WHEN

Solomon's son, Rehoboam, came to Israel's throne he was immediately confronted with the pleadings of the people for some relief from the heavy burdens of taxation that had accumulated over the years. The young king first of all inquired of his older counselors. They advised him to be a true servant of the people, and promised him in return the devotion and lifetime service of all the people. Then the king turned to his contemporaries who had grown up with him. Their advice was, "Get tough." This was also the mind of the young king himself, so he answered the people with, "My father made your yoke heavy, and I will add to your yoke." The outcome of this unwise judgment was the rebellion of the ten tribes, and Jeroboam became their first king. Meanwhile Rehoboam reigned over the house of Judah and the tribe of Benjamin.

Now the newest king had a dilemma confronting him. He recognized that Jerusalem was the seat of worship for all Israel, but it was also the capital of Judah. He reflected if his people should return to Jerusalem to worship that in time they might be reunited with Judah as a nation, while he would lose his throne and possibly his head.

The newly crowned head was uneasy. He resorted to a strategem. He had two golden calves made as idols and gods. He placed them in the convenient, strategic cities of Dan and Bethel, and said, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." But the divine record reads, "This thing became a sin." Its cunning lay in its appeal to their softness.

Something of the same principle was at stake when Peter tried to turn his Lord from the Cross, but Jesus replied to the appeal with, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

The same issues confront the twentieth-century Christian. Those who would eliminate cross bearing from our lives are really enemies of the cross of Christ. The appeal to softness is Satan's touch. My heart says today, Out of my way, Satan! I would take the way of obedience and truth at any cost and do it by God's grace and help.
The Practical Effects of Holiness

HOLINESS is not difficult to define theoretically. Its marks are clearly and persuasively set forth in scripture. It is that condition and life of the Christian wherein the Holy Spirit cleanses completely from inner sin, empowers for service, and fills with perfect love.

Since in these areas holiness is the work of God, there is no failure or shortcoming. It is a perfect work of infinite grace, and is the same for all who receive it from the hand of God regardless of "creed, color, or condition of previous servitude."

BUT IN THE AREA OF THE PRACTICAL, our difficulties begin to multiply. Here we are dealing not simply with an act and state of divine grace, but with human temperament and personality. Holiness is still the treasure given by God, but it is a treasure in earthen vessels, and as one has shrewdly observed, some of them are a bit cracked.

Nor are the vessels of clay all alike. God seems to have an aversion to stereotypes. He creates species, but in infinite varieties. He fashions each individual uniquely. When God makes a man or a woman, He breaks the mold, and never makes another quite the same.

This annoys us in our machine age, which seeks to stamp out everyone in precisely the same pattern. One 1962 automobile looks just exactly like every other 1962 automobile of the same make, model, and equipment. But no two 1962 babies are exactly alike, even identical twins. And because we insist on thinking of the babies in the same way we think of the machines, we involve ourselves in all kinds of difficulties.

SO WHEN SANCTIFYING GRACE COMES into the life of a unique human being, there will be some unique results. If God had wanted all the members of the body of Christ to be exactly alike, He would have made them that way. But Paul reminds us that a body has many members, each with its own particular place in the life of the whole. Each is to be made alive by the Spirit, who indwells the body, but each is to contribute its own special character to the whole organism.

It does no good to insist that all the members of the body shall be the eye, or the ear, or the hand, or the mouth. This would result in a monstrosity. Each must find and fill his own place in the life of the whole.

THE PRACTICAL EFFECTS OF HOLINESS, therefore, will be more pronounced in certain areas in the lives of certain people. The individual who has an uncontrollable temper, who "flies off the handle" at slightest provocation, will find that quick and spontaneous reaction cleansed of selfishness and sin. On the other hand, the person who when crossed just goes into a "slow burn" will find his nature cleansed of smoldering resentments and deep and hidden animosities.

The person who has been prone to bitterness of spirit and harshness of judgment, when sanctified, will notice a new and deep dimension of love in his personal relations. He will be able to put up with others as God has put up with him. On the other hand, the person whose temperament and moral character were soft and pliable and easily colored by environment will find reinforcement for the moral will and a divinely given independence of circumstances.

IN THOSE AREAS OF LIFE WHERE OUR NEEDS ARE MOST ALIKE, the effects of sanctification will be most similar. Sanctified people find a heightened sense of trust in God, a new release from those doubts which lead to a distrust of God's Word and of His grace. A sanctified person may have a thousand questions about intellectual problems, but not a single doubt which disparages the adequacy of the atonement.

There is an interesting page in the life of Dr. P. F. Bresee which illustrates this. Just before his experience of entire sanctification at Chariton, Iowa, Dr. Bresee experienced a terrible struggle with doubt, as he had previously also battled impulses to anger, pride, and worldly ambition.

One snowy prayer meeting night, this young Methodist minister fell across his own altar "and prayed and cried to the Lord for an experience of Christ which would meet his need." What happened that night, he said later, not only took away his tendencies to worldliness, anger, and pride but delivered a deathblow to the distrust as well. "For the first time," he said, "I apprehended that the conditions of doubt were moral instead of intellectual, and that doubt was a part of carnality that could be removed as the other works of the flesh..."
are removed” (see Timothy L. Smith, Called unto Holiness pp. 93-94).

Then the sanctified person experiences a deepening devotion to God and to His kingdom. Holiness helps to safeguard against the paralyzing tendency to grow mechanically and lifeless in prayer. Holiness helps to safeguard against the paralyzing tendency to grow mechanically and lifeless in prayer. Holiness helps to safeguard against the paralyzing tendency to grow mechanically and lifeless in prayer.

This does not mean that sanctified people may not drift into preoccupation with the legitimate and even necessary occupations of life, but that God has given them a gift which can be “stirred up” and kindled into flame. “Quench not the Spirit,” said Paul; and to Timothy, “Stir up the gift of God, which is in thee,” as one would stir the smoldering embers of a fire.

Holiness also means greater sensitivity to spiritual values. God does not give all His light at any one time. He lets it shine on our path, and as we walk in it, we find not only fellowship one with another and cleansing through the Blood, but also increasing light.

In this are both the power and the peril of the sanctified. The power lies in a more clear discernment of right and wrong, good and evil, with dogged commitment to the right and the good and undying aversion to the wrong and evil. The peril lies in forgetting that God gives light for us to walk in, not to judge by. John Wesley said that judging is the first among the chief hindrances to holiness because it wrongly spends the zeal given for better purposes!

There is much, much more which could be said along these lines. Let it be enough that we seek in every way we can to show forth the praise of Him who has called us out of darkness into His marvelous light. Indeed, may “the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen” (Hebrews 13:20-21).

**Editorial Note . . .**

Fall Herald subscription campaigns are being held on twenty-one districts. With the exception of two drives scheduled for September or early October, the remainder are now in progress or nearing conclusion.


As a special help to the local churches in reaching the quota of a Herald in every Nazarene home and a list equal to one-half the membership, the Nazarene Publishing House is offering a copy of Called unto Holiness for the church library wherever the goal is reached. This is a $4.95 book, telling the thrilling and challenging story of the formative years of the church of the Nazarene. It will be a prized addition to the library of each local church.

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“It is required in stewards that a man be found faithful. One of the fruits of the Spirit is faithfulness. Let us display our love to the Master by meeting the goal of 1 1/3 million dollars for missions in the Thanksgiving Offering.”—Betty Barnett.

**PHOTO CREDIT:** Cover, Pan American
JUSTIFICATION BY FAITH is a basic Protestant belief. The sixteenth-century Roman church, however, practiced a program of salvation by “works,” “satisfactions,” and “indulgences.”

By 1500 the indulgence traffic was a big business. Indulgences were given to raise recruits for papal wars, and lavished upon churches, relics, and hospitals. They were even given to raise funds for the upkeep of roads and bridges.

In 1516, Pope Leo X launched a great indulgence campaign to raise money for the completion of St. Peter’s Cathedral in Rome. He had thousands of indulgence papers printed which read in part:

May the Lord Jesus Christ . . . absolve thee . . . from all thy sins, transgressions and excesses . . . I remit to you all punishment which you deserve . . . so that when you die . . . the gates of punishment shall be shut . . .

Germany with its many small states was the logical market for these papers because of the rise of nationalism in Spain, France, and England. Germany was farmed out to three archbishops, one of them being Albert of Mainz, who hired the most illustrious of all indulgence peddlers, John Tetzel, as his chief salesman. Tetzel was a Dominican monk, but nevertheless an unscrupulous scoundrel destitute of moral principle. From city to city he went selling these “papal tickets” to the people who thought they were buying heaven at a bargain price.

Wherever he went he was preceded by a huge red cross and money chest with the outstretched arms of the pope pictured upon it. When the church bells announced his approach, the citizens, city officials, school children, and businessmen would turn out to meet him. Then with his indulgence papers displayed upon a velvet cushion, Tetzel would begin his sermon:

This cross has as much efficacy as the cross of Christ . . . even the sins that you may hereafter desire to commit shall be forgiven. . . . There is no sin so great that the indulgence cannot remit it, and even if one should ravish the Holy Virgin . . . it shall be forgiven him. . . . Even repentance is not indispensable . . . indulgences . . . also save the dead . . . Harken to your departed parents and friends who cry to you from the bottomless abyss . . . The very moment that the money clinks against the bottom of the chest the soul escapes Purgatory . . . Bring your money! Bring your money!

It is said that the price was adjusted to the ability of the customer to pay, but from the Tax Book of the Roman Chancery we learn that there were set prices for the sins of mankind. The fee for stealing was $2.88, for adultery $2.16, for abortion $1.80, and to deliver a soul from purgatory required a payment of 2¢.

At least one preacher was outraged by this peddler and others like him. He began to preach that “a parade of indulgences is at the very doors, and . . . indulgences conspire against inner penitence.” He further advised that it was better for those who wanted to contribute to the building of St. Peter’s to give it as a gift rather than through the indulgence traffic.

Believing that this subject was due some discussion he posted ninety-five statements, or topics for discussion, on the church door as was the custom of the theologians at Wittenberg. The “theses” stated that the Christian who had truly repented had already received pardon from God and did not need an indulgence, and that the church could not remit what God had imposed; and therefore neither indulgence nor the pope himself could remove guilt.

Within two weeks all Germany had read or heard of the “Ninety-five Theses” and most of the people were in sympathy with them. The preacher continued to fight indulgences with his pen. In a letter to Archbishop of Mainz he said:

Men are carrying throughout the country the papal indulgences under your Grace’s name . . . the poor souls committed to your care . . . are thus led to death and not to life. The awful account your Holy Reverence will have to render . . . increases every day.

This letter was soon followed by one to the pope himself in which he protested that the court of Rome was “more corrupt than any Babylon or Sodom.”
In short order this courageous preacher was excommunicated, denounced as a heretic, and threatened with death. With this the doors of the church he tried to save slammed shut behind the brave Dr. Martin Luther. When he departed, however, he swept with him thousands of sincere Christians who were tired of a religion of dead works.

The preacher had defeated the peddlers, truth had triumphed over error, and once again the Church of Christ marched with trumpet sound and flowing banners, for the Bible doctrine of *justification by faith* had been gloriously reborn in her midst.

May this priceless Protestant heritage always live within our hearts.  
*The just shall live by faith* (Hebrews 10:38).

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**The CHURCH and SOCIAL STATUS**

By WM. J. NICHOLS

THOSE who have made sociological studies of the United States have found that our country has definite social groupings. Our first reaction when hearing or reading of this is one of denial. We believe our country to be the land of equal opportunity.

But a closer look and some honest thought convince us that it is true—our country does have definite class lines. Many Americans buy homes, cars, and clothes in line with what they believe to be proper for their social standing. They choose friends in line with this criterion; join the highest clubs or organizations which will accept them; take their positions in the hierarchy at their places of employment, and try to advance. And they try to secure the material symbols of the higher classes.

We will not try to discuss any implications of this in the over-all culture of our country. But we are interested in this as it affects the Church and us as Christians.

As a denomination, we need to take a look at ourselves in this regard. What has this matter of social striving done for us, or to us? Are we in danger of toning down our standards and our theology in order to be more accepted and popular with our society? Does our subconscious desire to move from the position of a sect to the rank of a denomination color our actions? Does the pressure for growth and numerical increases cause us to compromise a bit and to take people in as members with less discretion and more haste than formerly?

Few enjoy seeing our denomination build beautiful edifices on main streets and highways any more than the writer does. This is not wrong. But perhaps we need to examine our motives more closely. Are we moving out to expand for better service and to reach new areas? Or are we moving away from what we consider to be the lower ethnic groups and the lower status neighborhoods? Some of our evangelical churches need to stay downtown and serve those who live in the older, original part of the city. God might be pleased for some to stay and serve the ethnic groups.

It might behoove us to take a look at our ministerial hierarchy and church-size status. Do we honor those who pastor the larger churches because they evidently have more ability, or for the fact that they pastor the more influential churches? Is the man who serves a church with thirty members given the same consideration and the same chance to prove himself as the man who pastors the church with five hundred members?

Coming to the local church level—do we need the words of James? “For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: . . .” (James 2:2-3).

We know that the gospel is for both the “down-and-out” and the “up and in.” But should we ever neglect the former for the latter because it raises our church’s status or means more tithe for
the coffers, we are in danger. Traditionally, the evangelical churches have had the most success in reaching those in the lower class—for the simple reason that they do not feel as self-sufficient and realize their need more. And once we do reach them they tend to go upward because the gospel does lift men. Jesus worked most effectively among those who had the most obvious needs. Let us be careful of getting to the place where we neglect those who “live on the wrong side of the tracks.”

What does the implication of status mean to us as individual Christians? It means that unless we are very careful it can lessen our spiritual ardor and cause us to lose the vital experiences we must have. A measure of ambition is right and normal. But if we reach the point where we select only friends who can be of benefit to us; get so engrossed in advancing in our work that we neglect our spirituality; buy a better home or car than we can afford or need, for appearance; select a church home that benefits us socially—then we are in danger.

This is not a pleasant subject. We would rather read about Americanism or motherhood—things of which everyone is in favor. But it is something like accidents, disease, and communism. Our best defense is awareness. That is our defense for this article—if we become aware of these facts we are better able to cope with this problem. We shall know the truth, and the truth will make us free.

I recently called in a home near one of our most rapidly growing Nazarene churches. Although the family were members of another denomination, they were thinking of attending this Church of the Nazarene. The pastor had been out knocking on doors and had been at their door a number of times. They commented to me, “You don’t often see preachers like that any more.” He was bringing the gift of love as he reached into new homes through visitation.

The lesson Jesus taught the scribe who asked, “What shall I do to inherit eternal life?” is a lesson we need to review today. Jesus made it clear that it was necessary to be a modern-day Good Samaritan, going to the people in need where they are, if we expect to gain eternal life. When we reach out beyond the border of the church into the hearts and lives of those dead in trespasses and sins, we begin to teach what Christ is like. Where in the Bible does Christ admonish the sinner to go to the church? He repeatedly directs the Christian to go to the sinner in need. This was His mission. We who are His disciples must carry out His work. In doing this we teach as we reach.

The modern-day church that binds the Bible in shoe leather and takes the oil of gladness to the lame, hurt, bruised, and bleeding by the side of life’s pathway is the unusual church. One pastor answered his phone and was asked this question, “Do you make house calls?” The pastor’s study in so many churches has been changed from a prophet’s chamber to a pseudo-psychologist’s counseling office until a sin-sick and hungry world hardly knows where to turn for a spiritual physician—and particularly one who makes “house calls.” May this never be true of the Church of the Nazarene.

I. S. RICE, Executive Secretary, Department of Church Schools

For the Holy Spirit performs two works in man. One work is that the Spirit empties the soul; the other, that He fills the soul which He has emptied.—Johannes Tauler.

**The Reach That Teaches**

By K. S. RICE, Executive Secretary, Department of Church Schools

“THERE’S NO USE climbing all those stairs and wearing yourselves out. They’re just a young couple, only been married a few weeks. They don’t have any money to give you.”

These were the words of the apartment house manager to the two Nazarene ladies who knocked on her door to learn the location of some Sunday school prospects. She was gracious enough, but when she learned that they were from a church she immediately assumed that they were after a donation.

I wonder how many of the people who have never been in a Church of the Nazarene think that this is the program of our church. They do not realize that we have the greatest gift in the world and we just want to share it with them. But how will they ever know this unless we go where they are, ring their doorbells, and prove our love?

The modern-day church that binds the Bible in shoe leather and takes the oil of gladness to the lame, hurt, bruised, and bleeding by the side of life's pathway is the unusual church. One pastor answered his phone and was asked this question, "Do you make house calls?" The pastor’s study in so many churches has been changed from a prophet’s chamber to a pseudo-psychologist’s counseling office until a sin-sick and hungry world hardly knows where to turn for a spiritual physician—and particularly one who makes "house calls." May this never be true of the Church of the Nazarene.

**OCTOBER 31, 1962 • (711) 7**
These things have I spoken unto you, . . . that your joy might be full (John 15:11).

THAT JOY is the natural accompaniment of salvation is the plain teaching of the Scriptures. In Psalms 51, David prayed, “Restore unto me the joy of thy salvation” (v. 12). When he sinned, David lost something he wished restored when his relationship to God was renewed.

In Galatians 5, Paul teaches that joy is as much the fruit of the Spirit as is love (v. 22). In Romans 14, we read that “the kingdom of God is . . . joy in the Holy Ghost” (v. 17). Romans 15:13 constitutes a prayer: “Now the God of hope fill you with all joy . . . in believing.” 1 Thessalonians 1:6 indicates that the Thessalonians received the word “in much affliction” but “with joy of the Holy Ghost.”

Add to these scriptures the words of Christ, “These things have I spoken unto you, that my joy may remain in you, and that your joy might be full,” and the conclusion is that joy is the natural accompaniment of one’s relationship with God through Christ.

Christ’s words suggest three things concerning the believer’s joy. First it is personal: “That your joy might me full.” This personal joy has its origin with Christ. “That my joy might remain in you.” The believer’s joy, then, is something more than human emotion, though it is expressed through the emotions. And, since it is personal, joy will express itself according to one’s personality. This is in keeping with the teaching of God’s Word. A few examples will illustrate the point.

In Ezra 3:12 we are told that God’s people “wept . . . and many shouted aloud for joy” when the foundation of the house of the Lord was laid. This was an act of worship for them, so long had they been in captivity in a strange land. In the next verse we are told that there was “the shout of joy” and their shouting was heard a great way off. Here was joy being expressed in two different ways in the identical worship relationship.

In I Peter 1:8, we are told that, while we have not seen Christ, “yet believing” we “rejoice with joy unspeakable.” There are people who seldom if ever weep when God comes near; there are many who never shout. But they express what they experience with a “glory” which is seen on the countenance. They just “beam with joy.”

Isaiah 65:14 tells us that this joy may be expressed in song. “My servants shall sing for joy.” This is in keeping with Psalms 40:3, “He hath put a new song in my mouth, even praise unto our God.” And Paul says, “. . . singing with grace in your hearts to the Lord” (Colossians 3:16).

Christ suggests another expression joy may make. In the context of persecution, Luke 6:23 declares one may “leap for joy.” The suggestion is that the greater the pressure from without, the stronger the realization of God’s presence within manifests itself in a joy that causes physical reactions. In Colossians 1:11 and Acts 13:52, joy is definitely connected with “longsuffering” and persecution. Persecution, then, strangely enough, may be the means which leads to joy being released in a physical manifestation. Of such we need not be afraid, when weeping, shouting, a shining countenance, and singing express the joy which Christ has given to be ours in a personal way.

A concluding observation may be helpful. Since the believer’s joy is a personal reality, expressing itself in a variety of ways according to the constitutional make-up of the person, how foolish it is to get into bondage at this point! How foolish it is for me to expect others to express what they feel in my way! And how foolish to sit in judgment because one doesn’t weep or shout when I express what I experience with God in one of those ways! According to Christ, the joy He gives me is mine. It will reveal itself in a manner most coming to my individual nature.

III

The joy which Christ transmits to the believer is not only personal; it is plenteous. Christ declared, “These things have I spoken unto you, . . . that your joy might be full.” The term means “complete,” “fully satisfying.” Just as the believer’s joy expresses itself according to one’s personality, so it may be increased or decreased according to need. The Bible teaches that there are degrees of joy.

In Nehemiah 12:43; Matthew 28:8; and Acts 8:8, we read of “great joy.” Acts 13:52 tells of the disciples being “filled with joy.” Paul reached the peak when he wrote “exceedingly the more joyed we . . .” (II Corinthians 7:13). The point
is that God has joy sufficient for each person’s need. That sufficiency is illustrated by Nehemiah’s testimony to his people who were operating under pressure, “The joy of the Lord is your strength” (Nehemiah 8:10).

The permanency of the believer’s joy is likewise suggested by Christ: “That my joy might remain in you.” He indicates there are some conditions upon which our joy is contingent. “These things” refer to what He has already talked about to them. Four things govern the permanency of our joy.

First, there is continuance. In John 15:4-5 and 9, Christ speaks of “abiding.” It is only as we abide in Him (Christ uses the illustration of the vine and its branches—the branch “lives” by means of the strength the vine provides) that His joy continues to flow into our souls to bless and strengthen us.

Then Christ speaks of purity. If we continue to “abide” in Him, God “purges” our souls until we are “clean,” and this through the instrumentality of the Word. None can doubt the necessary connection between “walking in the light,” the being “cleansed from sin,” and the joy which comes to, and remains in, the soul.

The third condition is productivity or fruitfulness. As we “abide” in Him, and as we are “purged” from sin, we bring forth “fruit.” Christ indicates the direct relationship between “fruit” and “much fruit” as the result and evidence of cleansing. The more Christlike we become, the greater the permanency of our joy.

The fourth factor in this idea of permanency is prayerfulness. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7). Relate this to Christ’s words in John 16:21, “Ask, and ye shall receive, that your joy may be full,” and we see a necessary connection between our prayerfulness and our joy. The more time we spend in communion with Him, the greater the increase of our joy.

Joy is the natural accompaniment of salvation. It is personal; it is plenteous; and God intends it to be permanent as a result of our relationship with Him through Christ.

"That They May Know Him"

Through Medical Missions

A patient brought to the dispensary at Mozambique by oxcart. His wife and child sit beside the cart.

IN MANY of the underprivileged countries of the world, modern medicine is a luxury available only in the city, and sometimes only then for the well-to-do. Hundreds of small villages have only the witch doctors to turn to for help. Scores of people die needlessly every year, the victims of ignorance and superstition. To areas like this the Church of the Nazarene has sent her medical missionaries, demonstrating the love of God with their healing touch, and proclaiming His salvation to all who come.

Beginning with small, poorly equipped dispensaries, we now have three modern hospitals in Swaziland, the Republic of South Africa, and India, and thirty-eight dispensaries in fourteen countries of the world. The small trickle of desperately ill, fearful patients who first dared to come to us for help has now become a great stream of maimed, halt, blind, and sick, seeking the tender ministration of Christian love and skill that they know they will find in a Nazarene medical center.

Some walk miles to reach our medical workers. Some are brought in by the hospital ambulances. Some come in village carts like the one pictured. Many come seeking only physical help. They are afraid of the Christian religion. But daily in the hospital wards, and in the dispensaries, these sick people hear the gospel message. They see it lived out in the daily lives of those who minister to them. Some choose Christ before they ever leave. Others hesitate, but go home wondering, How can this message be wrong, when everything they do is so right? These once hostile, fearful people become friendly and responsive. Frequently an invitation comes later from their distant villages, asking the missionaries to send someone to tell them about Christ.

It is impossible to know the doors that have been opened, the souls that have been won because of the ministry of our medical missionaries. Scores of lepers in Swaziland have gone home not only healed of leprosy, but healed also from the disease of sin. Hundreds more have passed through our hospitals and our dispensaries and gone out healed in body and soul. Churches have opened in new villages and scores more have been won to Christ through this widened ministry.

Medicine is a vital part of Nazarene missions. You and I can share in this great ministry through the Thanksgiving Offering. How much do you care for the sick and dying in other lands? Say it with dollars—thanks giving only is not enough.—General Stewardship Committee.
WE CANNOT HAVE two basic and opposite purposes in life. Just as we cannot look up and down at the same time, or go east and west at the same time, so we cannot love things that are opposite at the same time.

Jesus said, "Ye cannot serve God and mammon" (Matthew 6:24). Certainly we cannot love God and self at the same time. Since sin is basically selfishness, the problem of the "Big I" is a serious matter.

Perhaps we should bring the picture into clear focus by understanding that God commends self-interest but condemns selfishness. The devil has lied to us about self-interest. The truth is, we know we are—and will continue to be—interested in ourselves. But self-interest is not wrong or sinful. Why feel sneaking about it? Christ said, "Thou shalt love thy neighbour as thyself" (Matthew 19:19). If we didn't love ourselves, how could we fulfill this commandment?

Every movement toward salvation on man's part is one of self-interest. Yes, it is to the glory of God that men be saved. But does not the sinner reason along these lines: "I am lost. I don't want to go to hell. I do want to be ready for death and the judgment. I'd like to spend eternity in heaven. I am going to become a Christian"? So man, prompted by self-interest and aided by the Holy Spirit, starts for the altar and reconciliation with God.

Motive is necessary to induce action in all intelligent life. We do what we do because we have a reason for doing it. And sinful man moves toward God because he is prompted by self-interest. He wants to be forgiven and rewarded. The Master does not condemn this motive. But self-interest and selfishness are poles apart and diametrically opposed. Self-interest is commendable and human; selfishness is carnal and devilish.

The carnal "I" must be surrendered to Him who came to condemn sin in the flesh. The "Big I" rebels against Heaven. It is not subject to the law of God, neither indeed can be. No man is sound or safe until he has been cleansed from the carnal mind.

If you have "I" trouble, the sin Specialist can make you whole and well. He deals not with symptoms but with the disease. We are not healed, really, until we are healed at heart. But what a relief to get ourselves off our own hands and into the hands of God!

What a release to have the Holy Spirit move in, cleanse, empower, and take control! We then have found the secret of adequacy. Self has been slain, and from its grave comes forth a new and beautiful life.

Phoebe Palmer experienced and expressed this glorious healing from "I" trouble in these words:

*I see the new creation rise:*
*I hear the speaking Blood.*
*It speaks! Polluted nature dies!*
*Sinks 'neath the cleansing flood.*
*I rise to walk in heav'n's own light*
*Above the world and sin,*
*With heart made pure, and garments white,*
*And Christ enthroned within.*

*The cleansing stream, I see, I see!*
*I plunge and, oh, it cleanseth me!*
*Oh! praise the Lord, it cleanseth me!*
*It cleanseth me, yes, cleanseth me!*
The Sunset Years
Ye that face the setting of the sun
On years enriched with vital, glowing faith,
Take heed lest soul with body shrink as one.
And ritual supplant abundant grace!

By FRANCES B. ERICKSON

Oh, keep an open mind that can rejoice
In visions fresh from God's eternal hills;
A heart that stays responsive to His voice,
And joyfully performs His sacred will!

We dare not stagnate in this world of strife—
God sorely needs us 'til that final hour
When sunset fades—the dawn of ampler life
Induces us with His glorious, priceless dower!

Enoch, God, and TOGETHERNESS

By FLETCHER GALLOWAY, Pastor, First Church, Grand Rapids, Michigan

ENOCH AND GOD got along real well together.
In fact, from the brief Bible record, it appears that they enjoyed one another's company so much that it was perfectly natural for Enoch to go home with God and not return. In Hebrews we read, "Before his translation he had this testimony, that he pleased God" (11:5).

In some religious circles there is a popular teaching that a man cannot please God in this life. However I like to think of Enoch as the first example in the Bible of a man who had the experience of heart holiness, and whose testimony is attested by God's Word. "Enoch walked with God."

Togetherness implies confidence—mutual confidence based upon complete sincerity. Rev. J. T. Little often referred to a testimony which his father frequently gave. It was this: "I believe everything God says, and God believes everything I say."

Togetherness also involves communion—fellowship and affection, a mutual joy in being in one another's company. The president of a seminary was visiting one of his former students, who was now a pastor. The eminent visitor was an outstanding theological scholar. While waiting for dinner, the pastor's little four-year-old daughter came in. The great scholar invited her over and she climbed on his lap. He put his hand on her golden hair and looked into her face. He asked her name and how old she was and then, on a sudden whim, he said, "Darling, are you a Christian?" She puzzled a moment and then said, "Because I love Jesus." Still he questioned her, "Why do you love Jesus?" Her brow wrinkled and she turned her head thoughtfully. Then her face brightened and she said, "Because He loved me first."

Later he was telling the young pastor and his wife about the conversation. There were tears in his eyes as he said: "Your little girl explained all I know about it after fifty years of study. I know I love Jesus because He first loved me." Holiness is just "love made perfect," as John Wesley said.

Togetherness inevitably includes concord. There has to be unity. As Amos, the rugged prophet of Tekoa, said, "Can two walk together, except they be agreed?" (3:3) There will always be differences of opinion and in judgment, but it is highly significant that primarily it is carnality that divides people, and "the fruit of the Spirit" which unifies them. Pride, jealousy, hatred, and envy create great, impassable barriers. Pentecost melts people together.

God created the kind of man who needs fellowship; it is not good for man to be alone. A human soul cut off from God and cut off from others is "lost"—this is the tragic horror of the damned. Heaven will be heaven, not because of gold-paved streets, jewel-studded towers, and ivory palaces, but because of togetherness. Jesus will be there, and many people who love Him and who love one another. There will not be a discordant note in eternity's symphony—not one, forever and forever. "Blest be the tie that binds our hearts in Christian love!"

OCTOBER 31, 1962 • (715) 11
Elected president of the Ministerial Association, which represents more than thirty Protestant churches.

After four years as pastor at Ellwood City, Rev. Merlyn Klink has resigned to accept a call to the Bolivar Drive Church in Bradford, Pennsylvania.


TELEGRAM . . .

Conway, Arkansas—North Arkansas assembly closed with the spirit of harmony and an enthusiastic, optimistic outlook for the coming year. Dr. Hugh C. Benner, general superintendent, presided in his gracious way. A veritable camp meeting spirit prevailed. Rev. Boyd Hancock was elected district superintendent with an overwhelming vote for three-year term. Love offering given to our wonderful leaders. Church membership 3,066; total giving $332,046. Greater leaders. Church members elected district superintendent with

Rev. Don L. Newell writes: “After eleven happy, productive years as pastor of our church in Winter Haven, I have accepted the work of First Church in St. Petersburg, Florida, and am now on the job there.”

Rev. Ernest Gold, age seventy-five, retired Nazarene elder on the Northwestern Illinois District. He is survived by his wife, and the home address is 499 Fourth Street, Rochelle, Illinois.

After serving as pastor of the Lake Forest Church in Houston, Texas, for the past four years. Rev. Raymond Lee Wilson has accepted a call to the Beebe church on the North Arkansas District.

Rev. W. J. Young, Jr., pastor of Grace Church in Yuma, Arizona, has been elected president of the Ministerial Association, which represents more than thirty Protestant churches.

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EVEN EVANGELISM

EDWARD LAW Loren, Secretary

Evangelistic Honor Roll

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Attend Your COLLEGE CONFERENCE ON EVANGELISM

Bethany Nazarene College
Bethany, Oklahoma

Tuesday, Wednesday, and Thursday, November 27, 28, and 29, 1962

Write to

DR. ROY CANTRELL, President

for information and plan now to attend

Challenges to Action

“The Bible School Teacher's Journal in 1953 carried these quotations from presidents of the United States.

"Tell me, my countrymen, the world needs more of the Christ, the world needs the spirit of the Man of Nazareth."

—PRESIDENT HANCOCK

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made true and happy by the practices which spring out of that spirit."

—PRESIDENT WILSON

"Persons educated in intellect and not

12 (716) • HERALD OF HOLINESS
Our membership stands at 1,081, our Sunday school average at 1,377, N.Y.M.S. membership at 1,981, Prayer and Fasting members at 165, and a total giving for all purposes at $377,775.

"Tell Me More"
By MARY ANDERSON, India
While surgery was on, last Thursday, I stood by on the veranda. A woman called me to her bedside and said, "Tell me about your religion, while you wait." I started in, and as I paused for a breath, she said, "Keep on, tell me more—tell me more. As yet, I want to hear." Finally she said, "What does Jesus mean to you?" And I began to testify. Finally I got so blessed, as I tried to tell that, the tears flowed freely, and she too began to weep. Mine were tears of joy! Hers were tears of hunger. And it seemed that Jesus himself stood between us, knocking at her heart's door! What a high privilege to be a Nazarene missionary! Do keep praying for us.

Report on Mrs. Rudeen

By C. G. RUDEEN, Nicaragua
We appreciate the prayers of all our friends who have been remembering us since our accident. It looks now as though LoAnn, eighteen, will remain somewhat handicapped; but when we recall what might have been, we remain grateful. Mrs. Rudeen is improving gradually in her nervous condition.

We covet the urgent prayers of our people in the months between now and February, when the elections for Nicaragua are scheduled. Pray that God's hand will be upon this nation in these troubled days and that He will provide the best leaders for the nation.

THE N.Y.P.S.

PAUL SKILES, Director

More from the Convention Floor!

The twenty-second annual New Mexico N.Y.P.S. convention was held at Mountain Park campground. It was a privilege to have as speaker our general president. Rev. James Snow. Rev. Bob Linfield was re-elected district president. The convention was a natural "kickoff" for youth camp, with Rev. Ron Rodles director. General President Snow served as chapel speaker.

Rev. Bill Draper reports: The Southwest Oklahoma District N.Y.P.S. convention opened July 24 in Bethany. Our general president, Rev. James Snow, challenged the delegates as he spoke on "Christ Surveys the Church." The district youth choir, directed by Geron Brown, provided the special music. Rev. Carl Powers of Stillwater, Oklahoma, was re-elected district president.

The business of the Illinois District convention was transacted efficiently under the leadership of President Gerald Green. A near-unanimous vote re-elected Brother Green for the fourth year. Other officers elected are: Rev. Allen Dale, vice-president; Rev. Ray Jewel, N.Y.A.F. director; Rev. Gerald Van Tine, N.Y.F. director, and Mrs. Wan. Burcund, N.Y.F. director. Dr. Mendell Taylor of Nazarene Theological Seminary was the guest speaker.

From West Virginia District: The annual N.Y.P.S. convention was held August 6 at Summersville. The president, Rev. Jack Archer, presiding. The first unanimous vote in the history of the district was given President Archer. Other officers elected were: Rev. W. W. Yoder, vice-president; Rev. Carl W. Gray, Jr., secretary; Rev. Carl B. Hadix, treasurer; Rev. Merlin Provance, N.Y.F. director; Rev. John Hay, N.Y.T.F. director; Rev. Robert Thomas, N.Y.A.F. director; Rev. George Goodwin, N.Y.P.S. director; Rev. James Snow, N.Y.A.F. director.

A spirit of harmony and enthusiasm characterized the thirty-ninth annual N.Y.P.S. convention of the Dallas District. August 4 at Forth Worth. Past President Eugin Friend, unanimously re-election, the delegates expressed appreciation for his fine leadership. Rev. Bill Hanna spoke on the subject "Meet Your Enemy." An amount of $935 was given for the work done by the N.Y.P.S. The newly elected council consisted of: B. A. Patton, vice-president; Ray Shoulders, secretary; Paul Grundy, treasurer; Buddy Little, N.Y.T.F. director; Ark Noel, N.Y.A.F. director; and Robert Williams, N.Y.A.F. director.

Bible Society Offering

UNIVERSAL BIBLE SUNDAY (Second Sunday in December)
Sponsored by Your N.Y.P.S.

American Bible Society Offering

will be sponsored by the N.Y.P.S. on Sunday, December 9. Participation is the key word. Let everybody give. Advertise with the poster the A.B.S. has sent to your church. As you give, remember that you are helping to provide Nazarene missionaries (as well as missionaries of many denominations) with the Word of the Lord—the Bible.

FOR CHRISTIAN ACTION

It has been popular to speak of alcoholism as a disease. Vincent Tracy in the Scottish Women's Temperance News makes this pertinent observation: "It is quite common to hear a man out his own permission. The real cause of alcoholism lies in a man's will."

In May one of the members of the staff of the Menninger Foundation told a workshop group in Topeka, Kansas, involving ministers from

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eight states, that alcoholism is not a disease. The Evangelical Press News Service gives the following report on the workshop: Ministers from eight states, attending a Meth­odist marriage workshop here, were told by a staff member of the Menninger Foundation that it is a mistake to describe alcoholism as a "disease." Dr. Donald R. Young said this is in error, be­cause it makes the alcoholic feel he is not morally responsible for his behavior.

Dr. Young, an ordained minister, who is director of pastoral services and training for the foundation, said it "has generally been assumed it was important to remove some of the social stigma from alcoholism by call­ing it a disease."

This description also has been used, he said, to "remove some of the moral judgment which would therefore make it easier for the alcoholic and [has] failed to accept and use some kind of help."

Despite this, he added, the alcoholic must be given a certain degree of moral responsibility.

EARL C. WOLF, Secretary Committee on Public Morals

GENERAL INTERESTS

Enrollment Record at Nazarene Colleges

The 8 Church of the Nazarene liberal arts colleges, 6 in the United States, and its Seminary, report a record enroll­ment of 5,844 students this fall. This is an increase of nearly 3 per cent over the total 5,679 students on the campus at the same time in 1961.

Northwest Nazarene College, Nampa, Idaho, which is celebrating its fiftieth anniversary this year, had 793 students. This was an increase of 15 per cent.

Olivet Nazarene College, Kankakee, Illinois, 1,197 students; Bethany Naz­arene College, Bethany, Oklahoma, 1,144; Pasadena College, Pasadena, California, 1,132; Eastern Nazarene College, Quincy, Massachusetts, 852.

Trevecca Nazarene College, Nashville, Tennessee, had 486 students. Canadian Nazarene College, starting its second year after relocating at Winnipeg, Mani­toba, had 24 students compared with 57 last year. British Nazarene College, Manchester, England, reported 24 stu­dents.

A federal loan of $300,000 has been announced for a women's dormitory at Trevecca. Pasadena is building a $400,000 science building. Bethany hopes to break ground soon for a $300,000 religion building.—N.I.S.

"A great Thanksgiving offering cannot be taken for granted. Someone must take it seriously and that someone is you. If you fail, that failure will be reflected in the final total. You won't fail God and the church, will you? Join me in giving liberally."

—T. W. WILLINGHAM

DISTRICT ACTIVITIES

South Carolina District Assembly

The twentieth annual assembly of the South Carolina District was held Sept­ember 12 and 13 in First Church, Sumter, South Carolina.

Dr. G. B. Williamson excelled as he presided with ease and efficiency. His Spirit-anointed messages will be long remembered, and his spirit, as usual, was great throughout the entire as­sembly.

The assembly was preceded on Mon­day night with a church schools rally, at which Mrs. Louise Chapman brought a challenging and soul-stirring message. She was also the special speaker for the N.F.M.S. convention on Tuesday, where she moved the hearts of all those present. Mrs. Harry L. Huff was re-elected as the district president with an almost unanimous vote. She reported the goal of a "star" district was reached.

Dr. Otto Stucki, our highly esteemed district superintendent, gave a report that both blessed and challenged the assembly. It indicated new records set in the areas of giving and gains. We were challenged as he presented the need and possibility of rapid advance in this great state.

The unity of the district was mani­fested in many ways during the as­sembly, the most outstanding being in the re-election of Dr. Stucki. Following the message by Dr. Williamson, and during the singing of "The Comforter Has Come," the Holy Spirit came in His mighty power and presence. This same spirit prevailed as the tellers reported a unanimous one-year vote for Dr. Stucki, followed by a three-year extended call with only two negative votes.

The assembly climaxd with the ordi­nation service, at which time Dr. Wil­liamson ordained to the eldership G. W. Harrell, Jr., Freddie L. Wilson, and Harry Welch.

Under the leadership of the Lord, and our excellent district superintendent, South Carolina District moves for­ward in unity to spread scriptural holiness.—J. HARLTON FADES, Reporter.

Georgia District Assembly

Dr. V. H. Lewis, general superintend­ent, presided with wisdom and love over the forty-eighth assembly of the Georgia District, which was held at Atlanta First Church, September 12 and 13.

District Superintendent Mack Ander­son was re-elected for three-year term, receiving all but 1 of the 189 ballots cast. His fifteenth report to the dis­trict was the assembly high light.

Two new churches were organized in Georgia this past year, at Vidalia and Smyrna; district membership now stands at 4,775, an increase of 189; and 538 members were received by confes­sion of faith. The Sunday school enroll­ment is 9,163, and the average weekly attendance 5,877.

The report of Mr. Bruce Hall, treas­urer, revealed a total of $620,564 raised for all purposes, an increase of 8.4 per cent. Giving for world evangelism was at a record high of $441,743, but is still short of the "10 per cent" goal. Build­ing costs and debt reduction totaled $160,463.

Following his report and election, Dr. Anderson was given a love offering of $665, and also given a salary increase.

In the pre-assembly conventions, Mrs. Mack Anderson was re-elected district N.F.M.S. president, and A. Wayne Mills was elected district N.Y.P.S. president. District Superintendent A n d e r s o n brought a powerful and challenging message to the church schools conven­tion. Brother Paul Hetrick, mission­ary's son and student at Trevecca Naz­arene College, delivered timely and pas­sionate messages to the N.Y.P.S. and N.F.M.S. conventions.

In a service of unusual impressiveness, Dr. Lewis ordained as Nazarene elders John Benjamin Bryan, Jr., and Edward L. Smallwood.

The ministry of Dr. Lewis was an inspiration and challenge to the Georgia District and, because of it, we face the new year with clearer eyes and braver hearts.

All members of the assembly were conscious of the presidency of the Holy Spirit, through which the Lord Jesus Christ was exalted.—W. E. McCUMBER, Reporter.

Joplin District Assembly

The fifth annual assembly of the Jop­lin District was held September 20 and 21 at the Forest Park Baptist Church in Joplin, Missouri, with Dr. V. H. Lewis as the presiding general superintendent.

An indoor camp meeting each even­ing, September 17 through 21, added much to the spiritual atmosphere of the N.F.M.S. convention and the assembly. Professor James McGraw, Dr. V. H. Lewis, and Professor Paul McNutt were the special workers. The ministry of all these men was penetrating and inspir­ing.
THE LOCAL CHURCHES

Dr. E. Boyd Shannon writes: "After eight weeks in the hospital, I have been permitted to return home for what promises to be a long and slow convalescence. We are praising God for His divine care. We are convinced that it is only because of the touch of His hand that we have been allowed to return to home. We want to take this opportunity to thank all of those in our church who have been remembering us so kindly during this period with scores of cards, letters, telegrams, beautiful flowerers and plants, some money that has been sent in, but most of all for the prayers that went up in my behalf when it was impossible for me to pray even for myself. We are convinced that God has brought us thus far and that His hand will complete the job of healing and permit us to return to the campus of Pasadena College, where we can serve Him in the great cause of Christian education."

"SHOWERS of BLESSING" Program Schedule

November 4—"Duty Elevated to Beauty," by Wilson R. Lanpher
November 11—"All Soil—No Sky," by Wilson R. Lanpher
November 18—"The Sovereignty of Jesus," by Reuben Welch

Northern California District

On Sunday, September 23, we organized a new church at Cupertino, California, with thirty-five charater members, and sixty-two present. Cupertino is a fast growing electronic center with more than fifteen thousand people.

The challenge of this area was accepted by the district N.Y.P.S. with a unanimous voice in the preassembly missionary convention, where Rev. and Mrs. Russell Brunt, missionaries from Trinidad, were the special speakers.

Church services conducted during the assembly were Rev. Claude Pittenger, district secretary; and Rev. Floyd Hess, district treasurer.

The Joplin District was challenged with many worthy goals for progress in the new assembly year, and we rejoice for the good spirit of unity and optimism during our assembly.—Reporter.
Our new plant is completely dedicated educational building was dedicated. The building is valued at $15,000 and with educational space in addition to the auditoriums with Sunday school rooms. The building was at its best, and spoke to a capacity crowd. We thank God for the privilege of pastoring the great people.—T. E. Holcomb, Pastor.

Evangelist Virgil R. Caudill reports:

"Since entering the field of evangelism three years ago I have been in seventy revivals during this time), feeling it to be the brethren in Northwestern and Southwestern Ohio have been gracious to extend calls, as have pastors in Northeastern Indiana, Eastern Michigan, Iowa, and Illinois districts. The fall has been good slate. Due to a cancellation, I do have an open date in February of '63. My home address is Box 11, Bethany, Oklahoma. I shall be glad to accept tails as preacher or singer, or both. Write me. Route 3, Troy Road, Springfield, Ohio."

St. Louis, Missouri—Sunday, August 19, was a day long to be remembered by members and friends of the Wellston Church. After three years of planning, fund-raising, and construction a lovely and commodious, three-story, air-conditioned educational building was dedicated. The building is valued at $15,000 and with educational space in the church building provides accommodations for a Sunday school of five hundred. In the morning service Dr. D. I. Vanderpool brought the dedicatory message, with our district superintendent, Rev. James Hester, bringing the special message for the dedication service in the afternoon. He was at his best, and spoke to a capacity crowd. We thank God for the privilege of pastoring this great people.—Rev. Robert Condon, Pastor.

Rev. Robert Condon writes: "After nearly three years pastoring our Newburgh church, I resigned to accept a unanimous call to our new church, on the Indianapolis District. While I was pastoring in Newburgh, the Lord helped us to put a new hardwood floor, nursery, and rest rooms in the church, also an outside entrance to the basement. Under the blessing of the Lord we were able to add eighteen members to the church, and more than double the Sunday school. During the first few weeks in Neway, God has blessed, giving seekers at the altar, and two services where there was no place for preaching. Plans are being made to build a new parsonage."

Dr. and Mrs. A. S. London report:

"Nine years ago the Meridian Park Church was organized in Oklahoma. Here are those who have participated in the work of church music during this period, feeling it to be the brotherhood in this work. Our church has been blessed by this work, and we are moving forward under the anointing of God. A good number of souls sought and found God, among them a man for whom the church had prayed since its organization. We greatly appreciated the humble spirit of Brother and Sister Dennis. We give God praise for His blessings.—Earl Pritchard, Pastor.

Bartow, Florida—On September 25 our church closed one of the greatest revivals in its history, with Rev. Harold F. Millet, Sr., as the evangelist. Brother Millet’s messages were dynamic and to the point, and he preached with the anointing of the Holy Spirit. We greatly enjoyed the ministry of the Pickett Family of Akron, Ohio, our song evangelists in this meeting. God blessed and gave forty-four seekers at the altar, some saved and others sanctified, with many of our own members revived. On Sunday morning ten were baptized, and eight members added to the church by profession of faith. We thank God for His faithfulness.—J. O. Steff, Pastor, North Samoa Church has had a real revival, for which we give God thanks. The brethren in our church are moving forward under the Holy Ghost conviction came upon us at Route 1, Box 35, Hollywood, Maryland.—Joseph L. Hoopengardner, Pastor.

Evangelists Laston Dennis and wife as we opened our annual camp meeting, when desired. Write us, Rev. Laston Dennis and wife, 10 Million 1/3 Dollars in Thanksgiving Offering.
church. This year the church raised over $41,000 for all purposes. In appreciation of the wonderful leadership of Pastor Varian for these six years, the church has pledged $2,894 to send him and his wife to the Holy Land. They will leave on their tour December 7 and will be in the Holy Land over the Christmas holidays. District Superintendent E. W. Martin worked with the committee in raising the needed amount for this trip. We praise God for His blessings, for the victories won around the altar, and for the unity prevailing among pastor and people.—RUTH CRAIN, Reporter.

Alconia, Tennessee.—As pastor of the church here, we are glad to assume the responsibility of contacting Nazarenes and friends moving to our city. If you have friends coming here to work for the Alcoa Aluminum Company of America, send us their names and addresses and we'll be glad to contact them for the church.—JOSEPH T. PORTER, 361 Gill Street, Alcoa.

Houston, Mississippi.—Evangelist Ray McDonald was with us recently for a Sunday school revival, during which he visited in 100 homes. He is an outstanding Sunday school worker. Thirty-seven new Sunday school members were enrolled, and 7 new members added to the church on profession of faith. On the closing Sunday we had 214 in Sunday school, 150 in church. Alcoa has recently completed a new Sunday school annex, with the addition of 7 new Sunday school classes. We give God the praise.—CHARLES LAMBERT, Pastor.

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for November 4:

Why the Bible?


GOLDEN TEXT: Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end (Psalms 119:38).

One fundamental proposition for which the Protestant reformers successfully contended was the supremacy and sufficiency of the Holy Scriptures. The principle is that neither pope nor council, creed nor tradition, are essential to the transmission of the divine revelation of saving truth. Scripture alone is sufficient. This position remains a precious heritage.

According to Ray Paul the Scriptures (reference is made to the Old Testament) are: (1) a source of wisdom unto salvation, the most essential of all knowledge; (2) the standard for teaching divine truth; (3) the means to convert souls; (4) the standard of guidance in both theoretical and practical affairs, and (5) the complete equipment which a man of God needs to do his appointed service. According to Peter the Scriptures are a Light shining on in the darkness, and providing spiritual illumination to those who would be otherwise in hopeless ignorance.

A second Protestant fundamental, and a first principle in the Reformation was: the priesthood of all believers, including the right of private judgment. Does this principle contradict II Peter 1:20. “No prophecy of the scripture is of any private interpretation: for the prophecy spoken by the prophet was not of himself; but the Holy Spirit testing scripture, foretold, or inspired men, or the prophet, or the seer, saying, that the prophecy speaketh not of himself; but the Holy Spirit spake, and was borne, or affected by the Holy Spirit. Rather, it is not cunningly self-inspired, nor to the origin as well as to the use of scripture. The Scriptures were not self-originated nor self-explanatory; rather, it is the result of the work of the Holy Spirit by and through the authors. The Spirit must be provided by the same Holy Spirit who inspired the writing. And we do well also to compare our own understanding of scripture with the consensus of the church. The translation of the Bible is the work of men, both of yesterday and today, who are also guided by the Spirit.

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

Deaths

MRS. ALMA DELLA BALDWIN, age eighty-one, of Texas City, Texas, died July 23, 1962. She was a very godly woman, a devoted wife and mother, and a beloved friend to all who knew her. She is survived by her husband, Rev. G. F. Baldwin, retired Nazarene elder; six daughters: five sons; and a brother, Calvin Garrett. Funeral service was held in the Westgate Church of the Nazarene, Bethany, with graveside services at Memorial Park Cemetery, Bartsville, Oklahoma.

MRS. MATTIE ELLEN NAPIER was born in Canton, Georgia, June 13, 1873, and died July 8, 1962, in San Bernardino, California. Although she was never licensed as a minister, she held her membership in the Church of the Nazarene thirty-one years ago and her prayers, personal work, and devoted Christian witness earned her the means of winning many souls to herself. For the past twenty-five years she had resided in San Bernardino, and for fifteen years had been a member of East Side Church of the Nazarene in San Bernardino. She is survived by four sons: C. L. James, W. E., and Ernie; and two daughters: Mary James and Grace Fenicle; besides grandchildren, great-grandchildren, and three great-great-grandchildren.

MRS. RUTH JANE HAYDEN was born March 14, 1844, and died suddenly of a heart attack on July 12, 1962, at Harrah, Oklahoma. She was a faithful member of Victory Church of the Nazarene, which she joined in 1943. She was a devoted mother and loved by all who knew her. She was the mother of Joe and Ellen; a daughter, Mrs. Marilyn Eiges; two brothers; and nine grandchildren. Funeral service was held in the church he loved and served, with Rev. Bud Ketterman, with Rev. Marcellus Grider assisting.

GLENN DAVID, 31-year-old son of John and Shirley Dickinson of Valley Stream, New York, died July 12, 1962, at the age of 31. His was a pleasant, kind temper, and he will be remembered by all who knew him. Besides his parents, he is survived by his grandparents, Mr. and Mrs. Henry Dickinson, of Somers; and Mr. Ernest Clark, of Utica, New York. In the absence of the pastor, the funeral service was in charge of Rev. Fred H. Wankel, Ralph, Floy, and Rev. Paul Wankel. Funeral service was held in charge of Rev. Denison with Rev. Leroy Cunningham and Rev. Ray Jewell officiating. Interment was in the Cline Perpetual Care Cemetery, Beardstown, Illinois.

LAWRENCE CLAYTON BURTON, age forty-two, son of Evangelist and Mrs. C. C. Burton, was born December 12, 1919, and died February 19, 1962, in a hospital in Lexington, Kentucky, after a two-day illness of acute spinal meningitis. He was a devoted husband and father, with a host of friends in Somerset, Kentucky, where he had been in business for fifteen years, prior to moving to Lexington five years ago. Besides his parents, he is survived by his wife, Edna; three daughters: Linda Elaine, Marjorie Louise, and Lydia Diane; also by two brothers and three sisters. Funeral service was conducted in the Sonseret Church of the Nazarene by his pastor, Rev. T. T. May, assisted by J. C. Roberts. “By his testimony, we know he is safe home with God.” Interment was in Lakeside Memorial Gardens, Somerset.

MISS ERMA DEALY was born October 24, 1942, at Atlantic, Iowa, and died in Cheyenne, Wyoming, July 11, 1962, after surgery and an extended illness. She had lived in Wyoming. Converted at an early age and later sanctified, she was a charter member of Grace Church of the Nazarene in Cheyenne, for many years, becoming a charter member of Grace Church when it was formed in 1954. Through many years, she gave much of her time to many tasks in the church, especially assisting the treasurer in the business end and caring for church supplies. She left a family testimony to the saving and sanctifying grace of God and the witness of a beautiful life. She is survived by a sister, Lillian Beach Nichols of Atlantic, Iowa. Funeral service was held in Cheyenne with the pastor, Rev. Ralph Scott, and former pastor, Rev. Albert L. Gamble, officiating. Burial was in Atlantic, Iowa.

Announcements

RECOMMENDATION

Rev. Climer Garmes, one of our pastors, has entered the evangelistic field and was given evangelist’s commission at our recent assembly. He is experienced both in the pastorate and evangelistic work, having served successfully in both fields. I recommend him. Address him, 322 Rose Street, Rossville, Georgia.—V. H. LEWIS, Superintendent of Georgia District.

WEDDING BELL

Sgt. Eugene H. Gelsier of Charleston, South Carolina, and Deola Scherer of Bartlesville, Oklahoma, were united in marriage on September 14 at the Church of the Nazarene in Caruthersville, California, with Rev. Ralph Stagles officiating.

BDRN

— to Rev. and Mrs. Warren Williams of Winona, Minnesota, a son, John-Thomas Park, on September 26.

— to Rev. and Mrs. Wendell A. Russell of Austin, Texas, a daughter, Ruth Elaine, on September 22.

— to Jodi and Betty Sanger of Amen, Iowa, a daughter, Heidi Beth on September 4.

— to Lee and Maxine Birdwell of Patdiale, California, a son, Maurice David, on September 23.

— to Joe and Bettie Songer of Ames, Iowa, a daughter, Heidi Beth on September 4.

SPECIAL PRAYER IS REQUESTED

by friends in Missouri for a young couple on the verge of separation and divorce—they have a three-year-old child—the husband has been very ill and unable to work—their great need is God.

She is a Christian lady in Illinois for a young man only twenty-one years old, in serious difficulty and may be sent to prison for a crime of which he is innocent and God may undertake in the entire situation.

Directories

GENERAL SUPERINTENDENTS
Office, 6403 The Paseo
Kansas City 31, Missouri
HARRY C. POWERS
G. B. WILLIAMSON
SAMUEL YOUNG
D. I. VANDOERPOlauf
HUGH C. BENNER
H. V. LEWIS

OCTOBER 21, 1962 ● (721) 17
Seattle World's Fair: "Sermons from Science" Reaches Thousands

SEATTLE, WASH. (EP Special) — As the Seattle World's Fair entered its last month, over 300,000 had heard the way of salvation at the "Sermons from Science" Pavilion. Sponsored by a "Christ for the World Committee," the Christian Business Men's Committee, many evangelical churches and individuals, the exhibit has been acclaimed the "brightest spot of the Fair."

Twelve times a day, Moody Science Films alternate with three live demonstrations of science by Dr. George Speake of the Moody Institute of Science. The 272 seats in the auditorium are filled within minutes, and on weak days hundreds are turned away.

Len Gustafson, Seattle businessman and chairman of the sponsoring committee, sums up the reactions: "I feel that the popularity of this program is due to the fact that tremendously interesting scientific information is brought down to the lay person's level, where he can also see that it ties into the reality of an all-wise Creator and a Saviour who has a plan for his personal life as well."

Braille Christmas Scriptures

New York—ABS—A special Braille edition of its popular Christmas Scripture Portion is being made available by the American Bible Society this year for the first time.

Sightless people—or their friends who wish to remember them in this way at Christmas time—can obtain the Portion in Grade 2 Braille for only 45c per copy. This is less than the full cost of production and distribution.

"Bookmobile" Rolls in the Congo

A "bookmobile" to distribute Christian literature in cities and villages of the Congo's interior has been launched by missionaries of the Presbyterian Church in the U.S. (Southern).

The denomination's Board of World Missions said the vehicle, which holds about four tons of books, will be used to supply stock to a chain of bookstores and for evangelistic rallies. Literature also will be sold from the truck in various parts of the Congo.

Telstar Carried Vatican Council

VATICAN CITY (EP) — The public opening ceremonies of the Second Vatican Council on October 11 were televised by the Eurovision network, seen over numerous television stations in Europe, and later the same day they were shown in the U.S. via Telstar, the communications satellite. The events included a procession of the Fathers of the Council through St. Peter's Square to the main entrance of the basilica, where sessions were held, and a Pontifical Mass.

Can you give me any information about Jehovah's Witnesses? Is their blood transfusions and to salute the flag—the latter on the basis that such a gesture of respect constitutes "worship" of the government.

Much more serious is the unrelenting attack of the "Witnesses" on the cardinal truths of the Christian faith. They deny the deity of the Lord Jesus Christ, His physical resurrection from the dead, the necessity and sufficiency of His atoning death, the deity and personality of the Holy Spirit, the need for a personal experience of saving grace in the new birth, and the reality of future eternal punishment. They affirm that death means annihilation, that hell is the grave, that only 144,000 will go to heaven, the rest of the "just" to live forever on earth.

Is it proper to sell merchandise in order to raise money for the church?

If you mean selling in the name of the church, it is not.

We have taken the unqualified stand indicated in our Special Rules: "We believe that the scriptural method of gathering money for the support of the church is by means of tithes and offerings. We urge that our people adopt tithing as the scriptural and satisfactory plan, that each member may do his minimum share in the support of the whole church, local, district, and general. And on the basis of the divine ordainements to liberal giving, we exhort our people, in addition to their tithes, to make freewill offerings as generous as circumstances will permit" (p. 45, Manual).

In addition, the N.F.M.S. Constitution states: "Since our church is strictly opposed to engaging in any form of merchandising to raise funds for the support of the church and its missionary program, local societies shall refrain from engaging in the sale of merchandise or food as an organization or in the name of the Nazarene Foreign Missionary Society" (note, page 277, Manual).

The key phrases are, of course, "as an organization," and "in the name of." This would not prevent any individual member from working as a salesman part time in order to be able to make additional offerings to the church. But this work should be quite "on his own," and the name of the church or missionary society should never be brought into the sales talk.

Would appreciate your explanation of I Corinthians 3:14-15. I have always thought our reward was a home in heaven. How can one's works be burned, yet himself be saved? Where is this fire to take place?

A home in heaven is undoubtedly a major part of that "crown of life." Yet the Bible does imply that each Christian will be rewarded according to his works. I Corinthians 3:14-15 reads: "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." "There is here absolutely no support for the idea that the works which will be burned are sinful works, for the man in question is building on the foundation of Jesus Christ (v. 11), and Christ is most emphatically not "the minister of sin" (Galatians 2:17).

The works which are burned—"wood, hay, stubble" (v. 12)—are the trifling occupations which make no real contribution to the kingdom of God. The man who builds so insubstantially will yet be saved if he is on the Rock. Christ Jesus, but his work will be wasted. The fire will take place at "the judgment seat of Christ" Romans 14:10; II Corinthians 5:10.

Answer Corner Conducted by W. T. Purkiser, Editor

18 (722) • HERALD OF HOLINESS
What Will
Wake Up This Sleeping Giant?

IT WAS brought to my attention recently that God often uses instruments of wickedness to bring judgment and chastisement to His own people.

We are tempted to take communism too smugly by saying, “God will never allow communism to conquer Christianity. We may not have been as good as we should nor have we always been uncompromising in our convictions, but Communists are godless and atheistic. God would never let them overtake His own people.”

This is what Habakkuk said when the Israelites were threatened by the Chaldeans. But the fact is, God not only allows sin to persist and wickedness to increase, but open He chooses these very enemies of the Christian Church as the means of chastisement.

We are like the prophet. We feel the need for revival in the Church. So we pray for it and ask God to bring judgment on sin, without knowing that our spiritual death may be God’s judgment on our sin. The very thing that may be the greatest threat to the Church could be the product of our own spiritual apathy.

When the Christian Church has undermined its own unique message by denying the deity of Christ, questioning the miraculous and supernatural, and evading the demands of self-sacrificing discipleship—is it any wonder that God would allow the spread of communism to wake us up to the Church?

We cannot simply become anti-Communists. We must become, in a vital way, pro-Christians. God cannot be blamed for the sin and apostasy in the world. The Church stands guilty. Had the Church been awake she would never have given the devil his chance to get the advantage over His own people.”

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We cannot simply become anti-Communists. We must become, in a vital way, pro-Christians. God cannot be blamed for the sin and apostasy in the world. The Church stands guilty. Had the Church been awake she would never have given the devil his chance to get the advantage over His own people.”

This is what Habakkuk said when the Israelites were threatened by the Chaldeans. But the fact is, God not only allows sin to persist and wickedness to increase, but open He chooses these very enemies of the Christian Church as the means of chastisement.

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