

Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

THANKSGIVING OFFERING

November 24, 1963

... that others might know Christ

November 20, 1963

Salvage Those Losses

“BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Galatians 6:1).

The church is growing numerically. For this we are grateful. The church, like all life, continues to face a major and a common problem; that is, it must learn to assimilate all of the material which comes to it and turn it into a positive asset for the church. I notice from reading our statistics in the last General Assembly minutes that our losses in church membership are much higher than they should be. We lost by removal, commendation, or dismissal 48,454. I also notice, from presiding at district assemblies, that in many cases this loss is alarming indeed. In fact I have just conducted an assembly where the number of transfers into the membership of that district is almost identical to the gain in membership. This means that the district had its gains from transfers. This is not a wholesome or healthy condition for a vitally spiritual body. In fact it is no gains at all.

We should be saving those who lose their way and backslide, rather than dismissing them from the roll. Of course there are some legitimate losses from death and other reasons. We do not refer to them; we refer only to the people who have lost their way spiritually and yet are still within reach of the influence of the church.

Can it be possible that we dismiss these souls lightly in a board meeting where their names are not mentioned in prayer, but are simply dropped from the roll by action of the church board? This does not seem to be the scriptural procedure. In fact the apostle exhorts us, “. . . ye which are spiritual, restore such an one.” Now it’s easier to drop a name than it is to restore such a one.

Dr. R. T. Williams, our sainted leader, used to speak frequently and with conviction on this point. He said we should never drop a name from the roll, if that person is within reach of the influence of the church, until the entire church, includ-

ing the pastor, had spent one entire night in prayer for the spiritual recovery of that individual. Now it proved to be a great safeguard in another day. I am wondering if we should not give it serious consideration today. And if it seems imperative that we drop some name from the roll, call the entire church to prayer and pray one entire night for the recovery of that individual and give the Holy Spirit a little time to work, and see what happens.

A man in Illinois recently told me that one such individual was saved and sanctified and rehabilitated and became his Sunday school superintendent and now is working for the electric light and power company and exerts the greatest influence of any Nazarene in the city. And yet he was a backslider to the point that he was drinking and living a dissolute life. But that pastor led in a campaign of fasting and prayer to win him back to God and was successful. No wonder the pastor told me about it with tears of joy.

A great railroad line broke the record from the West Coast to Chicago. Someone asked an official on the railroad how much faster they ran their train in order to beat that record. He said, “We didn’t run any faster. Our speed was the same, but we cut out the stops.” I wonder what would

General
Superintendent
Powers



happen in the Church of the Nazarene: we should suddenly feel burdened for the salvation of those who have joined the church and then have lost their way. I believe a program of prayer and fasting and faith in God would win them back. At least this is the divine formula and we are exhorted to follow it. Let us, by God’s help cut those losses this year.



QUALITY

is never an accident

By E. L. CORNELISON, *Superintendent of Colorado District, Denver, Colorado*

SOME MONTHS AGO I picked up a little magazine in which was an article entitled "Quality Is Never an Accident." In this article it was said that quality is the result of three things:

1. High intention.
2. Intelligent direction.
3. Skillful execution.

In the realm of creative writing the author pointed out that Ernest Hemingway achieved top quality in such masterpieces as *Farewell to Arms*, *The Old Man of the Sea*, and *The Snows of Kilimanjaro*. This quality was not an accident, but the result of high intention, intelligent direction, and skillful execution.

In the realm of contemporary American art such a man as N. C. Wyeth achieved top quality in his expressions of the spirit of America captured in the paintings and murals that grace the walls of the Metropolitan Life Insurance Building of New York, and the panels in the Federal Reserve Bank of Boston.

In the field of music such top quality artists as Isaac Stern, the world-renowned violinist, come to eminence by skillful execution born of high intention and intelligent direction.

In recent years we have seen demonstrated in the field of science a top-quality performance when astronauts went into orbit around the world. Here

is proof indeed that such quality is not an accident, but the result of long weeks and even years of skillful execution in the right direction. All of these men achieved top quality by effort, and never by accident.

Applied to the religious realm, we can readily see that the spiritual man never comes by accident. He is spiritual because he has high intention to be so! Note that such purposes are not good unless they are *high* intentions—to strive after perfection. The scripture says, "Mark the perfect man."

When one has before him the goal of perfection, he begins to move toward that goal by intelligent direction—intelligence that denotes knowledge which comes from study and preparation and experience. The Scriptures also say, "Study to shew thyself approved unto God" (II Timothy 2:15)—intelligent direction.

Thirdly, skillful execution is needed for spiritual quality. After the goal of high intention is set before us, and after we have followed intelligently in the right direction, we must then execute or put into practice in life the principles of perfection. This must be done skillfully.

How do I become skillful in living the life of a perfect man? After we have accepted for ourselves the goal, the high intention, of holiness; after we have traveled intelligently in the right direction and achieved heart holiness, then we must skillfully practice a life of daily holiness—follow after that perfection. The Scriptures instruct us to "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Peter 1:5-7). As the poet has so beautifully expressed it:

Oh, to be like Thee!

Oh, to be like Thee,

Blessed Redeemer, pure as Thou art!

Come in Thy sweetness,

Come in Thy fullness;

Stamp Thine own image deep on my heart.

Live daily to exceed the day before. Let us remember that *quality is never an accident!*

My Prayer

I do not seek to understand

The use of all that comes to me;

I only seek to take Thy hand,

With perfect confidence in Thee.

I cannot stretch my finite mind

Thy counsels infinite to grasp—

The breadth of all Thou hast designed—

But keep my hand within Thy clasp.

By ETHEL GRANGER BEEMIS

Great Fill or GRATEFUL?

By KATHERINE BEVIS



WITH THANKSGIVING DAY soon to be observed in our nation, we are reminded once again to give thanks to God for all that He has so graciously given us.

What a privilege is ours to take this day out from our busy lives for a time of giving thanks! But too many times this special day is spent as one of "great fill" rather than "grateful."

We don't have adjectives in our dictionary to describe the feeling we should have in our hearts for all the blessings of life that God gives us. And yet so many people will sit down at a heavy-laden table, watch their favorite TV program, go to their favorite football game, or just sleep the day away, without too much thought of why they are able to do all these things.

Of all the holidays we celebrate in this wonderful land of ours, Thanksgiving, it seems, is most truly our very own. Born in the hearts of the Pilgrim fathers because of the real joy and gratitude they felt, Thanksgiving is truly American.

This holiday has a counterpart in the ancient Jewish Feast of Tabernacles, celebrated for centuries by the chosen people. This was the last feast of the year and came ordinarily in the latter part of our month of October. After the harvest was over and the fruits gathered in, this feast was a joyous occasion for all. It began with a day of holy service. The instruction of God was, "And ye shall rejoice before the Lord your God seven days" (Leviticus 23:40). It was altogether the most happy occasion of the year, for friends and neighbors renewed acquaintances; relatives, servants, rich, and poor shared alike in the festivities. And one thing that stood out in the celebration of this day

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"I have a beloved friend in Christ who says, 'When love gets low, criticism gets high. I find in myself, whenever I get out of touch with Christ, I begin to be critical of others. But when I am in living touch with Christ and therefore filled with love, then that love hides a multitude of sins.'"—Paul S. Rees.

was the prayers of thanksgiving that seemed to offer a firm handclasp with heaven. And Thanksgiving, properly observed by us, will deepen our sense of dependence upon God and our appreciation of unnumbered benefits He bestows on this day and on every day of our lives.

Of the Feast of Tabernacles we read: "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine; and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates" (Deuteronomy 16:13-14).

Thanksgiving, then, includes a bounteous feast, a festive setting, and shared blessings as well as a grateful heart—but the grateful heart is the most important. What a priceless heritage is ours as Americans in our great country to celebrate this day!

May Thanksgiving Day of 1963 find us with hearts filled with thanks, and may these thanks extend far beyond just this day. And as we partake of the material blessings God has so bountifully supplied for us, may it not be only a "great-fill" day but a "grateful" day as well!

The COVER . . .

A tiny cross section of the teeming millions across the seas, in whose behalf our Thanksgiving Offering is given "that they might know Christ." Sacrificial giving will make this the greatest offering of the quadrennium and a perpetual challenge to greater days of world outreach ahead . . . one and one-half million dollars to give wings to the Word and spread it to the ends of the earth.

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Africa

did THIS to me!

IT WAS Sunday morning in Potchefstroom, South Africa. The last day of the revival had come and Pastor Kriel was making his announcements—at least that's what I thought he was doing, for he was speaking in Afrikaans.

He then began to speak in English of his gratitude for the Church of the Nazarene and of what it meant to him and to his people. As he spoke there were tears in his eyes and a soft sincerity in his voice. Then, turning to me, he said: "Will you please tell the Nazarenes in America how thankful we are for their prayers and gifts that made possible the starting, and supporting, of the Nazarene work among our people in South Africa?"

Even as he spoke, I felt an upsurge in my own heart, a new intensity of appreciation for the Church of the Nazarene, its vision, its leaders, its laymen, its ministry, its mission around the world. And I was never happier to be a part of something small that was alive and growing, instead of being a part of something big that was dead.

As the meetings continued in Pretoria and Durban and Johannesburg and places like Vanderbijl Park and Vereeniging, and I saw what God had done, and was doing, through dedicated Nazarenes, the conviction deepened that there was only one effective way to run a Nazarene program, whether in Africa, or America, and that was the Nazarene way.

From the very beginning of our European work in South Africa fifteen years ago, Dr. C. H. Strickland has insisted on promoting the Church of the Nazarene in the Nazarene way. And this policy is paying off in distinctly Nazarene preachers preaching distinctive Nazarene doctrines in thirty distinctly Nazarene churches—and producing deeply committed Nazarene ministers and laymen.

And what is the Nazarene way?

It is the way between formalism and fanaticism.

It is the way between wildfire and deep-freeze.

It is the way of vital and effective holiness evangelism.

It is the way of freedom in worship, of meaningful music, of a love-motivated ministry, of Spirit-aturated services. It is the way of altar calls and

altar services where men and women find God and are found of Him.

Africa helped me to realize anew that the finest hour in any Church of the Nazarene—whether in Africa or America or anywhere else—is not when the new church was built; not when the preacher had preached his most eloquent or intellectual sermon; not when the church was most socially acceptable. The finest hour in any Church of the Nazarene is when men and women and young people make their way down aisles to kneel at an altar of prayer, there to accept Christ as Saviour and to surrender their lives to His will.

Other churches can do everything *else* we do—and do it better. Big buildings? Others have bigger and better ones—some of them beautiful caskets for dead congregations. Professional choirs? Other churches have better ones—the "Met" has even better than they. More sophistication? When has sophistication saved souls?

As the meetings and travel continued, I was reminded again and again of the great work that had been done—by the missionaries and teachers and doctors and nurses. But realizing that South Africa is such a small segment of such a vast land in such a needy world, I remembered the dying words of Cecil Rhodes, that Englishman who made so much, and did so much, in South Africa: "So little done! So much to do!"

As the plane sped through the night from Johannesburg to Cairo, I was thinking of the statement that "the peoples of the world have broken camp and are marching—ignorant of their destination, but marching." And I thought of that troubled and turbulent continent of Africa and of the millions below in their homes and in their huts, and of the other millions around the world who had never heard of the Church of the Nazarene and, which of course is far worse, who were living, and dying, without ever hearing the name of Jesus.

Oh, how much to be done—and how late the hour!

Yes, Brother Kriel, I am remembering to express your thanks. But I am also remembering the

new surge of gratitude and appreciation for my church and for its mission, and for the urgency of the unmet need that gripped my heart that morning—and all the other nights, and mornings, in Africa.

And my heart will remember—come Thanksgiving, come Easter, and come all the other God-sent opportunities to give and to keep on giving so that yet other areas and other peoples may hear the message of holiness—the only message with the dynamic and direction for a world that has lost its way.

CHRISTIAN VOCATION SERIES

Charting the Course of Life

By LOUIS E. GALE, Lt. Col. USAF.

Walker AFB, New Mexico

Colonel Gale has spent twenty-one years in the United States Air Force, the last portion of which time he has worked in the missile field. Although his work keeps him traveling much of the time, and the schedule makes it difficult for him to accept regular assignments in the local church, Mrs. Gale is church pianist in nearby Roswell, New Mexico. Colonel and Mrs. Gale have three fine sons.



DURING most of my career in the air force I have been active in the aircraft business in various capacities. With the advent of missiles, I transferred to one of the most demanding yet rewarding jobs of my career. I am working with a more advanced model of the missile which is used to put our astronauts into orbit, the Atlas "F."

By definition, a missile is not propelled all the way to its target but rather is thrown into space, and as it loses momentum it falls to earth. Our operational models are designed to contact the earth more than fifty-five hundred miles down range. Each one weighs approximately one hundred fifty tons when ready for launch, and in order to reach its target it must be at a precise point in space and at the proper speed so that, when the engines cut off, the missile will continue in its trajectory much like an artillery shell.

Since the missile is outside the earth's atmosphere and not subject to the friction of the dense air, it

reaches very high speeds. In the case of the astronauts, they travel at speeds up to 17,000 mph.

This 150-ton monster is guided on its way by a device little larger than a bushel basket. The gyro which furnishes directional reference to the target is about the size of a man's fist. This tiny gyro is oriented with reference to the target prior to launch. If the missile could be turned around sitting on its launch pad, the gyro would always be pointing to the target.

During the launch many factors may cause the missile to deviate slightly from course. But always the little gyro is pointing directly to the objective. It doesn't have the power within itself to correct the course of the giant, but it sends signals to electric motors, which correct the missile back on course. These corrections are small but frequent until the missile is perfectly on course.

Soon after World War II, I chose to make a career of the air force. Some of my good friends at home felt that I was making a mistake. One dear gentleman even implied that it would be impossible for me to live a Christian life in the military service. I had been raised in a Nazarene parsonage during the difficult depression years and I had observed and even benefited from some "impossible" things that were brought about through prayer and the workings of the Holy Spirit.

My parents both encouraged me to do what I felt would give me the greatest satisfaction in choosing my career. I loved to fly and enjoyed traveling and I could do both in the air force. During my childhood I was taught the way of truth at home; I heard my name mentioned daily in prayer at the family altar, and when the church doors were open I was expected to be there. When I went away to school I was out of my mother's and father's control but their prayers were always with me.

Perhaps this could be considered as the launch point for me. My course had been set. I knew where I wanted to go. At times in those early years I deviated from that course, but I was still receiving guidance signals through prayers from my parents. By this time I was thousands of miles overseas and they could exercise no direct influence over me. The Holy Spirit was the controlling force they needed. I made the necessary corrections and got back on course.

I do not have my parents any longer to send out guidance signals for me, but I thank God that they set my course properly and gave me additional guidance as I went on life's way.

Living a Christian life in the air force is a challenge—but no more of a challenge than in any other walk of life today. Most of my co-workers are basically fine people, groping in the dark for that something that satisfies. They need the help that we and our Saviour can give them.

My family and I have made many wonderful friends in the service, but our social and spiritual life still revolves around the local Church of the

Nazarene, where we are seeking to give our own children the help they need in charting their course for a safe journey.

OBJECTIVE RE-EVALUATED!

By **RON RODES**, *Pastor, Los Altos Church, Albuquerque, New Mexico*

I, AS MANY OF YOU, heard the great speeches made by the leaders of the civil rights movement on the day of the march on Washington, D.C. I have viewed on TV over two hundred thousand demonstrators swayed by the fervent, emotional appeal of these impassioned speeches.

I thought of other great, world-shaking movements in our midst today, such as the ecumenical movement, the struggle for a new social order to which some large denominations are dedicating their energies, the ever-present Communist threat. I walked away feeling a bit small, wondering if the program of our church is too far-fetched to be relevant to the needs of struggling mankind, if our planned family outreach effort was so important after all!

As I sat in my study, I felt an evaluation was necessary. We must evaluate our emphasis on holiness and evangelism. Terms like these seem bypassed, forgotten, and cast off by the movements making the headlines today. Are they secondary? Are we spending our energies and directing our sacrifices in a hopeless cause? If so, let's get out of it and concentrate where it will count.

If total integration, or the creating of a world church, or the establishing of a kingdom of God here on earth is the answer to the world's ills, let's get to it with all the fervor we have. I want to be in something big and revolutionary. I want to know that what we're doing is relevant to the staggering need of society. I have no time for the secondary. The times are too momentous.

But as I try to think it through, I ask myself some questions. Can the objectives of these movements be realized so long as men's hearts are "deceitful above all things, and desperately wicked"? Will there be any real God-intended racial justice or spiritual unity in the ecumenical movement or elevated social order in the world or deliverance from the Communist threat or restoration of the morals of America unless men's hearts are radically altered? And can other than Holy Spirit-vitalized New Testament evangelism produce the necessary transformation? And what movement other than the Church of the Lord Jesus Christ has access to

the unique and supernatural resources needed to lay the ax to the root of the number one problem of man?

But even through the Church, has New Testament evangelism ever made a truly effective, redemptive thrust in a community except largely on the basis of one-by-one personal evangelism with love on fire for God—implemented, of course, by Spirit-filled evangelistic services? This is just God's way. There is no dodging the personal note in the Great Commission—"Go ye . . .," and, "Ye shall be witnesses unto me"—without irreparable tragedy to all concerned.

And where does holiness figure in compared to these world-shaking movements? It figures in because there can be no life-giving spark in evangelism without the Holy Spirit empowering and motivating us. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses." And the Church is the only movement that can have the Holy Spirit for the sincere asking. It puts the Church on the spot. Until He comes, we are shadowboxing, playing like children trying to move

"The eyes of the church and a great many people outside the church will be upon us at the time of our Thanksgiving Offering. Let's join hands with God in evangelizing the lost through a victorious offering at Thanksgiving."



HARDY C. POWERS
General Superintendent

OPEN DOORS

III. Northern Rhodesia

In 1958 the prayers of Jeremiah Ngoza, a Nazarene pastor, were answered when the first missionaries were sent to Northern Rhodesia to enlarge the work Jeremiah had already begun among his own people. This work has grown to include ten churches and preaching points, and more than two hundred children in Sunday schools. One thousand boys and girls are reached through religious education classes in the government schools each week. The first Nazarene church and parsonage were completed on the great Copperbelt area in July, 1963. Four hundred thousand Africans live in this area, many of whom have never heard of full salvation.

We have a church in the Chilenje Location, a settlement of fifteen thousand people. We have another church in the Bancroft Location, with fifteen thousand population. A new church site has just been granted us in a location of forty thousand people, close to a huge copper mine in Kitwe.

These are first steps into the thousands of open doors in the mining locations of central Africa. There ought to be ten to fifteen Naza-



Left: Herrick Memorial Church of the Nazarene at Chilenje Location. Right: One of the Nazarene Scripture classes in a government school in Northern Rhodesia.

rene churches in every one of these Bantu locations. Branch Sunday schools, vacation Bible schools, religious education classes in the day schools should be reaching thousands of boys and girls with the gospel before they get out into sin. The opportunities in these thickly populated areas around the cities are unlimited. Our lack is trained personnel: missionaries, pastors, Sunday school teachers. Our lack is finances to put these workers into the locations and keep them there.

Open Nazarene hearts and open Nazarene purses can open new doors in these great Bantu cities of Africa.

—General Stewardship Committee

a mountain with little shovels, at a task which calls for men, dynamite, and machines.

I want to find my place here somewhere—in a great, revolutionary, earth-shaking movement, making an impact for right in our catastrophic times. I want my church to count large. I don't want to fiddle while the world burns. And this inescapable logic makes my task spring back to its gigantic proportions. I believe our emphasis is on the line. The Holy Spirit-led church is on the right track. I believe our message is revolutionary, by nature and potentially. I believe we have the answer. I believe every time the church through Christ saves and finally establishes one child or one family, it really gets to the heart of the world problem, thus genuinely remaking society to that extent.

I am encouraged. I am a part of the greatest movement of the times—the Blood-washed, Holy Spirit-directed Church of Jesus Christ. Now that family outreach program we are about to launch in our community takes on new significance and urgency. The other movements seem small. *This is big business!*

When the going seems easy, maybe you are running downhill.

Your New



By H. M. von STEIN

THE DAY was new and sparkling and the Hereford calf rising on uncertain legs from the couch of his birth beside the mountain trail was almost gemlike in his tiny white and red newness alongside the huge bulk of his mother. There is always an unmitigated astonishment, especially far out in the mountains, when two appear where one had been.

Range cattle are usually held in at calving time because the bear, coyotes, and cats of the Siskiyou like calves, especially brand-new ones. But this mother had left the herd far behind to have her baby undisturbed.

Even our saddle horses, which had been wild in these same mountains only a few seasons back, seemed to sympathize with the comical helplessness

of the youngster, and did not shy at the unusual presence in the rugged surroundings. The fact that they were tired from miles of steep, winding trail had something to do with it, but the actions of the calf made an impromptu rodeo quite possible.

For instead of turning his attention to the solicitations of his mommy, who loomed ponderously beside him with strutted udder, he turned his snowy white face and moist, pink nose inquiringly after the moving horses and staggered toward them. And although we reined on up the trail at a fast walk, Junior, with that sudden balance and mobility so uncanny with little things born wild, toddled rapidly after my horse.

But, after all, why shouldn't he? *He had to have someone to organize his world for him.* As far as he was concerned this world was brand-new. Summit, my trail horse, had four hairy legs and no doubt appeared big and comforting, and Junior was hungry. The huge creature which lumbered after him, mooing softly for his attention, was not yet fixed in his little opinion as the source of life and love as she soon would be. He had met her only a few hours ago.

The little newborn calf knew only one thing: *There had to be someone.*

I'm not quite as innocent as a newborn calf, but there has to be Someone to organize my world for me too. There is too much world and too little of me. The only thing I can do about it for certain is to make a choice. Who shall it be?

Shall I allow our President Kennedy, or shall I choose Premier Khrushchev, to organize my world for me? Or will it be Christ Jesus?

Whom have *you* chosen? Perhaps you seem to me to know a lot more than I do, and therefore I will choose the one you do. It makes a difference!

The power of the one you choose will be greatly implemented just by your choice—do you know that?

As we rode on through the towering mountain forests, sawing out trees which had fallen across the trails, the example of the innocent calf continued with me long after he had turned his attention to his big mother, where it belonged.

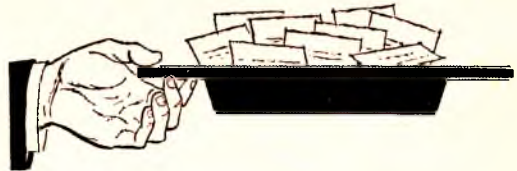
A vast host of us are anxiously following things like money and men, which appear, for the time, to offer a solution to the predicament of this new world of ours, and they don't! There are some of us who, even when the facts of life are clearly revealed, still stagger after our illusions with less judgment than that newborn calf.

Oh, why will we not turn from the foolishness of this inane world to Jesus Christ, who plainly offers: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28)?

Come, Christian, let us arise and shout His name

again through the aisles of the wilderness that some, in this staggering new world, may hear and understand and believe. It is the least we can do.

GIVING or GROANING



... which?

By **LOREN E. SCHAFFER**

Pastor, Pineville, North Carolina

MORE QUESTIONS seem to be raised over the precept of "giving" than about almost any other in the Bible. Giving, though not the only test of sincerity, is a *big* test. Jesus taught His disciples how to give before He taught them how to pray. And "proportionate giving" is clearly commanded by the Apostle Paul in I Corinthians 16:2.

All good Christians have a genuine love for truth. They know how to rid their minds of prejudice and make an honest, scriptural search for truth. They have the courage to give up error when they discover Bible light on any subject. Such find the Bible replete on this subject.

Modern giving can hardly begin to compare with historical practices. The Jews paid three tithes where many today quarrel over one! The first tithe went to the support of the ministry or priesthood; the second, for the support of national feasts; and every third year they paid a tithe for the support of the poor! In addition they had twelve special offerings to which they were expected to give!

In the New Testament every sixth verse, on the average, deals with money, and one-half of the parables of Jesus treat the same subject. The enemy of stewardship is "covetousness." Covetousness is the most denounced sin in all the Bible and yet it has become the only respectable sin of modern society. No one is ever jailed over this sin, but Christ warns that it will lead to hell! Carelessness

in stewardship creates a barrenness in testimony while faithfulness leads to growth in grace and in faith.

In giving, first place belongs to God. God gave us His first fruits when He gave us Jesus Christ. He asks us for first fruits and He rejects our "left-overs." Our measure of giving to God determines God's measure of giving to us. In Luke 3:38, Jesus said, "Give, and it shall be given unto you." To give to God is to get from God. God's giving is "good measure"; then, it is "pressed down"; and, finally, it is "shaken together, and running over."

One's giving to God registers the degree of his

love for God and his faith in God's promise. In this respect his money talks! It speaks louder than praise or prayer. The only class of people excused from the grace of giving are those who have received nothing from God! Freely we receive; freely we give!

It was not compulsory for Jesus to come to earth; He chose to come out of sheer love for us. Real Nazarenes have a strong, inner motivation for giving. They are not compelled to give; they are impelled by love for Him who gave His all! They know they cannot outgive God! They are not groaning—they are giving!

Many Abiding Places

By EARL E. BARRETT

Assistant Professor of Philosophy, Olivet Nazarene College, Kankakee, Illinois

EACH OF US has a unique frame of reference, composed of opinions, beliefs, and prejudgments. We may approach a subject with "open minds" but not with *empty* minds. Try an experiment on yourself. See how you react to what may be to you a new view by reading this article based upon a literal rendering of John 14:2.

Jesus is speaking: "In my Father's house are *many abiding places*." In those days a guide would leave a group of travelers, going ahead to prepare a place of refreshment and lodging, and returning to lead them to it. This was repeated *on each lap* of the journey. A resting place was not the final abode only. Jesus continued: "I go [present, 'keep on going'] to prepare a place for you. . . . I come again [present, sometimes used for future, 'keep on coming'] to receive you unto myself" (John 14:2-3).

Jesus assures His disciples that His going away is "better" for them in view of greater prayer privileges and greater works through the coming of the other Comforter, Jesus' Other Self, the *Paraclete* ("One called along side to help"), Advocate, Strength-Giver, and the Great Stand-by. For on the basis of the disciples' loving obedience, they are to receive the Holy Spirit, who will *abide* with them, not thirty years, as Jesus did in *tabernacling* or *tenting* with them (John 1:14), but forever in a *permanent* abode (John 14:23). This is one of the "abiding places" of verse two.

This Spirit the world cannot receive because it does not know Him personally by acquaintance, but "ye know him; for he *dwelleth with* you, and shall be *in you*" (v. 17). Jesus seems to have in mind the Tabernacle, the temporary abode of God with Israel, in contrast to the Temple, the perma-

nent "abiding place." But in both shone the glory, the glow of God's presence, the divine manifestation by which God's presence is felt. By the Holy Spirit indwelling, Jesus was *with* the disciples. But He "shall be *in you*" (John 14:17).

Where is Jesus now? In the final "abiding place"? Yes, but that is only part of the truth: "I will not leave you orphans: *I come to you, and will keep on coming*." This promise (John 14:18) Jesus kept in the Resurrection and post-Resurrection appearances, and in the Pentecostal and post-Pentecostal manifestations.

He goes on: "Yet a little while, and the world seeth me no more; but ye see me; and shall continue to see me" (John 14:19). "At *that day* ye shall know that I am in my Father, and ye in me, and I in you" (v. 20). How? Jesus had made it clear that, when He returned to the Father, He would send the Spirit. The Spirit had come; therefore Jesus was with the Father. But the knowledge of union with Christ—a *marvelous, mysterious, and mystical* union—gives more than knowledge by inference: it is knowledge by acquaintance.

On the basis of loving and obeying Christ, He promises to "appear" to His friends (v. 21). Jesus places the manifestation (as a part of the truth) on a *spiritual* basis and in the *present* life of the believer. "He will come unto him, and make our *abode* ['abiding place'] with him" (v. 23). Now

.....
"It is an inexorable rule in the spiritual life that according to our faith it is to be unto us; and of course this rule must work both ways, and therefore we may fairly expect that it will be also unto us according to our doubts."—*Hannah Whitall Smith*.

Jesus includes the Father in the "coming" and "abiding." Conditions being met, the *whole Trinity will move in*, to take up *permanent residence*. There are many permanent "abodes" on earth as well as in heaven. This is the climactic point in the gradual approach of God to man in history and in the individual. It is the culmination of creation, incarnation, redemption, and salvation.

How much closer to man can God get than to enter a human temple, and to manifest His glory, the glow of His abiding presence? What is more glorious? When Jesus made His will, He could think of nothing better to give us than a continuation of the same thing, only on a grander scale—His glory (John 17:24). Glory to God! The Shekinah that flooded the ancient Tabernacle and broke through the frail "tent" (tabernacle) of Jesus, bursting upon those in *physical contact* (so that they cried out, "We beheld his glory"), now rests on the "temples" of the Holy Ghost, to illumine and empower the lives of men today in *spiritual touch* with Him.

The Size of a Man

*A man should be measured by value or worth,
Not by his height, nor his weight, nor his girth;
No, not by his wealth in his stocks or in lands;
Not even the diamonds he wears on his hands.*

*The test that will show if he's only a lad
Is the size of the thing that can make him get mad.
His measure of strength that will stand in a trial
Is the weight of the load he can bear with a smile.*

*A man can be measured, just how short or high,
By the size of the problem he looks in the eye.
The size of the man, not the size of his hat,
Will determine his swing when he gets up to bat!*

*Whenever the Lord has a big task to do,
He looks for a man who is big, from God's view;
One wise as a serpent and kind as a dove—
The really big man gets his strength from above!*

By PEARL BURNSIDE MCKINNEY

What if . . . ?

By EDITH CAREY, Johnson, Vermont

INTERESTED IN MISSIONS? Of course you are if you are saved, if you have heard missionaries tell the needs of their fields, if you have read about the people unreached by the gospel; and you may talk about putting yourself in the other fellow's place, but *do you really do it?* In contemplation, have you *really* tried going to a heathen people and putting yourself in the place of one of them?

Close your eyes. Forget who you are. Transport yourself to a faraway home of utter spiritual darkness. Become one of the members of that household. Forget parents' and pastor's teaching; forget church and Sunday school; forget you have heard of the Saviour. For a few minutes shut out the memories of the blessings of the gospel; then remembering yourself, ask the question, "What if I had been born in that home?"

Again forgetting who you are, sit down with that dying man lying on the dirt floor of a windowless hut. No doctor to ease his suffering; no Christian to pray with him as his soul goes out into eternity. Only a witch doctor squatting there, perhaps with a sharp instrument jabbing the body at his feet to let the evil spirits out. Watch

that man as he takes the last gasping breath. Back again to yourself, ask, "What if I had to die like that?"

A beautiful temple? Yes, but let us walk inside with this woman and girl. They are carrying offerings of food and flowers, and a few pieces of money. Worshipfully they advance to the front to lay their gifts before a hideous idol—a thing of wood or stone, made by men, carried in and set in place by men. A senseless thing, unseeing, unhearing; but for this woman and girl it is the only god they know. Listen as in soul hunger and despair they plead for help. While watching them going through their useless, hopeless worship again ask, "What if I knew no other way of salvation?"

If born in a land where the true God is known, are you as thankful as you ought to be? Unsaved one, have you counted the blessings of life you are enjoying though rejecting the source of those blessings? Saved through the blood of Christ? No sacrifice can balance the unspeakable gift of the love and mercy of God.

Is it time for the Thanksgiving Offering? Is the Alabaster box still empty? From some dark place do you hear a cry for light? Pause in your planning for material things and transport yourself to some land without God; ask, "What if I lived there?" Then put in your Thanksgiving offering. Ponder what Alabaster sacrifice could possibly be too great to make in return for the knowledge of the Lord our God. If the poor widow of Christ's day could give "all her living," surely we can do without many of our temporal luxuries that others may be told of the eternal riches of salvation.

EDITORIALS

By W. T. PURKISER

Consistency—a Rare Jewel

The unceasing agony of every responsible Christian's heart is the problem of inconsistency, both in himself and in the church. The promises of the gospel are so high and the performance of its hearers is often so low that the question as to how to narrow the gap is ever with us.

No doubt part of the answer is to be found in a sin-killing, Spirit-filling experience of entire sanctification. This at least deals with the inner tensions caused by the presence of carnal depravity in the soul. That "the flesh lusteth against the Spirit, and the Spirit against the flesh: . . . so that ye cannot do the things that ye would" finds its cure when we "have crucified the flesh with the affections and lusts" (Galatians 5:17, 24).

But this cannot be understood to mean that holiness automatically guarantees perfect consistency of life. There is little consistency without it, but its guarantee is the possibility of consistency rather than the fact. The purposes of the heart are cleansed by sanctifying grace and the will is strengthened. It is then our task to see that the practices of the life are brought into line with the ideal of Christlikeness, and the reinforced human will used to "prove what is that good, and acceptable, and perfect, will of God."

OF COURSE, not least of our problems is that most of us are not at all aware of our own inconsistencies. We are blessed with keen sight in seeing the inconsistencies of others, but are usually blind to our own. It isn't hard to get us to hunting faults with a glass. The trouble is, the glass we most often use is a magnifying glass rather than a mirror or looking glass.

And when we do get that uneasy feeling that in some areas we are not entirely consistent, our usual reaction is either to bolster the side where we are already strong to compensate for the points of weakness or to "cover" by becoming even more vehement and vociferous about some items that really don't matter very much anyway. We are like the lawyer who is alleged to have said, "When I have the law on my side, I plead the law. When I have the facts on my side, I point to the facts. When I have neither the law nor the facts, I pound the table and yell."

It is a proper question to ask, Whence come inconsistencies in the sanctified, if the heart is pure

and the soul filled with the Holy Spirit? It is an easier question to ask than it is to answer.

PART OF THE ANSWER lies in the fact that the way we live depends not only on the grace in our hearts but also on the light in our minds. John Wesley long ago pointed out that "much grace doth not imply much light; nor doth much light imply much grace." The ideal, of course, is for grace and light to be approximately equal. The thing is, grace is the gift of God while we wait—"Tarry . . . until ye be endued with power from on high." But light is the gift of God while we walk—"But if we *walk* in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Have you ever noticed in the New Testament how often the prayer for the saints is that they may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and *increasing in the knowledge of God*" (Colossians 1:10)? In one form or another, this need is expressed in almost every one of the Epistles. For it is the nature of God's light to shine "more and more unto the perfect day."

ANOTHER PART of the answer lies in the fact that God has not stamped us all from the same mold. We are all alike in our need for God, and in the evil nature with which we were born and from which we may be cleansed by the blood and Spirit of Christ. But we are very different in temperament and native disposition.

There are some inconsistencies which arise as a result of tension between the Spirit of Christ and natural temperament. Some are quick and sharp in their reactions, while others are placid and less intense. Some are sensitive to the feelings and attitudes of people, while others have no "feel" for the spirit of those around them. Some react to life with their feelings, emotionally. Others respond with their minds, analytically. Still others react with their wills, actively.

These differences are not carnal; they are human. They are not eradicated, but they are controlled and directed. All can be used to good advantage in the work of the Kingdom. Should you ever find yourself wishing that all people were sweet, placid, and unruffled, you might as well stop. They aren't. And if they were, the work of God would grind to a powerless halt.

When Jesus chose the Twelve, He chose men of many kinds. He chose the impulsive Peter and the affectionate John. He chose the analytical Thomas and the resolute James. He chose the sociable Andrew and the mystical Bartholomew. He later added the dynamic Paul, the radiant Luke, and the shy Timothy. And He blended them all together into a body in which their very differences contributed to the life of the whole.

WHAT TO DO about inconsistencies? Let us see that to understand them is not to excuse them. Let us hunt them out ruthlessly, with mirrors rather than magnifying glasses. Let us recognize that God's Spirit not only cleanses us from inner sin but also helps us with our infirmities (Romans 8:26). Let us be sure of our position in grace, and then pray honestly for increasing light. And let us bring into captivity every element of our humanity to the obedience of Christ (II Corinthians 10:5).

Consistency, thou art a jewel!

"He Can . . . but He Won't"

A very different sort of recommendation was given by a former employer to a gardener seeking a new job. It read:

"This man is a well-trained and capable gardener. He can grow the finest vegetables, the most beautiful flowers, and the healthiest shrubs and plants. He can trim and tend a formal garden to

THE WAY

*Which way to God? the Hebrew asked;
And asking turned to sacrifice,
To form and Temple ritual strict;
Assured was he they would suffice.*

*Which way to God? The musing Greek
Took up his books and sought to know—
To find in cultured intellect
The perfect way that man should go.*

*Which way to God? With martial tread
The Roman stood the world at bay.
In law and order he would find
For man a sure, a well-marked way.*

*Which way to God? The Saviour came,
And coming brought eternal day,
The end of long and weary night.
"Behold," He cried, "I am the Way."*

By LAURA FORINASH



"The Thanksgiving Offering not only gives evidence of our gratitude to God for the blessings received during the year, but palpably demonstrates our personal interest in the preaching of the gospel in all the world as the Lord ordained. Brethren, if we give a special offering this year, we will reach more souls around the world."

**Alfonso Barrientos V.
Coban, A.V.
Guatemala**

perfection. He can keep lawns and grounds neat and clean. He can do everything expected of the very best gardener."

All this was on one side of the page. On the other side there were just three words:

"But he won't."

For some reason this little illustration-in-reverse has come to my mind as I have prayed and thought about the \$1,500,000 goal for the Thanksgiving Offering for world evangelism next Sunday throughout the Church of the Nazarene, and its relation to the \$18 million goal for world evangelism for the quadrennium ending next June.

We can go over the top next Sunday. We can, in fact, lay much more than \$1,500,000 on the altars of the church to help spread the gospel to the ends of the earth. We can give more than \$18 million for the four years ending June, 1964. But we can't even reach the modest goals we have accepted by "letting George do it."

In the face of changing economic conditions and in most cases rising standards of living, we need to ponder the strange evaluation Jesus placed on the gifts brought into the Temple. There were the generous gifts of the wealthy, and these are not to be undervalued. But the two little coins brought by a widow who had nothing left were of more value in the sight of God than all the other gifts. The reason for this is that the Lord not only looks at what we give; He also looks at what we keep.

We can give more than we had planned this Thanksgiving and again next Easter.

We can make this offering for world evangelism more than a gesture, a token of passing interest.

We can act in the clear recognition that it is
*Only one life; 'twill soon be past;
Only what's done for Christ will last.*

We can!
Will we?

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, Secretary

At recent District Assemblies, Evangelistic Honor Roll Certificates were awarded to the following pastors, whose churches received the required number of members by profession of faith.

CHICAGO CENTRAL

H. King, Aurora N.W.; A. Smith, Chicago Austin; R. Sanders, Chicago Ingle-side; W. Mingledorff, Chicago North-side; J. Collins, Dan. Southside; L. Jantz, Joliet; J. Locke, Kankakee First; W. Foote, Limestone; R. Harris, Morris; F. MacMillan, Mundelein; G. Rice, New Lenox; S. Shipman, St. Charles; D. Mucci, Tinley Park; R. Marriage, Waukegan.

GEORGIA

H. Mills, Sr., Americus; J. Bryan, Jr., Athens; H. Mills, Jr., Atlanta Riverside; G. Parmer, Bainbridge; J. Taylor, Dalton First; T. Soles, Gainesville; L. Parker, Griffin; G. Fender, Harmony; E. Starkey, Manassas; R. Herrick, Marietta; J. Dye, Rowlands Chapel; K. Clements, Smyrna; B. Ring, Swainsboro; J. Adams, Toccoa; H. Corley, Vidalia; G. McRae, Warner Robins; A. Moye, Waycross; H. Strickland, Waynesville Trinity; M. Mason, Dublin.

HOUSTON

H. Underwood, Beaumont Westfield; M. Dailey, Galena Park; J. Johnson, Galveston; D. Kline, Houston Central Park; D. Baxter, Houston Denver; E. Transue, Houston Lake Forest; C. Neal, Houston Oak Glen; P. LaFon, La Marque; M. Wagstaff, Lufkin Bethel; K. Sparks, Orange; J. Bozeman, Palacios; Mrs. S. Dore, Port Acres; R. Faulk, Port Neches; O. Lybarger, Rockdale; W. Meek, Vidor.

JOPLIN

R. Boyd, Banner; C. Pittenger, Chantute; S. Stearman, Coffeyville First; D. Daniel, Erie; J. Cook, Independence; W. Baker, Iola; I. Roberts, Joplin Calvary; J. Jones, Joplin First; E. Dinwiddie, Lamar; D. Rhoades, Lebanon; J. Smith, Parsons.

MINNESOTA

J. Bruce, Minneapolis Spring Lake Park.

NEW YORK

O. Wirth, New Paltz; R. Montemuro, Beacon; W. Rudolph, Edison; C. Jacobs, Brooklyn Miller Memorial.

NORTH ARKANSAS

C. Johnson, Berryville; R. Ahlemann, Blytheville; J. Ahlemann, Clarksville; Mrs. A. Sellers, Clinton; E. Hulsey, Ft. Smith Central; Mrs. F. Long, Hickory Plains.

1 1/2 Million Dollars
in
Thanksgiving Offering

NORTH CAROLINA

P. Lain, Archdale; R. Templeton, Brevard; D. Wyrick, Burlington; A. Foster, Greensboro Bethel; L. Schaffer, Pineville; E. Masencup, Plymouth; J. Pressley, Statesville; R. Sexton, West Asheville.

SOUTH ARKANSAS

H. Moyer, Camden; E. Frazier, Hot Springs Grace; T. Hermon, Little Rock First; B. Jetton, N. Little Rock Grace; M. Kirkpatrick, N. Little Rock Rose City; C. Kirby, West Memphis.

SOUTH CAROLINA

J. Adams, Bamberg; M. Cline, Cayce; W. Welch, Charleston First; R. DeShon, Charleston Hanahan; W. Sargent, Orangeburg First; H. Welch, Rock Hill First; J. Power, Rock Hill Grace; H. Lambert, Spartanburg Sharon; R. Horton, Sumter Boulevard; H. Huff, Sumter First; E. Smith, Summerville; J. Myers, West Columbia Central; P. Montgomery, West Columbia First.

SOUTHEAST OKLAHOMA

H. Sullivan, Jr., Antlers; A. Green, Atoka; J. Andrew, Oklahoma City Zion.

SOUTHWEST INDIANA

S. Smith, Fort Branch; W. Adams, Terre Haute East Side; R. Wright, Terre Haute North Side; R. Halstead, Jeffersonville First; S. Carter, Evansville Trinity; E. Denny, Evansville Victory Chapel; B. Biggs, Seymour First; E. Farnsley, Brewstown; T. Moody, Amapolis.

SOUTHWEST OKLAHOMA

C. Biddle, Comanche; D. Konkle, Eldorado; J. Miranda, Gould; J. Smith, O.C. Southeast; J. Eddy, O.C. Will Rogers; M. Kersten, Frederick; R. Snodgrass, Norman Grace; G. Eades, O.C. Central; I. Day, Yukon; L. Lawrence, Beth. Jern. Memorial; B. Carroll, Duncan First; M. Turbyfill, O.C. Southside; R. Sumner, O.C. Trinity; J. Snow, O.C. First; G. Johnson, O.C. Cap. Hill.

KANSAS CITY

W. Huffman, Holton; M. Schoonover, Kansas City Dundee; W. Ellwanger, Kansas City First; C. Kinzler, Kansas City Shawnee; N. MacPherson, Osawatimie.

WASHINGTON PACIFIC

W. Edgbert, Jr., Hoquiam; G. DeVore, Issaquah; M. Palmquist, Kent Meridian;

P. Anderson, Mount Vernon; J. Dudley, Mukilteo; G. Hoskinson, Oak Harbor; W. Ketchum, Olympia; A. Fisher, Port Angeles; E. Bryant, Puyallup; A. Fee, Ridgefield; R. Litsey, Seattle Crown H.; J. Mottram, Seattle Highland Park; L. Edwards, Seattle Meadowbrook; D. Coonrod, Vancouver Central; P. Bartram, Vancouver Hillcrest.

People on the Move

The population explosion is still on and the "Moving Nazarenes" service of the Department of Evangelism is committed to save our people for our church. Catch the thrill of this letter written by a family who had attended our Trinity Church in Sacramento, California, but have now moved to St. Louis, Missouri.

Will you thank the folk of the Trinity Church for sending our name to the "Moving Nazarenes" Office? We had been going to a nearby church of another denomination and were not happy at all.

Our intention was to find the Nazarene church on Sunday morning. On Saturday about noon a man knocked on my door and in his hand was a card from the "Moving Nazarenes." I was so glad to see that man and we went to Sunday school and church and liked it so much. Everyone was nice and friendly like at Trinity Church.

What I am trying to say is, Thank God for people who care, and please tell the "Moving Nazarenes" to keep up the good work. It's so hard to come to a strange town and find a church. What your church did helped us and I know it will help others.

IF YOU KNOW THE NAME of a family who attend your church and are moving, please write: "Moving Nazarenes," Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131.

**A POSTAGE STAMP
MAY SAVE A FAMILY
TO CHRIST AND THE CHURCH**

"SHOWERS of BLESSING" Program Schedule

November 24—"Living Victoriously in an Eightfold Way," by Russell V. DeLong

December 1—"Not to Destroy, but to Fulfill," by L. Guy Nees

December 8—"That They Might Live," by L. Guy Nees

GENERAL INTERESTS

Olivet Nazarene College Revival

Pardon, peace, purity, and prospect were not only the points of a sermon, but became the experience of hundreds of students at Olivet Nazarene College, Kankakee, Illinois, as we concluded an eight-day revival on October 20, with Dr. Edward Lawlor and James Bohi, special workers.

A record-breaking attendance crowded College Church to its limit night after night. For the final service, extra chairs filled the aisles, the foyer, and overflow classrooms. Under the inspired singing and the anointed preaching, the Holy Spirit moved upon the hearts of our youth until the altar and front pews were filled in many services both in the church and in Chalfant Hall.

In the midst of a record-breaking enrollment and an active expansion program here on our campus, we praise God for this marvelous manifestation of His presence and blessing.—D. J. GIBSON, *Vice-president*.

Trevecca College Revival

Trevecca Nazarene College in Nashville, Tennessee, recently closed its annual fall revival with Rev. Dallas Baggett, superintendent of the Kentucky District, as the special evangelist.

President William Greathouse said, "This is the greatest revival that Trevecca has had in many years. There was more freedom in the Holy Spirit in every service than has been the 'norm' for a college revival."

Services were held each morning in the college chapel and every evening in the college church. Literally hundreds sought God at the altar in the various services, with many saved and others sanctified. Others gave heed to the Holy Spirit calling them into full-time service for Christ.—WILLIAM H. ANDERSON, *Reporter*.

DISTRICT ACTIVITIES

North Arkansas District Assembly

The eleventh annual assembly of North Arkansas District was held September 25 and 26 at First Church, Conway, with Rev. Jack Dell, host pastor. We appreciated the spirit of Dr. Hardy C. Powers, presiding general superintendent.

Rev. Boyd Hancock challenged the district with his excellent report. A generous love offering was presented to him and Mrs. Hancock in appreciation of their leadership.

Other special speakers were Rev. Tom Hermon for the Sunday school; Miss Mary Scott for missions; and Dr. I. C. Mathis for home missions.

In the ordination service the following were given elder's orders: Jack Price, John Price, Elton Hughes, and Bill Lambert.

In the pre-assembly conventions Mrs. Boyd Hancock was elected N.F.M.S. president; Rev. Frank Skillern, N.Y.P.S.

president; and Rev. Jack Dell, church schools chairman.

Delegates elected to the General Assembly were: Boyd C. Hancock, Ralph Ahlemann, and Jack Dell, ministers; Mrs. Boyd Hancock, Elbert Tyler, and Mrs. Jewell McKinney, laymen.—JACK DELL, *Reporter*.

Canada Atlantic Workshop

The Canada Atlantic District Sunday schools were highly favored when Rev. A. C. McKenzie, pastor of our church at Bridgeton, New Jersey, made a tour of the district with Rev. R. F. Woods, district superintendent, and Rev. A. Percy Rainey, chairman of church school board.

Seven churches served as centers in which the workshops were conducted. In each place Brother McKenzie gave a devotional message, followed by Sunday school promotion and a "buzz" session.

All of the participating churches benefited by this timely visit from Brother McKenzie, whose background of successful Sunday school building proved to be an inspiration to all.—A. PERCY RAINEY, *Reporter*.

Superintendent Victor E. Gray of East Tennessee District, with Mrs. Gray, flew to West Germany on October 11 to tour our Nazarene churches in that area. Mr. Gray preached and Mrs. Gray took pictures for slides to be used upon their return. While there they met their son, David, in West Berlin, where he is stationed with the air force.

THE LOCAL CHURCHES

Evangelist Don Scarlett writes: "I am leaving the field this month to accept the call to pastor our church in Ravenna, Ohio. It has been a privilege to work with so many of our wonderful pastors, laymen, and district superintendents, and also some fine folks in interdenominational camps. If you have friends in Ravenna, write me and I shall be glad to contact them."

Flint, Michigan—East Church is praising God for the recent Spirit-led revival with Evangelist Ellis Blythe. God came and gave a real spiritual breakthrough—sinners were converted, backsliders reclaimed, believers sanctified, and the saints deepened in their walk with God. Brother Blythe is God's man, and his messages are anointed by the Holy Spirit. He was a tremendous blessing to our people.—GEORGE E. SMITH, *Pastor*.

London, Kentucky—We give praise to God for what He is doing for us here. Our beloved pastor, Rev. Jim Paul Stewart, and wife have completed their first year and the spiritual tide is running high. A year ago we had eleven in Sunday school; this year we had seventy-seven. Finances have increased, and a good pounding was given the pastor and wife recently. During a week end in October we had the Eastman Trio with us for a youth revival. The Holy Spirit wonderfully blessed their singing and seekers came to the altar

without any preaching.—MRS. VIRGIE BARGO, *Secretary*.

Evangelist Grant M. Barton reports: "In our first three revivals, since entering the field in September, we have seen more than one hundred seekers at the altar. Finances came easily, and we thank God for His blessings. We have seen some of the greatest services of our thirty years of ministry with literally waves of God's glory and blessing. We have some open dates in January and February of 1964. Write us, 301 Lincoln Avenue, Bedford, Indiana."

Monroe, Michigan—The recent revival meeting at First Church with Evangelist George Schriber was one of the greatest demonstrations of the Holy Spirit I have ever witnessed. There were twenty-two people sanctified and others prayed through for salvation. From 4:00 p.m. until 11:00 p.m. Sunday people were praying through to God; three altar services during the evening. It was a real Pentecost, and our church was greatly lifted.—O. E. BURTON, *Pastor*.

Covington, Virginia—First Church recently enjoyed a wonderful, eleven-day revival with Rev. E. G. Wright as the evangelist. We greatly appreciated his Spirit-filled messages, and more than fifteen souls prayed through to definite victory, with some sanctified wholly. One man was completely healed. We truly thank God for His saving, sanctifying, and healing power. We all love and appreciate our new pastor, Rev. Leon Carrico, and his family.—MRS. E. P. ANDREWS, *Reporter*.

Whitefish, Montana—In October our church had a one-week revival with Evangelist and Mrs. Ray McDonald. He is a wonderful Sunday school evangelist. During last assembly year we averaged forty-eight in Sunday school; the quota set by the district for rally day this year was seventy-two. The evangelist, pastor, and our good people visited and invited folks, and on the closing Sunday of the meeting we had ninety-five in Sunday school; only fifty-four were present the Sunday before the meeting. Twenty of these new people enrolled in the Sunday school.—RONALD L. MEYERS, *Pastor*.

Rev. Alva B. Kelly has resigned as pastor of the Elmhurst Church in Fort Wayne to accept a unanimous call to pastor the church in Angola, Indiana.

Pastor J. Robert Wanner reports: "For the past nine years it has been a joy to serve the fine people at Port Elizabeth, New Jersey. The church experienced consistent growth in every department, and is now a '10 per cent' church for world missions. Having received a call to the Lancaster church on the Philadelphia District, I began my work here on November 17."

The Leverett Brothers, evangelists, write: "We are to be in the Northwest in March, and have some open time after January 1 which we would like to slate between Missouri and the

Northwest. Write us, Route 4, Lamar, Missouri."

Falls City, Nebraska—God is certainly blessing our church. Last May we moved into our beautiful new building, valued at \$80,000, and work is continuing on basement classrooms, etc., much of it being done by pastor and people. Recently we purchased two good corner lots, across from the new building, with plans for a parsonage later. Growth is apparent in every department, with Sunday school average for first three months of this assembly year of 84 compared with 55 for last year. During this assembly year there have been 12 seekers at the altar, with 9 new members received into the church. With 64 members last year, we averaged \$600 per month in the building fund, with \$750 in tithes. On rally day, October 13, we had 187 present—a new record. We love and appreciate our pastor, Rev. R. T. Bolerjack, and his family.—GENEVIEVE THOMPSON, Reporter.

Song Evangelist Beatrice Yoakum writes: "After being out of the field for a few weeks due to the death of my father, and my own illness, I am now accepting revival dates and will be glad to go as the Lord may lead—working with junior and senior choirs, directing the revival music, and singing solos. Write me, 309 W. Jackson Blvd., Medford, Oregon 97501."

Parkersburg, West Virginia—Southside Church rejoices over the wonderful revival with Rev. James Fitch as evangelist, and the "Glorylanders" Quartet as special singers. Members of the church were brought closer to the Lord, sinners were converted and sanctified, and many backsliders came back to God.

Brother Fitch preached with the anointing of the Holy Spirit, and carried a real burden for souls. The revival spirit continues.—ROBERT E. SALSER, Pastor.

Port Neches, Texas—Our recent revival with Evangelist V. Dan Perryman was one of the greatest our people have seen, with more than sixty seekers at the altar. Brother Perryman presented glorious gospel messages in the old-fashioned way, and God added His rich blessings as people sought the Lord for forgiveness and heart purity. On the closing Sabbath, amidst victory and praise, seven new members were added to the church, all by profession of faith. All of us deeply appreciated the ministry of Brother Perryman.—RAY FAULK, Pastor.

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for November 24:

The Liberality That Enriches

SCRIPTURE: II Corinthians 8-9 (Printed: II Corinthians 9:1-15)

GOLDEN TEXT: *Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver* (II Corinthians 9:7).

Giving to the church is a very practical outflow of the inner principles by which the Christian lives. It has its human interest side, and the way Paul the Apostle handled the matter provides quite an insight into the workings of Kingdom business; for church money rarely comes easily.

Paul the Apostle was on his way to Corinth, expecting to receive an offering



from the church there for the work of the gospel in other and more needy fields. He declared that it was superfluous for him to write, for the church had stated what it would do. He knew they were ready and eager to do their part—yet he wrote to them and sent some of his helpers to Corinth to make sure they did not fail him. In addition he had been telling all over the country how generous the Corinthian folk were in their pledges a year previous (v. 2); and their example had inspired others to do their best. Now if Corinth were to fail, the whole program would be in jeopardy. So what else could they do but follow through on their original enthusiastic plans?

Three things are evident here. First, it is more easy to pledge than to pay (many reputations for generosity have been built upon pledging). The enthusiasm aroused during a missionary rally or at the dedication of a new church seldom, if ever, continues at a high pitch until the pledges are paid. Paul found it necessary to remind the Corinthian church what it had pledged; he appealed to their pride, to their reputation, to the reputation of the church at large, and to his own pride in them. In addition he took measures to insure the ingathering of the pledges they had made.

Second, Paul was not coercing them to give against their will. Giving to the Lord should always be willing. But at the same time it should not be governed by one's changing moods; rather by his highest purposes when he sees the issues and the needs with clarity, when he feels the Spirit of the Lord directing, and when he promises to do what he believes to be the will of God.

In the third place, there is a certain finality about promising to give which may have the deceptive appearance of ending the matter, that is, unless in one's mind the matter thereafter takes on the character of a contract. This seems to have been Paul's attitude. Doubtless he made some allowance for circumstances whereby some members would find it impossible to do their share. But such a circumstance would not relieve the church of its entire obligation. Some might think that this is rather rigid treatment on the part of Paul, but the truth is that a promise made to God and the church is a moral obligation. It is also a means of grace having great rewards.

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Deaths

CARL B. GASH was born February 19, 1892, in Collins, Missouri, and died September 20, 1963, in Chandler, Arizona, while visiting his daughter. He

was married to Pearl Brewer on February 23, 1910. They moved immediately to Fresno, where he lived thirty-eight years, moving to Santa Cruz, California, in 1948. He had been an active member of the Church of the Nazarene for many years, serving on the board, and acting as usher for thirty-five years. Besides his wife, he is survived by a son, Rev. Wayne T. Gash, pastor of First Church of the Nazarene, Abilene, Texas; and a daughter, Mrs. Leo H. Baldwin, of Chandler, Arizona. He left a beautiful testimony to the saving and sanctifying power of Jesus Christ.

BASCON T. BYNUM, Nazarene layman for over fifty years, died in a hospital in Oklahoma City, Oklahoma, on August 16, 1963. He left a wonderful testimony which was backed up by a godly life. He was born in Texas on June 8, 1885. He is survived by his wife, Mrs. Mollie Bynum, of Bethany; and two daughters; Mrs. Vurela Attaway, of Oklahoma City; and Mrs. Georgia Gronemyer, Nazarene pastor's wife of Bernie, Missouri. Funeral service was held in Bethany First Church of the Nazarene with Rev. E. G. Theus officiating, assisted by Rev. Robert Rusing.

MRS. T. E. ANDERSON, mother of Rev. Vane Anderson, of Muskogee, Oklahoma, died August 4, 1963, after a lingering illness of thirteen years. She is survived by four sons; Kermit, of the U.S. Army, Clyde and Wimpyth, of Falls Mills, Virginia; and Vane, of Muskogee. Interment was in the family cemetery at Falls Mills, Virginia.

FRANK ERVIN HOLDEMAN was born September 22, 1904, in Caflaway, Nebraska, and died September 23, 1963, while working on a farm near Cozad, Nebraska. He had resided in Cozad for eighteen years. He is survived by two sons, Lin and Jim; three daughters, Darlene, Maxine, and Lols; and four sisters, Mrs. Clara Eggleston, Mrs. Ruth Olson, Mrs. Lee Kennon, and Viola Holdeman. He always had a testimony for his Lord, and was in church service the Sunday evening before he died. Funeral service was held in the Cozad Church of the Nazarene with the pastor, Rev. D. E. Banks, in charge. Burial was in the Cozad cemetery.

Announcements

WEDDING BELLS

Mrs. Elsie Aretta Ferguson of El Sobrante, California, and R. C. Patterson of Abernathy, Texas, were united in marriage on October 13 at the El Sobrante church with Rev. John R. Ferguson, son of the bride, officiating.

Miss Mary Ann Mahaffey of Montebello, California, and Leonard Douglass, son of Rev. and Mrs. Elvin Douglass, Nazarene missionaries to Peru, were united in marriage on August 23 at the Montebello Church of the Nazarene with Dr. Orfan G. Burlison officiating, assisted by Rev. J. E. Williams, pastor.

BORN

—to Rev. Arlo J. and Mattie P. (Jones) Alderman of Mayland, Tennessee, a daughter, Rhoda Elizabeth, on October 21.

—William and Joyce (Anderson) Browning of Charleston, West Virginia, a daughter, Linda Gail, on October 19.

—to Mr. and Mrs. Kenneth Taylor of Kansas City, Kansas, a daughter, Bonnie Fay, on October 19.

—to Dale and Darlyne (Leavenworth) Harris of Hayward, California, a son, Michael Dale, on October 4.

—to Phillip and Mary (Hood) Ross of Monroe, North Carolina, a daughter, Deidra Ney, on September 27.

SPECIAL PRAYER IS REQUESTED

for Rev. J. O. Hoke, retired Nazarene elder of Virden, Illinois (age eighty-six), who suffered the amputation of his right leg on September 18—due to blood clot; also pray for Mrs. Hoke;

for one of our Nazarene churches in California—they feel a "Holy Ghost revival is our only hope of survival";

by a heartbroken mother in Ohio for the salvation of her son and his wife (now divorced), that God will undertake before the situation is past all remedy—they have three children.

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the Answer corner

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

When I was converted, I was led to right as many of my past wrongs as possible. Some were very large, and took much courage to confess to the people I had wronged. But many are smaller, and I can still think of things that I could confess. I am wondering if a person should confess these small sins to the person wronged, or is it better to confess them only to God?

This is a very difficult question to answer, since the nature of the so-called "small sins" is not clearly stated. I think in this area one must avoid both the extremes of indifference to the need for restitution and bondage to what may be an overscrupulous conscience.

True repentance implies restitution to the extent of one's ability, providing that the confession itself will not create greater evil than the original sin. But

the Bible does not suggest that we are required to make right every wrong done. In the case of one who had lived very long in sin, such would be an impossibility.

The only advice I can give is to strive to follow the direct leadings of the Spirit. If in genuine doubt, talk it over with your pastor or a trusted, spiritual counselor-friend. But remember always, sin is first against God, and it is God alone who forgives.

What about forgiving people who do not ask for or seek it? Christ forgives those who are sorry and repent, but those who do not repent do not receive forgiveness—although they receive benefits from God every moment, and He is willing and anxious. I believe through the grace of God that I have no unforgiveness toward anyone. But I find myself avoiding those who hurt by their words and attitudes (mostly non-Christians). Yet I would do anything to help them if an opportunity presented itself, as it sometimes does. Is this attitude of avoiding those who are overbearing and unpleasant one of unforgiveness, or just a human reaction?

This is a double-barreled question, and I answer it with the conviction that to overstate a truth is to deny it just as effectively as to understate it. God requires of us that the forgiven shall be forgiving. Yet Jesus said, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke 17:3). This would indicate that human forgiveness is patterned on the same conditions as divine forgiveness, namely, an attitude of penitence on the part of the offender. What a spirit and attitude of

forgiveness means is not forgiving the unrelenting, but an absolute impartiality in doing what good we may for others regardless of their attitude toward us (Matthew 5:45-48).

As to avoiding those whose company we find unpleasant, this seems to me to be a human reaction. But it must not lead to snobbery, "cliqueishness," or isolation from those who need our help. After all, we serve One who was known as the Friend of publicans and sinners.

Is it gambling to write one's name on a card and drop it in a box for a drawing at a store, or to accept a door prize at a P.T.A.? Some argue that it isn't gambling unless you pay out money.

Well, if it isn't gambling it is so close to it that it seems to me one would better avoid the appearance of evil than to risk the compromise of his testimony against a terrible and growing curse in modern life. I wouldn't want to be

overly technical, but actually a customer does contribute to the "stake" for which the drawing is held, and is therefore involved in a form of lottery. For myself, I am happy to avoid "lotteries and games of chance."

Is it right for the pastor and the nominating committee to nominate one person for missionary president and have the vote to be "yes" or "no"? If every one but one person were to vote "no," they would still win.

The *Manual* directs that a special committee of not less than three or more than seven active members of the N.F.M.S. with the pastor as chairman shall nominate "one or more" persons for president. It is therefore possible to have a single nominee and a "yes" or "no" vote.

However, you are mistaken in the conclusion you draw from this. For

the president must be elected by a majority vote by ballot of the active members present and voting, the election subject to the approval of the church board. So if there were twenty-five members present and voting, the person nominated would have to receive at least thirteen "yes" votes to be elected.

22,241 New Nazarenes

Figures just released by Dr. S. T. Ludwig, general secretary, show a total of 22,241 members received by profession of faith during the year ending with the 1963 statistical figures. Losses by death, letters of commendation, and by action of church boards reduced the net gain to 7,027, an increase of 2.1 per cent for the year. Finances throughout the entire church increased 6.1 per cent.

A gain in Sunday school enrollment was offset by a slight loss in average weekly attendance. N.Y.P.S. membership rose 7.05 per cent, and the number of N.E.M.S. members increased 5.29 per cent.

General Assembly Housing Available January 1

The January 1 issue of the *Herald of Holiness* will release housing information for the General Assembly in Portland next June. Elected delegates to the assembly and quadrennial conventions received a special mailing on available housing about November 15, according to Marlow Salter, co-ordinator for General Assembly arrangements in the general secretary's office.

The 500-room Multnomah Hotel has been sold to Lutheran Homes and Hospitals, Inc., as a retirement home, and will not be available for use by the public after April 15. However, no serious housing shortage is expected if arrangements are made early in the new year.

New Missionaries to the Field

Fifty friends and relatives of Rev. and Mrs. Russell Human gathered at the Kansas City Municipal Airport to bid them farewell as they left for missionary service in Africa. Departing Tuesday, October 29, the Humans were in Johannesburg, South Africa, by Thursday afternoon, October 31. They will be stationed at Idalia in the Republic of South Africa during their first term of service.

The departure of Russell and Ruth Ann Human brings the total of new missionaries sent to the field this quadrennium to 58. The Department of Foreign Missions hopes to complete arrangements for the departure of 4 additional appointees before the General Assembly. The foreign missionary force of the church now numbers a total of 471 missionaries.

Music Clinic Attracts 900

About nine hundred attended the closing festival of a three-day Church Music

Institute held on the campus of Trevecca Nazarene College. There were 512 registrants, the largest number to enroll in any of the regional institutes.

Dr. Hugh C. Benner, general superintendent, participated in the conference, giving the keynote address. A staff of ten church music specialists directed a variety of workshops.

Kansas City Star Notes Nazarene Advance

In a recent editorial, the *Kansas City Star* cited the Church of the Nazarene for its growth, and praised it for its development of the general headquarters located in Kansas City.

The article said in part:

"For almost 10 years, the Church of the Nazarene has moved steadily ahead with impressive building plans at its international headquarters here. The recent open house for the new General Board building underscores the continuing development. A total investment of more than 5 million dollars has been made in the 23-acre area. . . . It is, we suggest, a major asset of the metropolitan area."

Dr. Kenneth Armstrong to Africa

Dr. Kenneth Armstrong, of the Pasadena College staff, has been appointed principal pro tem of the Nazarene Bible College in South Africa, to relieve Principal Floyd Perkins for a year of furlough in the United States.

Dr. and Mrs. Armstrong and their two children will leave Pasadena in December, and will spend the two semesters of 1964 in the suburbs of Johannesburg, where the Bible College is located. Dr. Armstrong will be on leave of absence from Pasadena College for the second semester, 1963-64, and the first semester, 1964-65.

Africa Field Reports Just In

Latest figures from Nazarene foreign missions in South Africa show a growth of over one thousand members in full or probationary status during the past year. There are now 13,271 members exclusive of the 27 churches and 801 members of the European Nazarene district in the Republic of South Africa.

The Africa foreign mission field now maintains 591 Sunday schools and 569 organized churches and preaching points, 109 of which are fully self-supporting and 273 partially self-supporting. In addition to primary schools, the church also operates 3 high schools with 259 pupils enrolled, a teacher training college, 2 nurses' training schools enrolling 126 African student nurses, and 5 Bible schools. Two hospitals and 26 dispensaries treated a total of 134,268 patients during the past year.

The reports include work among the

Bantu, Coloured, and East Indian population of Mozambique, Northern Rhodesia, Nyasaland, Republic of South Africa, Southern Rhodesia, and Swaziland.



of the
Religious World

"Every Teen in Church"

Sunday, November 24, has been designated as "Every Teen in Church Sunday" by Youth for Christ International, Wheaton, Illinois. The special day when teen-agers will be encouraged to attend church will be the climax of National Youth for Christ Week, which begins on November 18.

Youth for Christ will promote church attendance by teen-agers through its nearly 300 local programs and its 3,200 high school and junior high Y.F.C. Clubs.

Dr. Carl J. Bihl, president of Youth for Christ International, explained the purpose of the special effort in these words: "Of course we prefer that teen-agers go to church every Sunday of the year, but as a group they do not attend, according to most surveys. As our local men across North America make this special effort to get the young people of their cities and towns to attend the churches of their areas, we believe that we will be helping the pastors, the teen-agers, and our nation.

"We believe that a young person who stays away from church cannot possibly realize his full potential as an individual and as a useful citizen. It takes that extra spiritual dimension that comes only as the young person comes face to face with his Saviour, Jesus Christ."

Alcoholism in U.S.: "Epidemic"

WASHINGTON, D.C. (EP)—Alcoholism has reached epidemic proportions in the U.S. and is now one of the country's major health problems, the head of an international organization said here.

W. A. Scharffenberg, executive secretary of the International Commission for the Prevention of Alcoholism, spoke before a session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism. The meeting was held on the campus of American University, a Methodist-related school here.

"I say alcoholism is an epidemic," he said, "because it is a growing national problem and nothing is being done nationally to prevent it. Of the nearly 6,000,000 known alcoholics in the country, we will bury 350,000 before the year is out."

Mr. Scharffenberg, who also is head of the U.S. National Committee for the Prevention of Alcoholism, said social pressure is a major reason for the increase in alcohol consumption in the U.S.



1 The Montgomery Heights Church of the Nazarene, Albuquerque, New Mexico, recently completed the fourth unit of a relocation program. The picture shows the main sanctuary and youth center, with the Sunday school unit between. The main auditorium seats 350, and educational facilities will provide for a Sunday school of 500. The buildings were designed by Pastor Charles D. McKinney, and construction was supervised by him. During Mr. McKinney's service as pastor, membership showed an increase of over 50 per cent. He has recently accepted a call to Hollydale (California) Church of the Nazarene.



2 Dr. George Coulter, executive secretary of the Department of Foreign Missions, was met by a group of Nazarene workers on a recent five-day visit to Brazil, during which time he dedicated the recently completed Headquarters Church and Bible School in the heart of Campinas, and presided at the district assembly. In the group, from left to right, are Missionaries Ronald Denton and Earl Mosteller; Dr. Coulter; Nazarene Business Executive Errin Stegemoller; Missionaries James Kratz, Robert Collins, and Charles Gates; and National Pastor Joaquim Lima.



3 Dr. Lawrence B. Hicks, pastor of Chattanooga, Tennessee, First Church of the Nazarene, recently completed a twenty-one-day tour of the churches of the British Isles, visiting Scotland, Ireland, and England and speaking in a number of the churches. The congregation of First Church underwrote the travel ex-



penses to and from Britain. Left to right are R. P. Perry, Jr., church treasurer; D. Wayne Smith, secretary of the board; Dr. Hicks; J. Herschel Irwin, minister of music; Rev. John Andrus, assistant pastor; and Cecil Quinn, Sunday school superintendent.



4 The Shipshewana (Indiana) Church of the Nazarene was organized with twenty-nine members, January 29, 1961, and met in an old hotel building until the present structure was completed. The building is situated on a hill, with an open basement looking out over Lake Shipshewana. It was dedicated by District Superintendent Paul Updike. Rev. James C. Brillhart, Jr., is the pastor.

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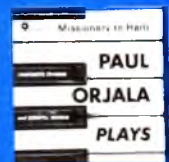
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