk between the man and himself. The debate was over the question, "Did the man go around the squirrel?" Half the group said he did; half said he did not. Called on to decide the matter, Mr. James said, "It all depends on what you mean by 'going around.' If you mean to be on the north, the west, the south, and the east of the squirrel, then the hunter went around him. If you mean to be in front of, on the side of, in back of, and on the other side of the squirrel, then the hunter didn't go around the squirrel." So it all depends on what you mean by "different" and "the same."

Should our people when job hunting select that position in business and industry when they know full well beforehand that one of the requirements is Sunday work?

The question goes on: "I think our people are getting far from our rule of doing only necessary labor on the Sabbath, and I think Nazarenes ought to be warned. I realize in this complex society there are some positions that re-

quire one to work on the Sabbath, but I still insist that we are getting 'lame' along this line."

It is refreshing once in a while to have a question for which the answer is supplied.

People come in three classes: the few who make things happen, the many who watch things happen, and the overwhelming majority who have no idea what happened.

A grumbler does not leave his church; he only keeps others from coming to it.

THE SUNDAY SCHOOL LESSON

By J. W. ELLIS

Topic for
January 29:

The Authority of Jesus Christ

SCRIPTURE: John 5. (Printed: John 5:9c-24)

GOLDEN TEXT: *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life* (John 5:24).

Now there is a word that does something to you. *Authority*. We don't like it. Unless, that is, we have it. When we say, "Jump!" we want to hear the question, "How far?" That mysterious thing called authority has caused a heap of trouble. Yet used in the proper sense, a thing of beauty it is.

How lovely it was in the life of Jesus Christ! It was as natural as daylight. Tailor-made! Never was it unseemly with Him. You might say that authority never controlled Him. He controlled authority. Yet in a keener sense, He was Authority itself.

Believest thou this? Then look, friend, into the scriptures before us—there it is big as a mountain and tender as dew.

A cripple he was—and had been for thirty-eight years! And year after year a loser at Bethesda's pool. "Rise, take up thy bed, and walk," said Jesus to him. And he did! 'Tis true the Jews nearly blew their tops, but the man walked because the infirmity could not stay infirm before the authority of Jesus Christ.

Now to the murmuring Jews. It was the Sabbath, reasoned they, and unlawful for a man to carry his bed. Now isn't that a lot of nonsense? They cared neither about the man's infirmity nor his wholeness. They desired only to rid the earth of the Man called Christ. He stood in their way and thus must be removed. But He had authority not only over sickness but over the Sabbath.

Sin could not stand before Him either. Always it fled on fast feet when His

voice sounded out! Power to make whole was His, and power to forgive sins. "Thy sins are forgiven." "Go, and sin no more." Such sayings made the recipients glad and the Jews mad. And like the mystic wind the authority of Jesus moved on and on and on.

Death, too, was a servant of His. As

He had been raised up from the dead by the glory of the Father, He now ruled over it. He was the Resurrection and the Life. At His side now hang the keys of hell and death. There is a day yet to come when the regions of hell shall shake to the depth of the bottomless pit.

Judgment bows before Him also. And eternity moves according to His will. Destiny is in His hands.

Thou, O Christ, art my Lord!

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.



GEORGE COULTER, *Secretary*

Prayer Request from Our Coloured-Indian District, Africa

We are finally getting settled here in the Cape Province of South Africa. Our new Bible school here will give our students a much larger area for service, for there are thousands of Coloured people all around us. Our need at the present is for more students with the burning call of God upon their hearts. Please pray that we shall have our school filled to capacity with young Coloured men and women who are called to preach the gospel.—PHILIP STIGLEDER, *Coloured-Indian District*.

Nicaraguan Answers to Your Prayers

God is answering your prayers and ours for San Isidro. Since September, 1960, we here have prayed at a designated time each day, and at a monthly prayer and fasting meeting together for the salvation of souls. We asked the Lord definitely for four persons before the year was out, and by December 9 five had been saved. How our hearts rejoiced as we gathered in the home of our most recent convert for our monthly meeting! Eighteen people on their knees prayed for over an hour while curious neighbors looked in at the door and listened. We are believing God for the salvation and sanctification of many others.

November was the last month spent in my rented quarters and my improvised dispensary. It was a busy time. During 20 workdays, 729 patients were treated. November 28 was a special day, and one long anticipated. It was the day I moved into a lovely three-room dispensary and four-room house, all provided by your General Budget giving. How grateful I am for these accommodations! To live in a house with windows is no small blessing. As I look out through them

each day at the beautiful mountains around, I am reminded of His blessing and mercies which are new every morning. It is good to be living and working here.—LESPER HFFLIN, *Nicaragua*.

Moving Missionaries

Miss Ruth Matchett has returned to Africa for a new term. Her address is P.O. Box 7, Acornhoek, E. Transvaal, Union of South Africa.

Miss Gladys Owen arrived home on furlough in December. Her home address is % Mrs. A. T. Eby, Box 122, Russellville, Alabama.

Miss Miriam Evans arrived in England in December for furlough. Her address is % Mr. A. J. Rayner, 18, Downs Way, Epsom, Surrey, England.

Dr. and Mrs. John Cochran's furlough address should be 613 East 37th Street, Savannah, Georgia. Please check this on your missionary lists. There was an error in the first listing.

Arrived at Last!

We have finally arrived and it is a wonderful thrill to be here at last. Our little mission station is high up on the slopes of the Drakensberg Mountains and overlooks the bushveld. It is cool the year around and we appreciate the fireplace in the home here. We have spent all our time so far breaking open crates and boxes and cleaning the house, as nobody has lived here for almost two years.

It rains a good deal, but as the mountains are so steep we have almost no mud. We do however have lots of good green vegetation with stretches of almost jungle down in the ravines. From our front window we can see the thatched roofs of dozens and dozens of villages with wisps of smoke rising from them to meet the mists on the mountains. Our hearts are stirred for these many, many thousands of souls who have never heard of Christ.

Our first night here we lay awake

listening to the throb of the drums not far from the station. We hope the day will come when we can replace them with the sound of the church bell.

Do pray for us as we work alone up here.

We had a real initiation as we came out of church on our first day here. A large night adder was right at the steps of the church. The men killed it. Later while visiting the Lorraine station, as we started into the church, the preacher came out carrying a green mamba snake, very deadly, which he had killed at the back benches of the church.—BEVERLY SCHMELZENBACH, *Union of South Africa*.

In Brasilia, Brazil

We are trying to complete the new church here in Sobradinho by the end of December, and are building a missionary home also.

Besides the building program we are happy to report spiritual blessings also. Last Wednesday one of the five young carpenters was converted, and what a splendid testimony he gives! Last night he brought his wife and he was the first to testify for the Lord. We are praying for her salvation too.

Our goal is to organize with at least twenty members, and I believe the Lord will help us do it by the end of the year.

I believe this new push into the interior will be one of the greatest happenings in the history of Brazil. The challenge to our church is unlimited and we are seeing God moving in our midst. Pray that we may continue to have spiritual power, a Christlike vision, and Godlike wisdom to do the task that He has called us to do.—RONALD DENTON, *Brazil*.

Faith is a principle by which to live, not a problem to be solved.

GOD'S CLAIM ON ME

(II Corinthians 7:1)

*I recognize God's claim on me
Because of promises divine;
And I must give myself to Him
To have His Spirit in me shine.
My body where His Spirit dwells,
A temple cleansed; and purity
In all my acts then plainly tells
I recognize God's claim on me.*

—JESSIE W. FINKS

Public Morals and YOU!



University in Washington, D.C., last summer.

"The dangers from radioactive fallout are guarded against and every effort to protect the public is made," Dr. Ivy said, "whereas very little is being done to protect the public from the disastrous effects of alcoholism."

Dr. Ivy noted that the number of alcoholics was increasing at the rate of 450,000 a year. There are 8,000,000 known alcoholics, he added, and 20,000 persons die and 400,000 are injured annually in accidents caused by drunken drivers.

"Only a handful of people have been seriously exposed to radioactive fallout," Dr. Ivy declared, "and few, if any, deaths have resulted despite the worldwide outcry against atomic testing."

"There must be something drastically wrong with our sense of values," he added, "when we, as a nation, allow without protest the terrible ruination of human life caused by the use of alcoholic beverages."

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

"Alcoholism poses a greater health menace to Americans than radioactive fallout," said Dr. Andrew C. Ivy, head of the clinical sciences department of the University of Illinois, speaking to the fifteenth annual Institute of Scientific Studies for Prevention of Alcoholism at American

"SHOWERS of BLESSING"

Program Schedule

Jan. 22—"Heaven," by *J. E. Williams*

Jan. 29—"But if Not," *R. V. DeLong*

Feb. 5—"Moses' Place of Vision," by *J. E. Williams*

Feb. 12—"Do You Really Pray?" (first of six sermons on prayer), by *T. W. Willingham*

A procrastinator is one who puts off until tomorrow the things he has already put off until today.

Many people are lonely because they build walls instead of bridges.



News of the Churches

Wartburg, Tennessee



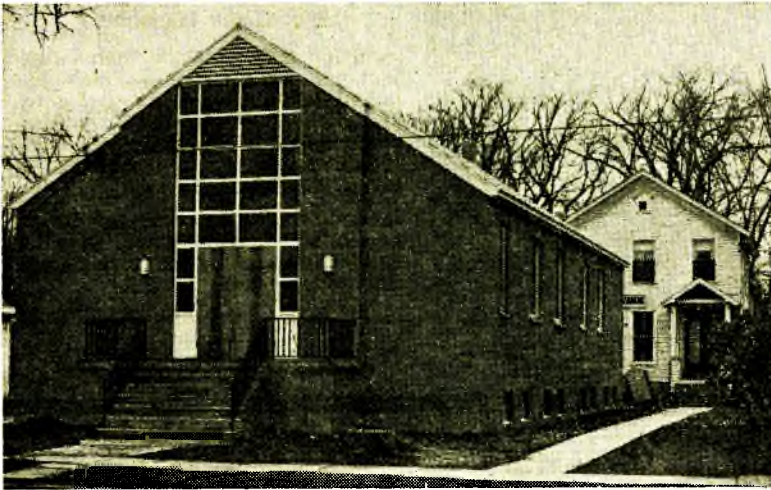
The Wartburg church was organized last July 17 at the close of a tent meeting with the Dennis Evangelistic Party, by District Superintendent Victor Gray, with seventeen members. The church and parsonage pictured here were later purchased at a greatly reduced price from our Baptist friends. The church, equipped with nice pews and pulpit furniture, is located in a county seat town with no other holiness church within a radius of fifteen miles. Adja-

cent to the church is a well-planned, eight-room parsonage with oil furnace. Since organization, we have received twelve new members. The church and property were purchased for \$13,000 and could not be conservatively duplicated for \$30,000. We praise God for our loyal people who are backing the full program of the church. Our Sunday school is growing, and the emphasis on "Tty Christ's Way" is paying big dividends. —LASON L. DENNIS, *Pastor*.

Evangelist C. T. Corbett reports: "The year of 1960 was a busy year for me. It was one more year of service for the Master, as I labored in 23 revivals (19 in the U.S.A. and 4 in South America). I enjoyed preaching 343 times, and the Lord blessed and gave about 1,100 souls at the altar: a goodly number united with the church. One night I saw our missionary, Brother Earl Mosteller, receive 18 Brazilians into the Campinas church. Pastors and people have been unusually kind to me. With the opening of 1961 (my thirty-seventh year in the ministry), I begin on the West Coast for 5 campaigns. I have a good slate with a few camp dates open for the summer."

Shippensburg, Pennsylvania—The year of 1960 was one of blessing for our church. Under the leadership of Pastor Wm. J. Turner all departments of the church have shown a very fine increase in membership and attendance. Finances show a good increase, with budgets and missions being cared for. Our church co-operates well with the general church program. We expect to dedicate our new church sanctuary in the spring of '61. Pastor and people are united in the work of the Kingdom; our people love God, the church, and the pastor. Recently we gave our pastor a "Thanksgiving Harvest Home." We appreciate his work and devotion. Pray with us that God will help in plans for a branch Sunday school in a nearby community.—ALICE WHIPPLE, *Reporter*.

First Church, Watertown, New York



The Watertown church was organized November 20, 1938, and for twenty years the congregation worshiped in a house which served as chapel and parsonage. In 1957 work was begun on a new edifice, and in December of 1958 this lovely sanctuary was dedicated by Rev. Renard D. Smith, district superintendent. The new church was erected under the leadership of Rev. Wylie C. Rudolph, Jr., who began his ministry here in February of 1956. Members and friends of the church donated over three thousand hours of volunteer labor to help keep costs down to a minimum. The building is 32 x 60 feet, and will seat 200; it

is of fireproof block and concrete construction. The building, erected at a cost of \$23,000, has been assessed as worth \$60,000. The parsonage was moved and placed upon a new foundation at a cost of \$5,000; it is now valued at \$12,000. God has blessed the people here, and gains have been registered in every department. The membership is 47, with a Sunday school average of 80. Brother Rudolph has resigned to accept a call to pastor the church in Edison, New Jersey, and Rev. Lloyd Proserpi is coming as our new pastor. —Reporter.

Tuscaloosa, Alabama—Since coming here to First Church last June, Rev. and Mrs. Jesse A. Middendorf and family have endeared themselves to the members of the congregation and the community. Recently the pastor was granted an eighteen-dollar-per-week increase in salary and, on December 11 was given an almost unanimous extended call to serve the church for the next four years. The church has showed substantial gains in all departments, and there is unity among the people. Twenty new people have been added to the church membership since last June. Recently we enjoyed a wonderful revival with Rev. Roy T. Nix, pastor at Pascagoula, Mississippi, as the evangelist. God used Brother Nix in a definite way to present the gospel with unction and power. We thank God for His blessings, and look forward to a building program in the near future.—MRS. UNZELL HAMRICK, Secretary.

New Freedom, Pennsylvania—Recently our church enjoyed a good revival with Evangelist Harry J. Felter. He is a real holiness preacher, and his Spirit-filled ministry was a big help to pastor, church people, and friends. There was a good attendance and spirit in each service. We greatly appreciated Brother Felter's ministry with us.—LEONARD A. KETCHERSIDE, Pastor.

Evangelist W. Lawson Brown reports: "The year of 1960 was a good one for me in the field of evangelism; never have I enjoyed my work more and the Lord has been near. I conducted twenty revival meetings in Kansas, Minnesota, Texas, Missouri, Ohio, Oklahoma, and Indiana, representing eight different districts. Over and over again the Lord manifested himself, giving many seekers and happy finders at the altar. A few times God has come in and given seekers without any preaching. Pastors and people have stood by loyally in every way. I am getting a good slate for 1961, and look forward to the rich blessings of the Spirit. It is a real joy to work for God and with our fine people."

Walla Walla, Washington—First Church experienced an outstanding "Try Christ's Way" Crusade, November 27 through December 4. Dr. W. Shelburne Brown, superintendent of the Los Angeles District, served as evangelist and did an outstanding job in his pulpit ministry. Under his preaching, a number of people sought and found God during the week of evangelistic effort. Rev. Robert Condon, pastor at Moscow, Idaho, was in charge of the music for the week, and proved to be a great blessing in his congregational and special singing. Walla Walla First Church is going all out to make "Evangelism First" the primary

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For further information on this worthy plan see explanation given on pages 12 and 13 in the January 4 issue of the *Herald of Holiness*.

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emphasis during this quadrennium.
—D. R. PETERMAN, Pastor.

Columbus (Whitehall), Ohio—Recently our church had a very successful revival with Evangelist Carl S. Nutter. The preaching, the spirit, and the response approximated what we called an "old-fashioned revival" in years gone by. William Strehle and daughter, as song evangelists, made the perfect combination with the evangelist to attract capacity crowds nearly every night. We thank God for His blessing today.—C. W. BROWN, Pastor.

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NAZARENE PUBLISHING HOUSE

**New Mexico District
Preachers' Retreat**

September 19 to 22 is a time long to be remembered by the seventy-five preachers and wives who attended the New Mexico District preachers' retreat near Capitan, New Mexico.

Dr. R. C. Gunstream, our district superintendent, was our special speaker. He reported on his trip to British Honduras and God's blessings there, and also brought new blessing as he spoke to us from God's Word.

The fellowship and recreation were the best, and we returned to our churches to try to do better for Christ's kingdom.—DALE MCCLAFLIN, *Reporter*.

CHRISTIAN CHARACTER

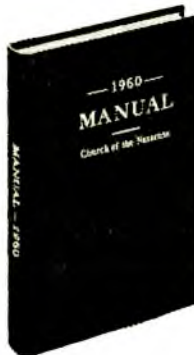
It is a law of life that, once newness of life has begun, there must follow the expected growth and development. In the physical realm growth must follow for physical life to continue; similarly in the spiritual realm, growth must follow if spiritual life is to continue. This fact makes it clear that two crisis experiences

in our lives do not complete our salvation; growth and development in grace must complete it. Therefore, the life of holiness with the daily development of traits of Christian character must have priority after we are saved and sanctified. We must grow in grace and develop strong Christian characters!—*Selected*.

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SPEAK TO MY HEART, LORD, TODAY!

By F. W. DAVIS

*Speak to my heart, blessed Master.
I am ready Thy will to obey.
Make me to know Thy dear pleasure
Regarding my life every day.
Give me a wide-open vision
Of a world that's degraded in sin.
Send me the grace, love, and mercy
That some hungry sinner I'll win.*

*Speak, Lord, to me at the noontime;
Speak in the morning or night.
Help me to show them, dear Saviour,
The way of salvation and light.
I cannot help but obey Thee,
So wonderful, dear God, Thou hast
been.
My only desire here while living
Is to tell the sweet story to men.*

Deaths

MRS. AGNES MARSHALL MILLER died very suddenly of a heart attack on October 12, 1960, at the home of her daughter (Nancy) and son-in-law, Rev. Donald H. Strong, Nazarene pastor in

Malden, Massachusetts. She was born February 22, 1889, in Hartford, Connecticut. Her parents returned to Scotland when she was very young, and she was educated in Edinburgh. In 1909 she was united in marriage to Thomas Miller. Seven children were born in Motherwell, Scotland. She and her husband were wonderfully converted just before sailing for America in 1923. For thirty-five years she was a faithful member of the Lincoln Place Church of the Nazarene, Pittsburgh, Pennsylvania, and lived a radiant, dedicated Christian life. She was a faithful Sunday school teacher for twenty eight years, active on the church board and in the N.F.M.S. She was preceded in death by her husband, Thomas, in 1957; and a son, Thomas, Jr., in June of 1960. She is survived by three daughters, Mrs. Nancy Strong, Mrs. Anne Osborne, Mrs. Mary Cheeseman; and three sons, William, Andrew, and Charles. Funeral service was conducted by her pastor, Rev. Charles M. Collier, at Lincoln Place Church, with interment at Jefferson Memorial Park, Pittsburgh, Pennsylvania.

MRS. LELA BOZEMAN died October 3, 1960, in Houston, Texas, after a few months' illness. She was born January 9, 1880, in Lee County, Texas. She was a charter member of the Church of the Nazarene and was very active in Sunday school work in the First Church of the Nazarene in Dallas for many years. The last ten years Mrs. Bozeman lived in Dallas she was a member of Central Church, and then moving to Houston in 1939, she continued her Sunday school work in the Oakwood Church of the Nazarene. "Granny" Bozeman, as she was affectionately known, is survived by four daughters, Mrs. Laura Miller, Mrs. John King, Mrs. Dollie Bagwell, and Mrs. Rosie Gentz. Funeral service was held in the Oakwood Church of the Nazarene with Rev. Granville Rogers officiating, with burial in the Rosewood Park Cemetery.

ELMER N. PETERSON was born October 23, 1887, and died at his home near Junction City, Kansas, December 5, 1960. He united with the Church of the Nazarene in 1933, and was a loyal member and supporter of the whole program of the church. He is survived by his wife, six sons, one daughter, and also one sister. Funeral service was conducted by Rev. O. A. McGuire.

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RICHARD ALAN INNIS of Morning Sun, Iowa, died November 24, 1960. He was the sixteen-month-old son of Mr. and Mrs. Charles Innis from the Church of the Nazarene at Wapello, Iowa.

LEONARD ELMER WILEY was born June 2, 1909, in Madison County, Nebraska, and died December 8, 1960, following a severe injury incurred while working with a corn picker on November 30. In 1933 he was united in marriage to Thelma Edna Hannah at Ainsworth; to this union were born five sons and one daughter. He was converted at Ainsworth and united with the Church of the Nazarene there. He transferred to the Church of the Nazarene at Norfolk, Nebraska, when the church was organized there in 1951. He served several years as Sunday school superintendent. He is survived by his wife, Thelma; five sons, Dell, Evan, Ivan, Eldon, and Randy; a daughter, Mrs. Joan Silva; also three brothers and three sisters. Funeral service was held in the Church of the Nazarene in Oakdale by his pastor, Rev. Leo I. Best.

Announcements

WEDDING BELLS—Miss Bertha Ann Forsee of McEwen, and Mr. Samuel H. Hooper of Nashville, Tennessee, were united in marriage on December 16 at the Pine Hill Church of the Nazarene, with Rev. Walter E. Cottrell officiating.

BORN—to Kenneth and Martha Taylor of Kansas City, Kansas, a daughter, Gina Marie, on December 24.

—to Walter Don and Joyce (Hames) Grisham of Norman, Oklahoma, a daughter, Carrie Anne, on December 2.

—to Gerald and Esther Caswell of Akron, Ohio, a daughter, Cynthia Kathryn, on November 22.

—to Howard and Ramona (Campbell) Manwarren of Oklahoma City, Oklahoma, a daughter, Candice Ann, on November 18.

—to Rev. and Mrs. Leonard A. Ketcherside of New Freedom, Pennsylvania, a daughter, Denise Lorraine, on November 13.

SPECIAL PRAYER IS REQUESTED by a Christian lady in California for her husband, who has suffered a nervous breakdown—seems to have improved to a point, but she believes God can restore him fully to mental health—that God will touch and heal and make him useful in the Kingdom;

by a Nazarene friend in Colorado for the salvation of her husband, also that he may be able to find work—they need it greatly to keep their bills paid;

by a Christian lady in Indiana for a young mother of four children to make the right decision in an important matter; for a mother of eight children in Tennessee that she may keep them in Sunday school; also for two very special silent requests, that God may work things out for His glory.

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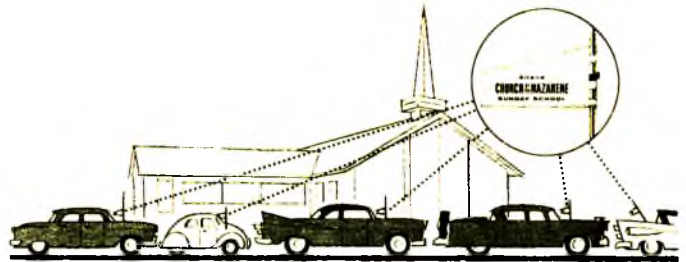
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Gossip:

Samson lost his power because he talked too much. Samson lost his power when he told all he knew. The talkative Christian is usually a powerless Christian. We need to pray, like the Psalmist, "Set a watch, O Lord, before my mouth;

keep the door of my lips" (Psalms 141:3). There is a tremendous dissipation of power when our speech is not seasoned with salt (Colossians 4:6).

How often, after a most blessed time in the prayer meeting, we have lost the blessing through idle talk and gossip! —JAMES STEWART.