

FEBRUARY 3, 1965

Herald of Holiness

'IN THE POWER OF THE SPIRIT'

Official Organ
of the Church of
the Nazarene



God's Word
Has the Answer

FOR THE WHOLE FAMILY
Eight Extra Pages

STRONG IS HIS CHURCH

CHRIST'S CONCEPT of His Church was of a strong, mighty, world-influencing force. He gave it freely of His strength. The shedding of His blood was to provide atonement for sin. But included in its gracious flow is mighty power and force for His Church.

This is a day for strength. The times are strenuous and demanding. The forces of righteousness must be strong!

When is the Church strong?

A church is strong when its theological beliefs are scriptural and



*General
Superintendent
Lewis*

founded on the commands of God for revelation of himself and the outreach of His grace to others. This means that the doctrines of the church must be centered on the doc-

trine of regeneration and sanctification in regards to the operation of the church.

A church is strong when its faith in its God-given assignment is active. This means response of ministry and laity to its challenge. It includes loyalty to its cause. This is also the ability to raise God-called ministers from its ranks to take leadership in its outreach. It is without doubt the strength to hand on its doctrine and evangelistic concern to each succeeding generation.

A church is strong when it is able to command its constituency and marshal its forces to the furtherance of the work of God. A church is strong when it is successful in bringing the resources of God to meet the need of people and lead them in the everlasting way.

A church is strong when its standards are clearly demonstrated for a world to see. This demonstration must show in the peace of those who find and express their joy in the simplicity of the life that seeks first the kingdom of God and His righteousness. It must be seen in the Christian concepts of values, in Christian judgment that keeps first things first. A church is strong when its intake of new members is maintained at the Christian level, the reality of the new birth—an eager willingness to seek holiness of heart and life, a desire to live within the ethics of the church.

The church is strong when souls are won to Christ, when its impact upon its community is positive and good, lifting the level of the parish standard of living.

Keep us strong, O Lord, in this the day when we seek to advance “in the Power of the Spirit.”



By **ASA H. SPARKS**
Pastor, Riverside Church
Mobile, Alabama

CAN GOD HEAL TODAY?

I SAW a woman healed last fall. It wasn't some miraculous event that I heard or read about, but an event that I witnessed.

We had just closed a revival with Rev. Nettie Miller. A line of people were filing past the altar saying good-bye to the evangelist, and the line included one of our members who was on crutches. For nine months she had been using them since an operation for a bone tumor on her leg. Earlier that week she had gone to her doctor, who told her he might still have to amputate.

When she reached Miss Miller, she quietly asked to be anointed for divine healing. Quietly and unobtrusively they stood and prayed together. It seemed as though the Lord compelled the rest of us to notice the quiet action at the altar because a hush fell on the people at the front of the church and this quiet spread until it covered the entire sanctuary. The prayer was ended, and in a voice that cannot be forgotten, the lady said, "My knee popped! Did you hear it pop?"

She braced the foot weakened from months of inactivity against the altar and shifted her weight to the injured leg. "The pain's gone. For the first time in months, it doesn't hurt." Slowly, gingerly bracing her foot, she attempted a few steps. It was a miracle. She could walk.

Handing one crutch to the evangelist, she stepped out into open space with only one support. She walked six feet, turned, and walked the six feet back. Moving to the aisle, she walked down it a few feet. Each time, she relearned how to walk a little better.

The crowd in the back of the church still had not resumed their talking. Who dared to? We watched, waited, hoped, cried, and prayed.

Leaving her second crutch midway down the aisle, she walked back alone. Reaching the front bench she sat and rested and cried, "He touched me! I can't believe it."

One year has passed since that wonderful night. Today, Mrs. G. C. Hancock, of Bessemer, Alabama, is walking freely without a crutch or any type of artificial support. And, through her healing, many

people are walking closer to the Lord today. To those of us who witnessed this event, it is ample proof that God can heal today.

But how, and why does God heal? What are the biblical principles of divine healing?

The Bible teaches that we can be healed by the power of the Holy Spirit. In I Corinthians 12:8-9 we read: "For to one is given by the Spirit the word of wisdom . . . to another the gifts of healing by the same Spirit." The Holy Spirit working in our day can heal if we meet the conditions according to His will.

James gives the prescription for meeting the human conditions: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up" (5:14-15).

The Bible teaches that we can be healed instantly. The lame man at the gate called Beautiful is clear proof of the fact that the power of the Holy Spirit working through human beings can heal instantaneously. Here was a lame man changed into one who could leap about and praise God. Those who have suffered broken legs can attest to the fact that, as the leg heals and the cast is removed, the patient must first learn to walk again before he can begin running and leaping. But the lame man's legs were made strong enough that he could begin immediately.

The Bible teaches that all healing is divine. In Psalms 103 we see: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (vv. 2-3). God heals all of our diseases, not just some of them.

Howard Hamlin, M.D., says that as a surgeon he can only provide the right climate for healing. Through his training he knows what medication provides the right atmosphere for the body to heal. But he can prescribe the same treatment for two different people and find that one responds and one does not. This difference in response can be ascribed only to the relationship of the individual to the divine will of God for each person's life.

The Bible provides the pattern for divine healing. First, we must perform the human action of prayer. Second, we must step out on faith and

believe. It is impossible to be healed without meeting both requirements. The first is necessary to create faith. How can we have faith unless we first speak to the one in whom our faith is placed?

The Bible teaches that healing is dependent upon the sovereignty of God. Paul and Luke and Trophimus went to Miletum together. Paul was the possessor of many gifts of healing, and Luke was a physician and represented the natural means of healing. But in II Timothy 4:20 we find the following statement by Paul: "Trophimus have I left at Miletum sick." Evidently God did not plan for Trophimus to be well and able to travel at that time. Sometimes it is necessary for Christians to suffer that Christ may be glorified.

The Bible teaches that divine healing has a divine purpose. When Jesus healed the sick, He generally instructed them as He did in John 5:14, "Sin no more, lest a worse thing come unto thee." When God places His hand directly upon our lives, it is because He has a reason to do so.

Our task is to live in righteousness and holiness before Him as witnesses of the power of God working today, as does Mrs. J. W. Lancaster of Fort Valley, Georgia. She contracted sugar diabetes in 1934 and began taking regular insulin shots. But in 1942, God healed her from this disease and today she is a living witness of the instantaneous healing power of the Holy Spirit. And she has not had to take a single insulin shot or any other medicine for diabetes since!

God can heal if we meet the conditions of prayer and faith. And He will heal according to His divine plan for our lives.

The Cover . . .

The teen years are filled with puzzling questions. Happy is the girl or boy who learns to turn to the Word of God and wise older counselors for guidance in crucial decisions. "Where-withal shall a young man cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not sin against thee. For ever, O Lord, thy word is settled in heaven. Thy word is a lamp unto my feet, and a light unto my path. Great peace have they which love thy law: and nothing shall offend them" (Psalms 119:9, 11, 89, 105, 165).

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Seminary Sunday—February 14

LET US NOT TAKE THE SEMINARY FOR GRANTED

"APPROVED unto God" and "unashamed" constitute the biblical standard for ministerial training in our church. This demands our best and a period of training commensurate with our world-encircling task. This is what has led our church to found and support Nazarene Theological Seminary. But we must never take the Seminary for granted; it needs our continuing prayers and love and support.



Dr. J. B. Chapman used to say that our program could not be carried on successfully with simple tithes; it demands offerings too. Such is the case in the church's call for a special offering for the proposed Seminary library on Sunday, February 14. The need is real, the cause is sound, and we have the people and the money. If we would but give "as God has prospered us," Dr. L. T. Corlett, our president, would be overwhelmed with the response.

The current operations of Nazarene Theological Seminary are paid out of the General Budget. We dare not upset the present emphasis of this budget upon world missions; so there is only one thing left to do, take some special offerings and do it cheerfully and generously.

By **SAMUEL YOUNG**

My Decision

*Not for silver, nor for gold,
 Not for wealth or fame
 Would I have turned from sin away
 In sorrow and in shame.
 But for a cleansed and humble heart,
 For sins all gone, forgiv'n,
 And for the hope of mansions bright,
 I've fixed my face toward heav'n!*

By **MARIAN L. KNORR**

Toward Christian Understanding

By A. F. HARPER

Executive Editor, Department of Church Schools, Kansas City, Missouri

IN the United States today we live in the midst of the Negro campaign for a better way of life. New civil rights legislation, which seeks to provide greater opportunity for the Negro, has become law in our land. But thinking persons realize that the passage of laws does not in itself solve all of the problems. Tensions will continue in our society.

There are many who predict that these conflicts will get worse before they get better. This will depend in part on the attitudes taken by followers of Christ—both white and colored—in our local communities. What position should the Christian take toward this most urgent social issue that we face today?

Some of my friends say we ought to let the issue alone. It is divisive to mention it because good men in the church are on opposite sides. But so far as I can determine from reading the New Testament neither Jesus nor the Early Church leaders kept silent on any issue of right and wrong just because their friends didn't agree with them.

It seems to me that as Christians we ought to be ready to talk about any problem in the light of our Christian beliefs and to do so in a spirit of understanding and love. No man was ever hurt, and the cause of Christ was never injured, by trying to see clearly the truths of the Bible and the facts of life. No hurt can come from these discussions if we try always to (1) maintain a spirit of understanding and love for those who we think are pushing these issues too hard; and (2) try equally hard to maintain understanding and love for those we think are too slow in facing up to the Christian principles that are involved.

Are Not These Issues Clear?

It seems to me that there are some issues in the current situation where the Christian attitude is clear. They are not debatable in the light of the teachings of Jesus. No man ought to be hindered in his efforts to earn a living for himself and his family simply because his skin is dark. No child with a dark skin ought to be deprived of an education that is open to a white child of equal ability. No young person whatever his color who wants to learn the way of God more perfectly should be excluded from the company of those whose call is to proclaim salvation to all men. No sincere Christian would *personally* be responsible for these kinds of sins against a fellowman. But the problem is that

our *social system* does in fact quite often produce these wrong effects—and in a democracy *we have the ability to do something about the system.*

Are not these issues clear? If Jesus lived in the United States today, would He not urge us to accept these principles as our principles and to guide our decisions and actions by them?

There Are Debatable Issues

As I see it, there are other issues in the controversy where differences of opinion are permissible between Christians. I hear some of my friends say:

(1) The conflict that we are experiencing today is due to government interference more than to Negro needs or desires; (2) Most of the Negroes themselves don't want what some of their leaders are campaigning for; (3) If the agitators would only leave things alone, we would make progress faster; (4) Some civil rights legislation is unconstitutional and unfair.

I am persuaded that there is a measure of truth in these assertions. But as I see it, these are marginal questions of method. If we grant all of these to be largely true, the issues for the Christian conscience would still be with us. Even if I don't like the way some people are trying to do the right thing, am I being Christlike if I set myself against the right goals that they are seeking to reach?

We Can't Do Right

Without Sometimes Being Hurt

There is a house for sale across the street in our presently all-white neighborhood. A number of prospective Negro buyers have looked at it. If a Negro family buys the house and moves in, I expect the resale value of our house will drop at least \$3,000. I would not like to see \$3,000 of our life's savings destroyed. Have I a right therefore to try to block the sale of this house to a Negro buyer? If they would like to live in this community and are otherwise desirable neighbors, should I resist and reject their human rights even though it costs me \$3,000? It is a hard decision, but I think I know what the Christlike answer is, and ought to be.

It would be fairly simple if the decision had only personal involvements, but I also have neighbors. Their homes too will depreciate in value when our neighborhood integrates. Do I have the right to support even a good cause that costs my neighbors significant loss? The issues of

right and wrong here are not quite so clear as in Jesus' story of the Good Samaritan, but still the issues are there and I must try to find the Christ-like solution. My only light at this point is that Jesus seemed always to put personal values above financial considerations.

It should be said that, while depreciation in real estate values, when Negroes move into a previously all-white community, is a widespread pattern, it is not an inevitable one. There are some splendid examples of community planning in which neighborhoods have integrated without panic and frantic selling to move away from the problems.

But financial losses are not our most serious threats. My wife would feel uneasy living in close proximity to a Negro community. And I confess that, rightly or wrongly, I feel safer among white people than among Negroes. But should we be guided in decisions of this kind by our human fears, or by our Christian faith?

Our own children are grown and married—but we have grandchildren who will face issues twenty years from now. Some of my friends fear that an integrated society must of necessity mean increasing intermarriage between Negroes and whites and eventually a completely fused population. I do not know how valid these fears may be.

It seems clear that increased association in school and in social life will at least in some instances lead to an increased number of mixed marriages. In our present society these marriages almost always lead to problems for the parents and to tragedy for the children. They ought therefore always to be discouraged.

But thoughtful persons must remember that there are many forces other than mere proximity

at work in young persons when they choose a husband or a wife. It seems to me that a good case can be made for continuing unmixed marriages among the great majority of whites and Negroes even in a fully integrated society.

We Can't Do Right Without Offending Some

Some of my friends tell me that where they live it is difficult and dangerous to show open friendship for a Negro or to let it be known that you support what you think is right in the Negro cause. To do so brands you as a "nigger lover" and brings on ridicule and at times dangerous harassment; in extreme cases, damage to property and bodily injury.

It is easy to sit in the safety of my home and tell my fellow Christians how to be courageous. But I must honestly ask myself, What would I do if I were in their place? I don't know what I would do, but I know what some of them have done, and I think I know what Jesus would want me to do. I know of Christians who quietly do what they believe is right. They take every opportunity to lend their influence to the known right in the Negro cause, to recognize the essential dignity of men.

Because tension in the community often runs high, they seek not to create tension, but they do seek to support the right and to stand against wrong when opportunity is given. This I believe is what Jesus would do if He lived in the United States today. He didn't stop doing the unpopular right because His unchristian neighbors accused Him of associating "with publicans and sinners." And was not that expression a close first-century parallel to "nigger lover" in the United States today?

What Shall I Do?

I don't know all that I would do if I lived in a community where the race issue is most urgent today. These things I would try to do. (1) I would try to apply the golden rule to the situation of my Negro neighbors. I would ask myself, Would I be satisfied if their conditions were my conditions? If my honest answer were *No*, I would try to be understanding and helpful in every effort being made to improve their condition. I would keep on doing this until I could apply the golden rule to the Negro's lot and answer *Yes*. (2) I would prayerfully examine my attitudes to decide whether they were being molded by my political and geographical community or by my Christian faith. (3) I would ask God every day to show me what were the right attitudes and actions for me to take during the next twenty-four hours. (4) When I felt I knew what was the right thing, I would ask God for courage to do the right as He showed it to me. I would try to do these things because this, as I understand it, is what it means to be a Christian in human relationships.

Prayer Requests

*I do not ask that I should own
Long lands, that stretch away,
But only that I be content
With what I have each day.*

*I do not ask that I should live
A life of luxury,
But only that I find a joy
In each thing given me.*

*I do not ask that wisdom be
Placed whole within my hand,
But only that as I go on
I learn to understand.*

By ENOLA CHAMBERLIN

\$1,168

By **VENTA HANCOCK**

Dunbar, West Virginia

ONE thousand one hundred and sixty-eight dollars! As I looked at the statement of what we had saved during the past year my thoughts were many. First, I thought that with that amount we could have paid off the balance owing on our car; or we could have bought the much-needed breakfast outfit (since the cushions were ripped on the old one), or a new stove and washer to replace the old ones; or we could have dressed our four children a little nicer than a minister's salary could otherwise afford. But then I thought how much better it is to have been able to save this amount and to draw the interest.

We hear so much today about interest rates—3 percent, 4½ percent, or 6, or even 8 percent. But the bank in which we had invested our money paid more than any of these! Would you like to know a secret about where to invest your money for this rate of interest? Well, you guessed it; the

statement at which I was looking came from the financial secretary of our local church. It seemed amazing that we could have given so much to God's work just through systematic tithes and offerings.

But, oh, how the Lord has blessed our home these sixteen years since we gave our first ten dollars tithe during college days! I thought of the past year how our interest had paid off. Our little three-year-old knocked a light fixture down and received only superficial cuts; my husband travelled twenty thousand miles by car and plane without an accident; our little girl was seriously ill and God touched her; and I could go on and on—but *you* have to try it to believe it.

Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven" (Matthew 6: 19-20). And in Malachi we read: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (3:10). Bless His name!

What a thrill it will be when we can look further into the interest rates and see a mother or father that we have helped to win or a missionary home we have helped to build, and the countless other areas that God has helped us to have a part in! Yes, it is a thrill to save, and thank God we have put our treasure in the Bank of Heaven!

CRISIS

By **MARTHA VOIGT**

Indianapolis, Indiana

MY LIFE was not what I wanted it to be. I was disappointed in the church, fretful with the children, and my husband and I were not as close as we once had been.

The cause of my unhappiness was, I thought, the unjust treatment that had come to close friends in the church by other members of the church.

Sincerely desiring to see our church go forward, I went to our minister and asked if there was something I could do. I really did not feel there was, but I was willing to try anything. Recalling our conversation, I can see now that he hinted at a plan of action. But through blinded eyes I could not see what he meant. The next time he did

not hint, but said, "Your sympathy for your friends is making you bitter. It is standing in your way, and keeps you from being the blessing you could be."

Well, I didn't miss the point this time. I didn't see how he could be so heartless when he had previously been interested in helping! The more I thought about it, the worse I felt, and I could think of little else the rest of the day. Finally, I was ready to give up completely.

After the children were in bed that night and all was quiet, I slipped out into the backyard. I thought about all that had happened. I pondered the words of our minister. Why had he been so cruel? Suddenly a little light broke through. Slowly things began to unfold—things I had not seen, could not have seen before. I began asking myself some questions.

Had I been acting like a martyr? Had I been suffering in pained silence for all to observe? Had I been justifying my actions by comparing them to those of "the opposition"? Had I been feeling that it really didn't make any difference if they were hurt because, after all, they were the ones who started the problem? Had I been feeling that, because I had done nothing to them individually,

.....

Heavenly Lustre

By JACK M. SCHARN

*There's a light with a shining lustre
That is piercing sin's shadowy night.
There's a light beaming down from heaven
With a hope that is brilliantly bright.*

*There's a light showing souls salvation
Flooding forth from its heavenly height.
And man's eyes may behold its glory.
For it glows with eternal light.*

*There's a light that has reached the shadows
That shrouded my spiritual sight.
And it shines on the path I travel
With the glow of its heavenly light.*

.....

I owed them nothing as a group? Had I been putting them all into the same category with the same motives and attitudes?

I'm afraid I had to say "yes" to these questions. I was not proud of the picture I was forced to view.

And now, just what was my problem? Was it to determine whether or not injustice had been done? No, I'm quite sure there had been. But can I make the offenders repent? No, and I might even charge the wrong ones, since I cannot see their hearts. On the other hand, must I go inform them they need not apologize? No, that is between them and God.

The problem I faced was my own reaction to this situation. Since I'd done all I could to work things out, I must simply let go. And this meant to stop repeating how right my principles were and how wrong their motives. This meant that I must forgive and not resent. This meant that I must accept and not reject. This meant that I must love and not hate. And this also meant that I must forego the luxury of sympathy!

After about one and one-half hours of this, I went into the house and started writing down some of the things the Lord had revealed to me. I went into the den to look up the word *forgive*. It means: "to give up claim to resentment on account of an offense"; "to remit the penalty"; "as to forgive a wrong."

Had I forgiven this injustice that was done to my friends? No, because the offenders hadn't apologized. During a recent revival I had prepared to receive and accept their apologies, but they did not come, and I was hurt all over again. I had prayed, "Lord, if only they would do this, how gladly I would accept, and then all our troubles would be over." But the Lord showed me that I would have to forgive and forget *before they asked*, even if they *never asked*!

Would I be compromising principles to do this?

No, because I still feel the same about injustice, but I am choosing to leave my resentment behind. And when I do this, my problem is over. I am free. I have turned the whole thing over to God.

Before, I had felt that the others should be the ones to make the first move. But I now reasoned, If I don't give them credit for being truly spiritual, how can I expect them to make the first move? On the other hand, if I am to be spiritual, I am the one to move out of the "Slough of Despond."

The Lord did not push this on me; He gave me a choice. I could choose to think about it, or be hurt that the pastor didn't understand. But I'm glad I chose to look at my innermost being, because "whereas I was blind, now I see." This was a crisis experience for me.

How the Lord has led me since my spiritual crisis! The cleansing, the liberty, the illumination that I now know is amazing. I enjoy reading and meditating. In covering much material during the past few months I have come to see that there are three clearly presented courses which I cannot take:

(1) *Resentment* is not the way to win, even when directed toward real injustice. It invariably leads to self-pity. Resentment is only a costly method of making one feel self-important. As Dr. Maxwell Maltz says, "Resentment is an emotional rehashing, or re-fighting of some event in the past." This cannot be caused by others; it is caused by my own emotional response. I cannot take this way out.

(2) *Emptiness* cannot win. My goal must be creative and worthwhile or I will have no sense of accomplishment when I reach it. I must get off the treadmill, stop going about in circles, select some goal worth striving for, and go after it.

(3) The wrong kind of *surrender* cannot win. Established habits of quitting, of protesting incompetence, or of exhibiting poor sportsmanship often build up feelings of inferiority, worthlessness, and guilt. The attitude that nothing can be done is essentially unhealthy and it substitutes surrender for positive action.

For three long years I travelled in the wilderness, but I have now crossed over into Canaan land. My concern now is a united church. There are some things that I am willing to do in order to see this realized.

(1) I have turned my resentment over to Christ.

(2) I am determined that my emptiness be filled with the fullness of the Spirit of Christ.

(3) I have decided to stay with the church, and work faithfully at every job. And there are many—praying, fasting, calling, welcoming new people, witnessing, doing box work, writing letters to our missionaries, smiling from way down deep, being sincerely friendly, showing the attitudes I want to see reflected in others, and experimentally taking every promise in the Word of God for myself.

By EVEREK R. STORMS

HOLE WATCHING

THE Mayflower Donut Shop, Buffalo, New York, has an interesting verse which is printed on every box of donuts it sells. It goes like this:

*As you amble on through life,
Whatever be your goal,
Keep your eye upon the donut,
And not upon the hole!*

One trouble with the Christian Church today is that too many of its members are engaged in hole watching. They never see the donut—all they see is the hole.

On Sunday they notice the pastor's one mistake in grammar, that he seems to have added another gray hair during the past week, and that he prayed half a minute longer than usual. But they have very little idea what he preached about and they can't even remember his text.

The pastor's wife, they observed, sat in the third seat instead of the second—she really must be backsliding—and was wearing a new hat—her third

since they came to the church five years ago. How extravagant can some people be?

Yet they failed to notice the effect her godly life was having on the congregation, and that every one of the teen-age girls in her Sunday school class was now a Christian.

As for the church itself, they continually talk about the one member who seems to have gone back on the Lord and slipped into sin. On the other hand, you never hear them praise the other ninety-nine members who are living exemplary lives and doing what they can to further the interests of the Kingdom.

They have made up their minds that a certain individual is not a Christian because of the style of her hat or the size of her purse, or something else equally as foolish. They seem to overlook the fact that she never misses a prayer meeting and is one of the greatest soul winners in the church.

As parents we make the same mistake. We scold our children for leaving the door open, for eating too fast, running across the lawn, getting dirty, and a host of minor infractions. We often fail to notice how in some matters they seem to be having more sense, they can act very polite when they want to, their Sunday school and grade school teachers both speak well of them, and many other parents wish their children were as well behaved as ours.

There is no nourishment in trying to eat a hole. Why not enjoy the donut instead?—*Gospel Banner*; used by permission.

Learn to Say "SIR!"

By THEDA JAGGERS

"SAY, 'SIR,' and you can get down!"

This was my husband, Don, speaking not long ago to our two-and-one-half-year-old son, who stood short in his crib sobbing as if his heart were breaking, and beating against the side railings with his feet, acting out a first-class temper tantrum! He had been placed there about an hour earlier for refusing to say, "Sir," to his daddy.

My husband was reared in a Methodist parsonage and had acquired the habit early in his life of saying, "Sir," and, "Ma'am" to his parents and

all adults. We had talked it over and decided before our children were born that we would require this title of respect from them also, even if it weren't fashionable and even if the other "kids" didn't do it!

We had encountered very little resistance to this simple request from our older boys, but little Jerry here was different! He had a very definite mind of his own, and was just plain "hardheaded."

For the past hour or so Don kept opening the door to the bedroom, giving our son every opportunity to say that now all-important word, and a chance to get down and go about his business of playing. Each time Jerry would just stand there with tears in his eyes and stare back at him, refusing to open his mouth, much less say, "Sir." My husband would then leave and come back in another fifteen minutes or so, hoping that he would yield.

By now both Don and I were a little bit sorry we had ever started this whole mess! But we knew

since we had held out this long it would never do to quit now. It was now or never, so to speak! That old line we all used to hear as children, "This is hurting me more than it's hurting you," certainly rang true for us. The hurt that showed through Jerry's eyes just about melted us each time, and we wanted to take him in our arms and smother him with kisses, but we didn't give in to our emotions.

Finally, on one of his frequent trips into the bedroom, Don was met with the simple word, "Sir," coming from his son. Just like that! I guess he had finally decided he had had enough of this game, and he was getting tired of staying in bed, watching his friends having a good time outside.

When we heard the word, we both rushed to his bedside and tried to make up for our unusually stern behavior. He accepted our loving, and all was forgiven. He went back to his playing after that, but he had learned a lesson. That was all

it took for him to acquire the habit.

I couldn't help comparing this situation with a Christian's life. There are times when God wants us to do something for Him, but He can't seem to get through to us without shutting us up somehow. Maybe He has to lay us flat on our backs in bed to make the point with us.

All the while, I imagine, the Lord is grieving over the discipline that is necessary, because He loves us even more than we love our children. I agree with you that it's hard to imagine that, but we know it's true. He then stands close by, waiting to hear us submit to His will, or to say, "Sir," if you please. It sometimes takes longer with some people than with others. In any case, He rejoices greatly when He hears the long-awaited words, "Thy will be done." He then graciously "lets us down," either immediately or soon after.

We might save ourselves a lot of trouble if we would learn to say, "Sir," to Him a little quicker.

The Seed That Was Lost

By REGINALD HEASLEY
Pastor, Avon, Scotland

IN MARCH of last year I tried a little experiment with two *Calendula* seeds. I put one of them in a little brown envelope and sealed it, while the other I lost in the rich brown earth in my garden.

Three months passed and then a little green shoot appeared in the soil, and this in turn became a beautiful orange flower. In August, I picked the now faded flower, and to my delight I discovered there were many seeds in the head. I counted them—more than one hundred seeds!

The seed I put in the envelope has remained unchanged, but I have a second envelope now, and this contains more than one hundred seeds—the "increase" of the seed I thought I had lost!

Surely this is what Jesus meant when He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24). Jesus is here teaching that our lives, if kept back from Him, can remain only insignificant and insufficient; but

if consecrated entirely to Him, our lives will be magnified, transformed, and made a blessing to many.

This consecration must be definite and calculated really to meet with God's approval. Our hands consecrated so that we might be a help and not a hindrance to His cause. Our feet consecrated to Him who "went about doing good," that we might go where He would go and "follow his steps." Our lips consecrated so that our every word might be as He would speak. Our knees consecrated—His to "pray without ceasing." Our hearts consecrated—His heart was moved with compassion. Can ours remain cold in the presence of suffering and of the multitudes without Christ?

General Osborne of the Salvation Army used to say, "Except I am moved with compassion, how dwellest Thy Spirit in me?" The Apostle Paul wrote, "Now yield your members servants to righteousness unto holiness" (Romans 6:19).

The famous violinist Paganini was booked to give a recital in London. The audience was wildly expectant as the tall figure of the performer appeared on the stage. But while tuning his instrument, one string snapped, then another, and yet another! Only one string left!

The audience was becoming restless. Some were booing—they had paid so much for their seats.

Suddenly Paganini, stepping to the front of the platform and pointing to his instrument, said in a stage whisper: "One string—and Paganini!" And from that one string he drew such music as first quieted and then thrilled the whole audience. A broken instrument? A useless violin? Yes—but in a master's hand! Surely that is what this high grace of holiness really means: not eternal striving, but being yielded to the Master's hand!

*An article of lasting interest to parents
of school-age children:*

Under-achieving Children

THE WORLD OF SCHOOLS

IT IS a matter of concern and often a mystery to parents as well as teachers why children of normal intelligence become educationally retarded. A given child may have as much ability as some of his peers (or even more), go through the same educational experiences, and yet fall behind in his educational progress.

This is not a new problem—it has probably been around as long as formal education has existed. And it includes more than just a few isolated cases. For it would not be hard to find one or more such children in many of the classrooms across the nation.

In this article we hope to consider briefly some of the possible reasons, for parents who are interested in either a cure or prevention. We shall look at the reasons in three categories—home, school, and child. Most parents of under-achieving children would like to blame the schools. And the teachers of the same children would like to blame the home. In reality it may be either, both, or neither.

For our purposes we shall start with the home. In the writer's opinion the home influences are the most significant in the development of the child. It is entirely possible that a child's first five years are the most important years of his entire life. And during these years, of course, the child is controlled almost entirely by the home and family. The church is able to have some influence. The school does not enter the picture until after this very significant five-year period.

It is vital for parents to realize how important these first years are. It may be that the child has already established the habits and attitudes that will decide his academic progress before he ever enters school. Patterns of perseverance, industry, and responsibility should be developed in the young child. A thirst for knowledge and a love for books and the printed word should be the child's early heritage.

There are several ways in which parents may cause their children to become under-achievers. For various reasons parents sometimes like to keep their children very dependent. This may meet a psychological need for the parent but it is hard on the child. It is normal for the toddler to begin to assert his independence and this should continue to adulthood. The child that is too parent-dependent has a rough time in school when he no longer has his parents on whom to depend.

An overambitious parent may contribute to the under-achievement of the child. Parents sometimes push their children



too hard. If the child hasn't the emotional ability to withstand the pressure, frustration results. The more frustrated the child becomes, the less he can learn. And the less he learns, the more frustrated he becomes. And on it goes until it may cause severe under-achievement and perhaps an emotional disturbance as well. Or this whole matter may take another twist. The child may unconsciously use his under-achievement as a weapon to revolt against the pressures that his parents have placed upon him.

The general tone of the home influences the academic achievement of the child. If the home is one in which education is valued, in which books (including children's books) are in evidence and appreciated, in which the parents take time to read to the children, in which there is love and harmony between the parents—then the children are likely to do well in school.

It might be well for us to stop and think a moment about television here. The one who writes the article and undoubtedly the one who is reading it will remember that as children we read to entertain ourselves in our spare time and thereby built up our reading skills. But many children today passively watch television in their spare time. Television leaves little time for the children to be creative, to let their imaginations soar in their play, or to build their dream castles. We sadly fear that television is a bane to our children.

We turn now to the next broad area which we will consider—the teacher and the school. In some instances the fault could conceivably lie with the whole system of educational philosophy under which the school operates. If the school drags on under the old regimented traditionalism or rushes madly with progressivism, some of these under-achievers may be the result.

Probably more often than not, though—if education is to blame—it comes down to the individual teacher. The whole system may be to blame, however, for the teacher's orientation, or even for allowing some teachers to come into contact with children. There are some people in the teaching profession who ought never be allowed to come into contact with children. Like other fields, teaching seems to attract its share of misfits, those cantankerous individuals who like to show their authority even though it means warping young lives.

Or it may be that the child comes into contact with a good and capable teacher but experiences a personality conflict. In either case, it seems that when there are conflicts and tensions, the child has a way of "tuning out" the unpleasant world, much as an adult does. The more he tunes out the world, the farther behind he becomes in his studies. And the more he gets behind academically, the more unpleasant are his surroundings, so he tunes out more and more. And again we have

a vicious circle which results in a severely educationally retarded child.

It would seem to this writer that the teachers of the primary grades (one, two, three) have the paramount responsibility in this matter of educational retardation. For it is usually in the lower grades that under-achievement has its beginning.

The third broad area that we will note is the child himself. It is realized that some of these factors overlap somewhat. But there are some that have to do more with the child. The first concern is the maturation of the child. It may well be that a child becomes an under-achiever because his overall physical, intellectual, and emotional growth or his maturity lags behind his chronological age. A child like this may need to repeat one or more grades in order to gain the time that he needs to mature. In some larger schools which divide pupils into sections according to their ability we face the danger that the child will be placed in a lower section and moved on instead of being held and given the time that he needs.

The answer to the problem of under-achievement for some children may be found in the area of drives, motivation, and rewards. It is possible that the slow-learning child lacks the drive of a normal achiever and may need greater and more regular rewards than the average parent or teacher gives. Sometimes the child who gets behind in his schoolwork gets discouraged because he cannot measure up to his peers and so he puts out little or no effort at all.

Another clue to under-achievement may be found in the child's feelings toward himself. Whether the under-achievement or the feeling of inferiority comes first, we do not know; but the two may go together. The more inferior, rejected, and dejected the child feels, the less he will be able to accomplish. And the less he is able to accomplish, the worse he will feel.

Finally, we will note failure and frustration. If a child has to continually experience failure in his efforts, then he is almost sure to feel frustrated and either passively withdraw or become an aggressive behavior problem. The process of education, by its very nature, is frustrating.

These are some of the reasons we believe that children of normal intelligence become educationally retarded. The problem differs with each child. It may be due to just one of the listed or unlisted factors, but it is more likely to be due to a combination of factors. This is not an easy problem to diagnose, for, because of its very nature, it cannot be analyzed in a test tube or even diagnosed with a standardized test. We have not attempted to offer solutions. The solution possibly varies with each individual. But it is our hope that an understanding of the causes may be the first step of the solution for the under-achieving children whose parents may read this article.



By **GORDON C. WICKERSHAM**
 News Director, Alumni Coordinator, et al.

A Visit to **Bethany Nazarene College**

Above: The Mall with the library in the background. Friendly spirit . . . in smiles, words, the very style of buildings and landscaping . . . conveys a Christian welcome for you at Bethany Nazarene College, Bethany, Oklahoma . . . ten miles northwest of the center of Oklahoma City.

An aerial view of the college. Thirty acres . . . consecrated land for Christian young people to study the Word of God as they prepare for a variety of occupations. Busy sidewalks lead to active classrooms . . . dormitories . . . library . . . student union . . . places where students mingle, work, walk, talk, dream, explore, study, think, search, pray. Nazarene youth deserve the best facilities we are able to provide.



Language study with the latest aids in the modern-language laboratory. The finest in education . . . teachers dedicated to their tasks of conveying ideas to eager students . . . helping to establish habit and thought patterns . . . striving to strengthen spiritual life for those already in *The Way* . . . seeking to open the door of faith for those who need Christ in their hearts.

A biology class with Dr. Robert Lawrence. Academic standards in the classroom at a high level . . . strong enough to challenge the brightest student; considerate enough to help the weakest



student achieve his best. Teaching recognized by the North Central Association of Colleges and Secondary Schools for full accreditation . . . Teacher training programs accredited by the National Council for Accreditation of Teacher Education—these are hallmarks of quality in the classroom.

Bresee Administration building in a growing community . . . Bethany was founded by Nazarenes around the beginning of the twentieth century. It has now grown to a city of 16,500 people in the



rapidly expanding northwest suburban area of Oklahoma City. City planning indicates an eventual population of 30,000 including many new homes, schools, and business areas. The Oklahoma Highway Department has surveyed traffic on U.S. 66 at the south edge of the campus at more than 32,000 persons daily. This is a strategic place for Christian witness by a Nazarene college and church buildings.



Growing plans . . . a new men's dormitory for 240 students and residence for the dean of men was completed this fall, named for Sam Snowbarger, pioneer Nazarene layman from Kansas who has been responsible for vital support of Bresee College and Bethany.

now on the drawing boards . . . a new dormitory for women.

now in the development picture . . . a new science building, enlarged language study, doubled library space, expanded and remodeled music department facilities.

now in Nazarene Sunday schools . . . boys and girls who will soon be completing high school, ready for college. We must help our college prepare to serve their educational, social, and spiritual needs. The challenge of the future is strongly upon us.



Bethany First Church symbolizes spiritual life . . . heart of the campus.

A college church, largest in the denomination, which generously shares its facilities for chapel services through the school week, and serves the students, faculty, and their families with an actively evangelistic program.

A classroom building principally devoted to the study of God's Word, preaching, evangelism, missions, Christian doctrine, and daily devotion.

Nazarene congregations in Oklahoma City, Bethany, and dozens of towns within driving distance of the campus where students serve in special music, preaching, evangelistic, calling programs. Thirty or more percent of B.N.C. graduates in the past decade have entered full-time Christian service.

The new Ludwig Religion Building expresses administration with a vision . . . Since 1917, Dr. Roy H. Cantrell has been used of God as president of



The future of Nazarene education is a big task . . .

Dr. S. T. Ludwig, formerly president of B.N.C. and executive secretary of the Department of Education of the General Board, phrased it pointedly:

"There is a way to victory. It begins by all of us kneeling at the Cross—parents, students, professors, administrators, church leaders. There in humble dependence upon Almighty God, who must ever lead His people onward, we may tarry for guidance, instruction, and power. Then in united effort we can harness ourselves to this God-appointed task of training youth for service.

"The decade of the sixties will soon reach its midpoint. The next five years are full of promise—promise that can be realized if we all share together in this business of training youth for service in the power of the Spirit.

"It's a big job! Of course it is. But who wants to be little just so he can carry lighter loads? This is a day for giants—giants of faith, of devotion, of sacrifice. Someway, somehow, somewhere, God has always found 'men to match the mountains.'"

—Report to the General Board, January, 1964



Bethany Nazarene College in a dynamic leadership. The fall semester enrollment set a new record high of 1,403 students as one evidence of the effectiveness of his leadership. A total of over 1,600 students will enroll in B.N.C. during the summer, fall, and spring semesters of this academic year.

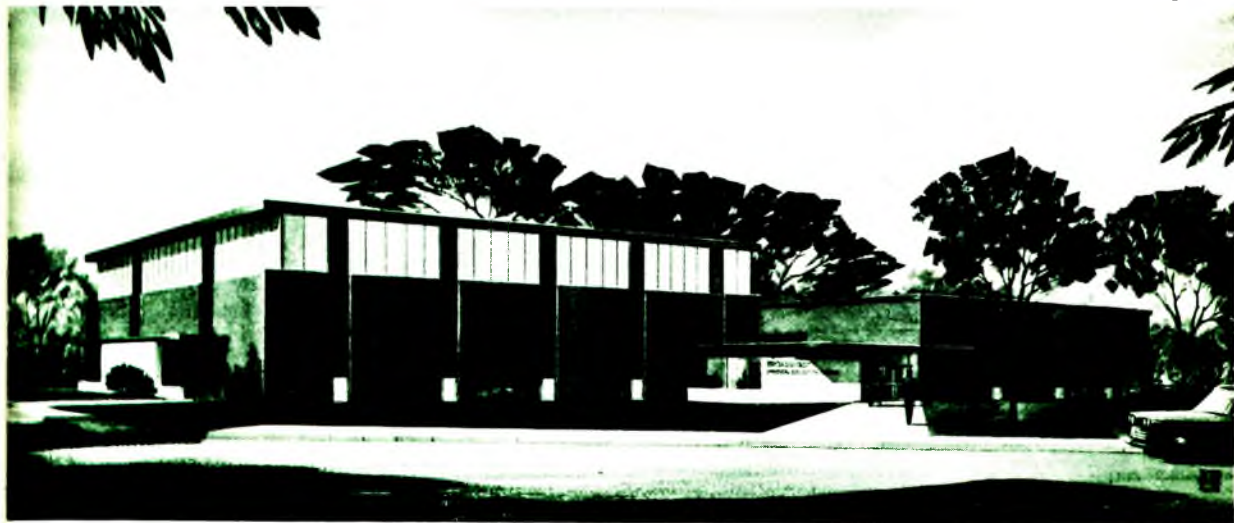
New buildings have been carefully planned to keep pace with growing needs. Bethany First Church enlarged its sanctuary to 1,600 seats in 1960. Bracken Hall for Women and R. T. Williams Library were completed in 1961. The Ludwig Religion Building was begun in 1962. Bresee Administration Building was remodeled to expand both offices and classroom space in 1963. Snowbarger Dormitory for men has been opened in 1964.

The Broadhurst Physical Education Center, now under construction, shows that Bethany alumni

are active in support of their alma mater. Financial support through local churches and in special annual alumni achievement funds—now in their fifth year—has led the challenge for Nazarenes across the educational zone to increase their support of Bethany Nazarene College.

A campaign sponsored by the Alumni Association in the past two years has nearly reached its goal of \$325,000 for erection of a new Physical Education Center. Ground breaking was last November 20, Homecoming Day.

Mr. William Broadhurst, Tulsa, Oklahoma, Christian businessman, stimulated the start of this campaign with his challenge to give the college \$100,000 for a gymnasium if the college would raise funds to match. Alumni accepted the challenge so well that Mr. Broadhurst gave an additional \$25,000 to help expand the building plans.





Students bow in prayer seeking the will of God as the A Cappella Choir sings "The Lord's Prayer" in chapel.

Classes open with prayer as a regular practice . . . not just religion classes, but chemistry, economics, literature, speech, home management, music theory . . . moments when the Spirit is sought.

Prayer brings victories: in revivals, in regular Sunday services, in dormitory rooms, prayer chapels, all-school devotional programs, after study hours in the evening.

Many students come to Bethany without a definite career plan in mind. Others have chosen their goal. Through dedicated and deliberated counseling—by faculty and fellow students—the minds of many are opened to God's will and life plan. Re-

sult: lives of service in the pastoral ministry, evangelism, missions, public school teaching, medical careers, business and legal professions, Christian homemaking. B.N.C. emphasizes training of Christian laymen to serve in the church as well as our ministerial leaders.

Knowledge may be sought from books in a solitary reading room . . . Formal education can be obtained at hundreds of schools in languages, arts, sciences, business. But B.N.C., like the other Nazarene colleges, is a place where students can share spiritually and socially and intellectually in Christian ideals.

Many students discover a life career plan in God's will through their campus experiences. Many also find a life companion. Christian young people need to marry Christian companions!

CHARACTER—a summation of knowledge and wisdom

CULTURE—an enrichment of personality in social graces

CHRIST—a transformation of soul to His matchless will

These are the goals of Bethany Nazarene College, established for Christian young people by Nazarenes in seven southwestern states!

This visit by picture and printed word may be supplemented by your personal visit to the campus. The welcome mat is at the door!

Bible Stone Quiz



By OVELLA S. SHAFER

Try Yourself on This:



1. Christ is called what kind of stone in our Bible? (*Ephesians 2:20*)
2. What Bible character had stones for a pillow? (*Genesis 28:10-11*).
3. What prophet took twelve stones to build an altar? (*I Kings 18:31-32*).
4. How many smooth stones did David put in his shepherd's bag when he went out to fight Goliath? (*I Samuel 17:40*).
5. What drunkard became as a stone after he was told of great danger by his wife of good understanding? (*I Samuel 25:37*)
6. Whose dead body, a king's son, was cast into a pit and covered with a heap of stones? (*II Samuel 18:17*)
7. What does Job tell us is molten out of the stone? (*Job 28:2*)
8. By whom and in what river were twelve stones set up to mark a great event? (*Joshua 4:9*)
9. What is not like unto gold, silver, or stone according to the preaching of Paul? (*Acts 17:29*)
10. Who made this statement, "If a son shall ask bread of any of you that is a father, will he give him a stone?" (*Luke 11:11*)

* * * * *

A Story-Note from.....



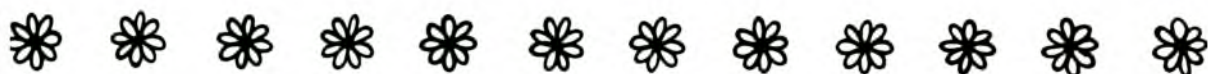
Hi,

Marcia,  a friend of mine in Texas, wrote me a note. She said she always reads the "Story-Notes." Then she added, "Brian, my five-year-old brother, likes to have me read them to him."  is a real sharing sister.

Do you share your "Story-Notes" or  or  or  or ? I hope so!

Love, *Gloria* 

He who loves God loves his brother also.
(See I John 4:21)





written an article entitled "What I Told My Son About Racial Prejudice"? One question in the "Answer Corner" con-

Pro: 10 Percent Plan

I noted with interest the answer you gave in the "Answer Corner" of the *Herald* for 11/11/64, regarding the matter of a church paying a tithe of its income to missions. This question related particularly to the matter of tithing the building fund to missions, as well as the regular funds of the church. . . .

A few years ago this congregation voted to tithe its regular funds to our General Budget. Soon after, we decided also to put 10 percent of our building fund receipts to the same use.

I wish to say that our church has prospered more spiritually and financially and in every way since we made this latter decision. We did not do this as quickly as we should, for I am persuaded the blessings would have started sooner. But the Lord has given us more souls at the altar, an increase in membership, and the little building we have now is completely filled with people, and the spirit is the best in our fifteen or sixteen years as pastor here. I highly recommend the practice of tithing *all* we get to missions, and watching the blessings fall upon our churches. . . .

Another matter, just as soon as we started to tithe our building fund, our finances for that particular purpose took on an unprecedented boom. Several handed us large sums of money for our building fund. We owe but six hundred dollars now, and that will be paid in a few weeks. We are going to keep on tithing the building fund also, as well as the regular church offerings.

HAROLD MONGERSON
Illinois

Pro: Expanded Herald

Thank you for the very fine articles concerning the education of our young children.

I know there are many fine Christian parents that rarely ever take time to read informative material on the education of their children. We as Christians should strive to help our children have a well-rounded education, even more than those parents who have no re-

ligious affiliation.

We are looking forward to reading more articles like these in the future. There is not a finer periodical to publish this information in than our *Herald of Holiness*.

ELAINE McCANN
Missouri

Con: Herald and Civil Rights

Some time ago I wrote you suggesting that a paper such as the *Herald* ought to contain more articles concerning the moral evil of racial prejudice. I am bound, therefore, to express my appreciation for three articles which have appeared since then. One, by L. Guy Nees, entitled "The Role of the Church in Today's Social Revolution," contained a commendable resolution passed by the Los Angeles District concerning the treatment of colored people. The second, by General Superintendent Williamson, entitled "Meritocracy," lacked nothing except perhaps a more forthright statement of the fact that there is, after all, only one human race and that talent or its lack has nothing to do with color. An editorial appearing some time later quoted a reaffirmation of the church's policy on race relations.

But these articles appeared over a ten-month period from February 12 to November 25, 1964. During the same period there have been *ten* articles, questions, or news items dealing with the problem of smoking, *one* on liquor, and *two* on gambling. "The slaughter of the innocents" when the Sunday school was bombed in Birmingham (although it occurred in 1963) has, to the best of my knowledge, rated only one sentence in an editorial on March 4, 1964, and the killing of three civil rights workers has passed without mention.

Does the Church of the Nazarene consider smoking, drinking, and gambling greater moral evils than race hatred and its consequences? I do not believe so, but the relative concern shown over these problems in the *Herald* is puzzling and discouraging. One article on smoking was entitled "What I Told My Son About Smoking." Why has no one

cerned the problem of a church member who sold tobacco in his store. But no one has asked how to deal with a church member who still exhibits racial prejudice.

Why does the *Herald* have so much to say about smoking, drinking, and gambling and so little, relatively, about racial prejudice?

G. G. TRIVETT
Ontario, Canada

Pro: Storehouse Tithing

Thank God for a church that cares, and the emphasis on "Moving Nazarenes," even to having a special month of emphasis on trying to get all Nazarenes to join the church they attend.

Now why not another month to get everyone to pay his tithe to the church he attends?

I have never heard of a person boarding in one home and then sending his money for meals to a favorite cook in another state, or city. Yet some people will attend a church for months, even years, and send their tithe to a favorite pastor or church, or home mission field.

DAVID K. KLINE
Texas



"I hate to see them close. They were always SO considerate about soft-pedaling the mention of money."

PLEASE HIM!

By **RODGER D. ATWOOD**

Pastor Coatesville, Pennsylvania

For I do always those things that please him (John 8:29).

The Lord Jesus Christ voiced the ruling principle of His life in these words. He had come to do the will of His Father. He told His disciples, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). In Gethsemane, our Lord prayed, "Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39). In that darkest of hours, Jesus still maintained the desire to please His Father. "For even Christ pleased not himself" (Romans 15:3).

There are many references in the Scriptures pointing to Christ as the One well pleasing to God. Matthew 12:18 recalls the prophecy of Isaiah, "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased."

Before Jesus began His earthly ministry, God the Father gave evidence that His Son was pleasing Him. The heavens were opened and the voice of the Father spoke, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

The pattern for Christ's life on earth is found in the full verse with which we started: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." Through a life of trials and testings, ministry and service, the agony in Gethsemane, and even the death on the Cross, Jesus Christ did always those things that would please His Father.

At the end of His ministry on earth, while Jesus was on the mount of transfiguration with Peter, James, and John, the Father spoke again, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:5). Peter gives us an eyewitness account of this in II Peter 1:17, "For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." And Jesus Christ is our Example!

In Hebrews 11:5, it is recorded that "by faith

Enoch was translated that he should not see death: and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Of all the things that this man accomplished, God summed up that which meant most to His heart in these words, "He pleased God."

This should be the testimony of each of our lives, that before our departure from this world we were pleasing to God. He wants to see these words fulfilled in your life and mine.

Please Him! It is not your service for others, how well you have supported the church, or whether you have spent your life in Christian service, although these are desirable. The important thing in all you may have done is that you have pleased Him! That does not take any special talent. It does not require special training.

The most humble servant of God can live up to these words—please Him! Every Christian has opportunities to serve God, the same privileges of laying up treasure in heaven, of being rich in eternal things, and of living lives well pleasing to God.

May we be challenged in "proving what is acceptable unto the Lord" (Ephesians 5:10). Surely if we prove what is acceptable to Him, we will live lives well pleasing to God. If we live and move in the power of the Spirit, doing good to all of the household of faith, and walking in the light as He is in the light, we shall live well pleasing to God. In all things—please Him!



Sculptor or



Potter?

By **EVA J. CUMMINGS**

Lincoln, Nebraska

I SAT in a Sunday morning camp meeting service last summer and heard a unique message on being conformed to the divine image by the Great Sculptor. I listened carefully and fully appreciated the truths that were delivered as the analogy was drawn of Christ, the Great Sculptor, who, with the blow of the hammer and the cutting edge of the chisel, formed our hearts and lives into the image which He desired for us to have.

This message stayed with me. However, I began to think of another analogy drawn in the Scriptures, that of the Potter and the clay. Romans 9:21 presents the question, "Hath not the potter power over the clay . . . ?"

I recall some times in my life when the Lord has been obliged to deal with me as a Sculptor, applying the hammer and the chisel. But I am confident that He would much rather have worked as a Potter. The attitudes of our hearts toward Him determine His line of work in our personal lives.

Clay is soft, pliable, capable of being shaped and molded in the hands of the potter, who works with great personal pride and tender persuasion. But stone, because of its very nature, must be chiseled and hammered into shape. It is, to be sure, a work which must be done with like care and precision by one well qualified to complete the task, but there is no choice in the type of tools which must be used. They must be heavy, sharp, piercing—to do the job.

Many times God has become the Sculptor only because we have refused to be clay. The blow of the hammer and the cutting edge of the chisel (severe chastening, the loss of someone dear, the ugly scar

of sin's consequences) have come only after He has patiently and tenderly endeavored to mold us as clay. The rebellion of the heart has turned the clay to stone!

How important the work of child evangelism in the Sunday school, the church, the home! God then has the opportunity to work with clay. Lives are still pliable. How vital the establishing of our teenagers in the Lord while decisions of lifelong importance (vocation, companionship, service) are being made! God may mold these facets of their lives without having to break them. Early yielding will allow precise shaping of the vessel.

Reader, do not wait for God to resort to the work of Sculptor in your life; allow Him to be the Potter. If you have already passed up the clay stage, submit to the blow of the hammer, the cutting edge of the chisel, knowing that even this is the loving effort of One who cares enough about you to seek to bring you into conformity with the divine image.

Spiritual Backlash

By **ROBERT E. HOLLIS**, *Pastor, First Church, Baytown, Texas*

BEFORE the election last fall we repeatedly heard the term "backlash" used by news commentators and politicians. My understanding of the term was vague; therefore I looked to the dictionaries. Some did not list the word, while others gave only short, inadequate definitions. Backlash: "jarring reaction; movement between loosely fitting parts"; etc.

Years ago I purchased my first rod and reel. It was the old, conventional-type casting reel. At first opportunity the young preacher with the new gear was alongside the Washita River in a reasonably open space, reel and rod in hand. Around my head I swung and hurled!

Need I say more? Hook, bait, sinker and cork hung high on a nearby limb with a portion of the line, and the rest was so knotted and tangled the only remedy was to cut it from the reel. You call it backlash! Would you believe it, in spite of all anybody has tried to teach me, I still get a backlash about eight out of ten attempts with those old-fashioned outfits.

Now God's people are continually casting the line of truth by teaching, preaching, witnessing, and working in His kingdom. Please, hear me! It is possible to cast the lines of sacred truth and personal conviction with such hard (not to say harsh) and misdirected force that one not only risks the danger of losing hook, line, and sinker, but he may suffer tragic "spiritual backlash"! Thus testimony and usefulness are hindered or destroyed.

We may be "right as rain" in doctrinal emphasis

and standards of conduct, yet become so dogmatically (doggedly?) insistent for all to conform to our personal opinions and convictions that the very holiness of God's truth is polluted with our contentious, divisive, and altogether carnal spirit. I have learned during twenty-five years in the ministry that I can fight sin in a way displeasing to my Lord and destructive to my own soul!

Surely we must declare ourselves openly against every form of worldliness and wrong. Let us determine to be examples of the high and holy standards taught in the Bible and demonstrated by those pure souls who raised up glorious banners of righteousness before us! Only let us pray so much of the holy love of God into our hearts, and be so divinely taught and tempered, that we shall not entangle our souls or the souls of others in deadly spiritual backlash.

The Apostle Paul was greatly concerned lest, when he had preached to others, he himself "should be a castaway" (I Corinthians 9:27). To the Galatian Christians he said, "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). This is the Spirit of Jesus.

My grandfather insisted, as we worked up and down the cotton rows, "Come on now, boys; hoe both sides of the middle!" I think I know what he meant, and there seems to be here a good application to middle-of-the-road, scriptural holiness.

EDITORIALS

By W. T. PURKISER

The All-sufficiency of Christ

On the flyleaf of a Bible left by a Christian of many years were the following words:

"The *presence* of Christ is the *joy* of my life;

The *service* of Christ is the *business* of my life;

The *will* of Christ is the *law* of my life;

The *glory* of Christ is the *crown* of my life."

There is the ring of reality in these words. They express so well the very core of the Christian life. It is not ceremony, creed, conduct, or cult. It is Christ crucified, risen, and alive forevermore.

The joy of the Christian life is not in circumstances or surroundings. It is not in the surge of hilarity, the stimulation of emotion by any artificial means. It is the presence of the living Lord, made real to us by the abiding fullness of His Spirit.

"Thou wilt shew me the path of life," sang the Psalmist; "in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalms 16:11). Only in the presence of the Lord is there the guarantee of that joy which is our strength.

The business of the Christian life is the service of Christ. If we are truly followers of Him who "came not to be ministered unto, but to minister," "service above self" will be more than a challenging slogan.

Nor is the service of Christ to be thought of as a means to an end. In many circles, service is urged as a steppingstone to something bigger and better, the sure way to promotion. But the Christian sees in the towel with which Christ girded himself to wash His disciples' feet a glory second only to the Cross. He does not serve as a means to another end. The service itself is the greatest nobility. There is nothing higher.

THE LAW OF THE CHRISTIAN LIFE is the will of Christ. To be pleasing in some measure to the One who has called us from darkness into His marvelous light is the highest form of spiritual ambition.

There is great confidence in the knowledge that the will of God is not only good for us; it is best for us. As Stanley Jones has said, "The will of God is love in action on our behalf." In that will we cannot fail; outside that will we cannot succeed.

And the crown of the Christian life is the glory of Christ. People have had much fun with the old medieval idea of a halo about the heads of the saints. But there is a crown God's people may wear

even here below. It is the shining radiance of Christ's glory.

The verse in the Psalms (34:5) translated in the King James Version, "They looked unto him, and were lightened," takes on new lustre in some of the more recent translations: "They looked to him and were radiant." This is the incandescent glory with which Christ crowns the lives of His sanctified people.

The hauntingly beautiful lines of A. B. Simpson speak well of the all-sufficiency of Christ:

Once it was the blessing,

Now it is the Lord;

Once it was the feeling,

Now it is His word;

Once His gifts I wanted;

Now the Giver own;

Once I sought for healing,

Now Himself alone.

The Ebbing of the Tithes

A newspaper man comments on the difficulties churches are having in financing their work in the midst of an otherwise booming prosperity. He calls his article "The Ebbing of the Tithes."

God has blessed the Church of the Nazarene with a generous constituency. Every comparative measure of published church giving places the Nazarenes in the top bracket among denominations of more than one hundred thousand in membership.

This is due to the fact that our people are, by and large, tithers. We have been suspicious of those who have argued that the law of the tithes was an Old Testament provision which did not apply under grace. We have never been open to the idea that one should do less for the cause of God in the dispensation of grace than God's people did under the Old Testament dispensation of law.

We remember, too, that even as justification by faith was established long before the giving of the ceremonial law at Mount Sinai (Romans 4), so the principle of tithing was established long before the covenant of law was given. Abraham paid tithes to Melchisedec as priest of the most high God, and Jacob, living four hundred years before Moses, promised God the tenth of his increase.

Although it is not spelled out in so many words, the implication is clear that, just as Abraham paid tithes to Melchisedec, so the Christian, who has a greater High Priest after the order of Melchisedec,

should also pay tithes (Hebrews 7:1-17).

Yet we too face something of a problem in "the ebbing of the tithes." The fact that our brethren in the other holiness denominations so far surpass us in per capita giving indicates that we could do better than we do. The fact also that, while our per capita giving has steadily risen, it has not kept pace with the rising levels of family income is a point for concern.

THERE IS NO DOUBT that some of the tithe is being diverted. It is not going into the storehouse. It is finding its way into channels of benevolence which, however worthy they may be, are still outside the scope of our direct spiritual responsibility.

In reply to a comment by the editor some months back on the question of giving to "independents," a correspondent wrote and asked, "Who is supposed to support the worthy independent causes?" The answer is, of course, "the independents." There are many hundreds of independent congregations who have no missionary or outreach responsibilities to whom independent agencies can look for support. There are no doubt many worthy children on the streets, but this does not relieve me of responsibility for my own children.

Those who honestly seek guidance from the Lord on this matter do not have far to look. "Bring ye all the tithes into the storehouse" (Malachi 3:10) gives little encouragement to scattering any portion of them far and wide. And when Paul wrote in I Corinthians 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," he used a word derived from "treasury" or "storehouse."

"THE EBBING OF THE TITHES" occurs also when the base is reduced upon which the tithe is figured. There are those who have actually claimed that the tithe should be based upon what is left after all a person's expenses are paid. For most of us, of course, this would reduce the tithe to a virtual zero.

But the Bible makes it abundantly clear that the tithe is the *first* tenth, not the last or some portion of an unused balance. The giving of the firstfruits hallowed the entire harvest. There is no indication anywhere in Scripture that the Lord would be pleased with leftovers or a handout given from unsacrificial surplus.

The base upon which the tithe is reckoned is the "increase," or what the tax men would call the "adjusted gross income." Payroll workers are very much aware of "deductions" for taxes, pensions, social security, and a variety of other charges, until it seems sometimes that the entire wage is going to "de ducks." But the tithe is based on the wage or salary itself, not on the so-called "take-home pay."

Here we have at least two areas in which we need to guard against "the ebbing of the tithes." Care at these points will save us from being stranded on a sandbar when we should be sailing across the deeps.

"A One Hundred Percent Nazarene"

From one of the very old copies of the *Herald of Holiness* comes a brief statement from the pen of Dr. J. B. Chapman, *Herald* editor for many years and later general superintendent of the Church of the Nazarene.

Dr. Chapman was asked to give a definition of a 100 percent Nazarene. In answer, he wrote the following lines:

"A one hundred percent Nazarene is one who has a definite testimony to regeneration and entire sanctification and stands always ready to give this testimony; and who by word, deed, temper and attitude backs up this testimony with holy and righteous living.

"He is one who is constant in his attendance at all the services of the church, including the mid-week prayer meeting, the Sunday school, and the Sunday evening service, and who can be depended upon to take part in such with some contribution other than singing, but who can be trusted not to monopolize the testimony meeting or mope if he is not given a Sunday school class.

"He is one who puts the tithe of his income into the church regularly, and who does not feel that this support entitles him to dictate the policies of the church. He is one who, in addition to his regular tithe, is glad and happy and ready to make liberal freewill offerings to the support of the work as opportunity and ability allow.

"He is willing to co-operate with plans he did not originate. He does not criticize the preacher or the church in the presence of his family, or listen sympathetically while others, whether enemies or professed friends, exploit the real or supposed faults and weaknesses of the people of God.

"He is sound and orthodox on all the theses of our holy religion; and if he holds hobbies, he holds them in charity, and capitalizes only the fundamentals of faith and practice.

"The one hundred percent Nazarene holds his experiential, theoretical and practical religion in even balance, being neither lopsided nor top-heavy. And because of the meekness of spirit which grace has brought to him, he does not count himself to have apprehended this one hundred percent standard; hence makes no capital of it, but continually presses forward and upward toward that finer, fuller standard of excellence which he has seen in Christ and in those who have walked and talked with Him through the ages."

Each one of us may honestly ask, "How do I measure up?"

THE CHURCH AT WORK

THE N.Y.P.S.

PAUL SKILES, *Secretary*

Unprecedented N.Y.P.S. Challenge

A task of delight and concern faces Nazarene youth the world over. While membership in N.Y.P.S. internationally is at an all-time high (177,686), a goal of 200,000 members has been accepted as a quadrennial challenge—22,314 new members by 1967.

The delight of increased membership with its sense of mission-fulfillment is cautioned by the concern that seeking increased membership without offering Christian service and involvement in church life will render the sense of "belonging" useless in the lives of the new members.

The Word, sought as the Key to unlock unopened heart doors, and as the sustaining Power of inner peace, gives the sense of mission which can send Nazarene youth into their own worlds to win juniors, teens, and young adults to

Christ and the church.

It is no trifle to think of 22,314 new members in four years. It is a challenge to a tremendous team effort which will turn membership concern into soul-winning delight.

Another "First" for Arizona Teens

Wrangler's Roost Dude Ranch was the setting for our first *Teen Leadership Retreat*. Saguaros, stallions, spurs, and general "western" environment temporarily interrupted Thanksgiving weekend for forty-one teen-age "cowpokes."

District Superintendent M. L. Mann challenged the teens with campfire devotional chats, and testimonies of renewed vision for teens were shared.

Each teen participated in four training sessions: "Keeping Activities Spiritual," taught by Rev. John Price; "Ideas for Socials," by Rev. J. Wayne Eyestone; "Methods of Programming," by Rev. Tom Goble; and "Principles of Leadership," by the writer.

The whole retreat was a terrific success!—WIL SPAITE, *district president*.

Rev. John P. McIntosh writes: "Since graduating from our Olivet Nazarene College in 1944, I have been privileged to serve God and the church both as pastor and evangelist. I pastored churches in Wright City, Missouri; Villa Grove and Decatur, Illinois; and Long Beach (West) in California; also have held twenty-six revival campaigns in churches across the country. I reentered the evangelistic field on January 1, this year, and will be happy to work with any church of any size. I desire to be of service to God and our churches. Write me, Knobel, Arkansas 501."

Brownsburg, Indiana—A new church was organized here last December 6 with nineteen charter members. Revival has come and we give God praise. Rev. Frank Weddle is pastor, and Dr. Remiss Rehfeldt is our district superintendent. —MRS. VOLMER JENSEN, *Secretary*.

Evangelist Grant M. Barton reports: "In mid-December, Wife and I closed out our fall slate of revivals in Indiana—at North Side Church with Rev. C. C. Chapman; at Goshen First Church with Rev. Roger Ward; State Line with Pastor Robert Bishop; Mount Hope Church, near Berne; and Palmvra, with Rev. Earl Martin, pastor. In all, there were more than 225 seekers, with a number healed in answer to prayer. God is giving us a great ministry among the youth of the church and Sunday school. We have a few choice dates open for the spring and fall of 1965. Write us, 301 Lincoln Avenue, Bedford, Indiana."

THE LOCAL CHURCHES

Pastor Raymond L. Cain reports from Modoc, Indiana: "Coming here last July, we found a most faithful people. In October we had a homecoming celebrating the forty-seventh anniversary of the church. Also we were fortunate to have Rev. Gene Hudgens from the Department of Church Schools with us, and the follow-through by the church of his good recommendations for the work has been a boon to our total program. In November, under the Spirit-anointed ministry of Evangelist John H. Lanier, God gave us a revival with new people converted, backsliders reclaimed, and some sanctified. Amid our joy, we sorrow in the loss of four fine people by death within one month, but rejoice to know they were all ready to meet their Lord in peace."

Pastor Harold L. Kohser reports: "After eight happy years with our First Church in Portsmouth, Ohio, I have accepted the work of our church in Staunton, Virginia. While at Portsmouth, we completely remodeled the church, adding a number of classrooms, nursery, and new furniture throughout the church. Membership more than tripled, while the Sunday school increased from an average of 63 to 151. God met with us in our ministry there, and we anticipate victory here in Staunton."

Rev. R. C. Raycroft writes: "After pastoring seven years in Canada, I have resigned our Trenton, Ontario, church to devote my full time to the work of an evangelist. I am now making up my slate and ready to go where the Lord may lead. Write me, 422 McCarthy Street, Howell, Michigan."

Plan to attend the Workshop Convention nearest you

Fort Worth, Texas, First
Lubbock, Texas, First
San Antonio, Texas, First
Dallas, Texas, Central

Feb. 15-16
Feb. 18-19
Feb. 22-23
Feb. 25

Whittier, Calif., First
Temple City, Calif.
Ventura, Calif.
Phoenix, Ariz., Eastside

March 18-19
March 22
March 24
March 26

El Paso, Texas, First
Albuquerque, New Mex., First
Denver, Colorado, First

April 21
April 23
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THE BIBLE LESSON

By BRIAN L. FARMER

**Topic for February 7:
Responsible to God**

SCRIPTURE: Matthew 13 (Printed: Matthew 13:24-30, 36-43)

GOLDEN TEXT: *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad* (II Corinthians 5:10).

Somewhere, somehow, sometime a judgment seat of Christ is a universal necessity. It is the only way to insure ultimate justice.

The parable about weeds in a field of wheat clearly teaches two truths, at least: (1) present judgment is imperfect; (2) eternal judgment is certain (both to take place and to be perfect).

A reason present judgment is of necessity less than perfect is that it is not always possible in this world to properly separate the evil from the good. Sometimes we may inadvertently harm the good in seeking to destroy the evil. On occasions the innocent suffer through a punishment levelled at the guilty. This, of course, is less than perfect justice.

It is heartening to know that at the judgment seat of Christ these injustices will be rectified. One day wrong shall no longer prevail, and righteousness shall in no sense be trodden underfoot.

As St. Paul says, "Now we see through a glass, darkly; but then face to face" (I Corinthians 13:12).

But is it with satisfaction we look forward to that day? Is it not rather with a sense of trepidation? Certainly the Bible speaks of those who have a certain fearful looking forward unto judgment. It is for them not so much a time when their injustices will be avenged as a day when their own misdeeds will be recompensed. And to all outside of the saving grace of Jesus Christ, this is not a happy prospect!

There is, in fact, a test whereby a person might know at this moment how he would fare under the searing judgment of Christ.

Condemnation in the judgment of eternity has its counterpart on earth; it



**"SHOWERS of BLESSING"
Program Schedule**

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

February 14—"It's All or Nothing," by Russell V. DeLong

February 21—"What Must I Do to Be Saved?" by Russell V. DeLong



is fear. Boldness in the judgment of eternity also has its touchpoint on earth; it is love.

None of us is fit for judgment. But through Christ, a love relationship can be restored between God and ourselves. In love He bears the suffering of our sin. So, though "fear hath torment," perfect love casteth it out (I John 4:18).

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

Deaths

REV. EARL G. LUSK

Earl Graham Lusk, age sixty-four, pastor of the Church of the Nazarene in Hampton, Virginia, died suddenly on November 24, 1964, of a heart failure. He was treasurer of the Virginia District, and a member of the Advisory Board. He had served in a number of states as a minister, had been in Virginia for the past twelve years, and at his present assignment for three and one-half years. He is survived by his wife, Pauline Shea Lusk; a son, Rev. Wm. E. Lusk of Sedalia, Maryland; a daughter, Phoebe A. Lusk, of Arlington; a sister, Mrs. J. W. Shea; and two brothers, Dr. Taylor Lusk and Chester Lusk. Funeral service was conducted by Dr. V. W. Littrell, his district superintendent, assisted by Rev. W. A. Masters, Nazarene pastor in Norfolk. A second service was held in the Wesleyan Methodist church in Houghton, New York, by the pastor, Rev. Edward Angell, assisted by Dr. Claude Ries, with burial in Mount Pleasant Cemetery.

REV. GEORGE W. WALL

George W. Wall, Nazarene elder, died October 28, 1964, at his home in Tuscaloosa, Alabama, after a lengthy illness. Ordained an elder in 1924, he transferred to the Church of the Nazarene in 1927. He served on the district boards for many years, and as a pastor on the Alabama District for thirty-one years, retiring six years ago. He remained faithful to the local, district, and general program of his church, and was loved and appreciated by all who knew him. He and Mrs. Wall would have celebrated their forth-ninth wedding anniversary on the day of his funeral. He is survived by his wife; a daughter, Mrs. Robert Rose, of Bessemer; two sons, George, Jr., of Birmingham, and John C., of Oklahoma City, Oklahoma; and a sister, Mrs. Tom Carter. Funeral service was held at Southside Church with his pastor, Rev. H. C. Tubbs, in charge, assisted by Revs. Byars, Wood, and Wallace. Burial was in Tuscaloosa Memorial Park.

REV. DENNIS C. STOUT

Dennis C. Stout, age eighty-two, died December 16, 1964, at Portland, Oregon. He was a retired Nazarene elder on the Oregon Pacific District. He was born October 6, 1882, in Platteville, Wisconsin. He was married on September 18, 1911. He began preaching in 1921 in a schoolhouse in South Dakota, was licensed in 1922, and ordained by Dr. H. F. Reynolds in 1926 at Jamestown, North Dakota. Mrs. Stout was ordained the same year, and they pastored several churches before entering into the work of evangelism. Their evangelistic work took them into forty-eight states, Mexico and Canada. He is survived by his wife, Elizabeth, and a brother, Pete, of Kadoka, South Dakota. Funeral service was conducted by Rev. Arthur E. Mottram and Rev. John W. Anderson, with six Nazarene elders serving as pallbearers. Burial was at the Rose City Cemetery.

MRS. LAURA MARGARET MacGREGOR (nee McClaren) was born in Blenheim, Ontario, June 24, 1896, and died on December 6, 1964, in a hospital in Newmarket, Ontario. In 1916 she was married to James H. MacGregor. From the time he answered the call to the ministry in 1930, she was a loyal pastor's wife, active in the local and district work of the church, and served as district missionary president for many years. She suffered a heart ailment while her husband was pastoring the Toronto Main Street Church, prompting them to retire. They moved to Pefferlaw, Ontario, where he has been serving as supply pastor. She is survived by her husband. Funeral service was held in the Pefferlaw church with Rev. Bruce Taylor, district superintendent, in charge, assisted by Rev. C. D. Westhafer and Rev. Willard B. Airhart. Burial was at the Highland Memorial Gardens, Toronto.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

- Washington Pacific May 19 and 20
- Canada Pacific May 27 and 28
- Alaska June 3 and 4

South Dakota	June 23 and 24
North Dakota	July 1 and 2
Michigan	July 14 to 16
Pittsburgh	July 22 and 23
Southwest Indiana	July 29 and 30
Kentucky	August 12 and 13
Indianapolis	August 18 and 19
Northwest Indiana	August 26 and 27
Southwest Oklahoma	September 8 and 9

G. B. WILLIAMSON:

District Assembly Schedule

Mississippi	May 5 and 6
San Antonio	May 12 and 13
Central California	May 19 and 20
Southern California	May 26 to 28
Nebraska	June 24 and 25
Southwestern Ohio	July 7 and 8
Northwestern Ohio	July 14 and 15
Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

SAMUEL YOUNG:

District Assembly Schedule

Arizona	May 20 and 21
New Mexico	May 26 and 27
Canada West	June 10 and 11
Nevada-Utah	June 16 and 17
Albany	June 23 and 24
Canada Atlantic	July 1 and 2
Central Ohio	July 14 to 16
Eastern Kentucky	July 21 and 22
Alton	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

HUGH C. BENNER:

District Assembly Schedule

Hawaii	February 10 and 11
Northwest	May 5 and 6
Idaho-Oregon	May 13 and 14
Sacramento	May 19 and 20
Maine	June 16 and 17
New England	June 23 and 24
West Virginia	July 1 to 3
Chicago Central	July 8 and 9
Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
South Carolina	August 19 and 20
Kansas City	August 25 and 26

V. H. LEWIS:

District Assembly Schedule

Washington	May 5 and 6
Philadelphia	May 12 and 13
Northern California	May 19 and 20
Los Angeles	May 26 to 28
Rocky Mountain	June 10 and 11
Northeast Oklahoma	June 16 and 17
Canada Central	June 24 and 25
Eastern Michigan	July 14 and 15
Colorado	July 22 and 23
Iowa	August 4 to 6
Missouri	August 12 and 13
Minnesota	August 19 and 20
Southeast Oklahoma	September 8 and 9

GEORGE COULTER:

District Assembly Schedule

Abilene	May 12 and 13
Alabama	May 19 and 20
Florida	May 24 and 25
British Isles North	May 31 and June 1
British Isles South	June 7 and 8
Northeastern Indiana	June 30 and July 1
Oregon Pacific	July 7 to 9
Wisconsin	August 5 and 6
Tennessee	August 11 and 12
Houston	August 18 and 19
North Carolina	September 15 and 16
New York	September 24 and 25

Announcements

MARRIAGE

Miss Benita Jo Stamps and Tracy Dee Rushing, on December 27, 1964, at Hawthorn, California.

BORN

—to Robert D. and Karen (Mullenax) Hayse of Bourbonnais, Illinois, a son, Mark Alan, on December 29.

—to T. Sgt. and Mrs. Carlos R. Arnold of Tacoma, Washington, a son, Peter John, on December 22.

SPECIAL PRAYER IS REQUESTED

by a Christian lady in Illinois for her sister, very old with an incurable disease, that a straying son may come home, also for his salvation;

by a reader in Oklahoma for "an urgent necessity and deliverance";

by a reader in Kansas, seemingly unloved and unwanted, that God may undertake for the entire family situation and supply her needs.

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

What will become of all the people that never heard of the Bible and of Christ?

I wish I had the answer in specific terms. The closest I can come to it is given by Paul in Romans 2:12-16, together with the single statement of John in the prologue of his Gospel, "That was the true Light, which lighteth every man that cometh into the world."

The tragedy is, of course, that the sense of sin is universal among men, and there is no means of forgiveness outside of Christ. Here is the soul-crushing imperative of world missions. One thing is sure above all else, the Judge of all the earth will do right (Genesis 18:25).

There is another side to this coin. The Bible leaves no doubt about those who receive but refuse the gospel. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And *this is the condemnation*, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:17-19).

Why do some pastors insist on preaching Nazareneism instead of Christ, as if being a Nazarene is a requirement to salvation? It offends visitors and is offensive to people of other denominations who are attending our church regularly.

I would regret if any of us seem to be preaching Nazareneism instead of Christ. Perhaps we are not as careful as we should be in expressing ourselves.

We love and appreciate our church, and are not ashamed to let that fact be known. For most of us, the church has been the means God used in bringing us to Christ. It has nourished us, educated us, and has given us a place to invest our lives in the work of the Kingdom.

Yet we are Christians first, and our first loyalty is to Christ and the Bible. When we are ordained as ministers, we are ordained as "ministers of the gospel in the Church of the Nazarene." Our ministry is a ministry of the gospel of Christ in and through the church.

Being a Nazarene is not a requirement to salvation, but salvation is a requirement to being a Nazarene. I'm personally grateful for a church whose doctrines and ideals are such that the

better I express them, the better Christian I will be.

We love and appreciate every Blood-bought and Blood-washed soul in the universe. We believe in a Church which transcends the boundaries of the churches, and rejoice in the unity that is ours in Christ. But we also believe that we can best serve God and the Church Universal by being good and effective members and ministers of the particular church in which God in His providence has set us.

We'll try to be careful and keep things straight and in proper proportion. We should remember with regard to any human organization what James Denney said with regard to the preacher himself: "No man can bear witness to Christ and to himself at the same time. . . . No man can give at once the impression that he is clever and that Christ is mighty to save."

You recently said that the church should be carried on by means of tithes and offerings. What is your opinion of the church operating a day nursery for children, with the profit going into the church building fund?

My personal conviction is that to operate a day nursery in the church for the profit is doing what could be a good thing for a bad reason.

If a day nursery can be made self-supporting and is undertaken as a service to the children and homes of the community and a means of entry into

unchurched families, this would seem to me to be all to the good. Even here, of course, safeguards would have to be carefully established and observed.

But to maintain any kind of school as a moneymaking venture would seem to me to be "out of bounds."

Please let me know what position the church takes on playing bingo.

Unqualified opposition. Bingo is a "game of chance" to use the language of the *Manual*, and is outlawed in most

states which outlaw gambling. That in itself would be quite enough for me.

Rev. Bert Ewald to New Pastorate

Rev. Bert Ewald, eighty-two years old, has resigned the pastorate at High Prairie, on the Canada West District, to accept the church at Nanaimo, British Columbia. He is vigorous and in good health, and states that he still wants one more pastorate.

Death of Dr. Arthur C. Morgan

Rev. Arthur C. Morgan, who retired last summer after eleven years as superintendent of the Northwest Indiana District, died Wednesday, January 13, in the Valparaiso General Hospital, Valparaiso, Indiana, where he had been a patient several weeks.

He also had been superintendent of the Minnesota and South Dakota districts, and had served as a full-time evangelist and pastor of churches in Kansas, Oklahoma, and Iowa.

Funeral services were held at two-thirty Saturday afternoon, January 16, at the Valparaiso Church of the Nazarene, with Dr. Hardy C. Powers, general superintendent, officiating. Dr. Powers was assisted by Rev. George Scutt, new district superintendent, and Rev. L. E. Myers, pastor of the church.

Dr. Morgan is survived by his wife, Mrs. Opal Morgan; a married daughter, Dell; and a son, Don Morgan.

Dr. Morgan was a graduate of Bethany Nazarene College, Bethany, Oklahoma.—N.I.S.

Missionary Books to Be Available on Tapes

The General Council of the Nazarene World Missionary Society has voted to make the 1965-66 missionary study book and all of the reading books available to the non-sighted on recorded tapes.

The tapes will be loaned from the World Missions Office, 6401 The Pasco, Kansas City, Missouri 64131.

Religious Broadcasters Honor "Showers of Blessing"

The annual "Award of Merit" was presented to the Nazarene broadcast "Showers of Blessing" at the annual convention of the National Religious Broadcasters held in the Mayflower Hotel, Washington, D.C., January 26-28, 1965.

The organization is composed of many of the leading evangelical broadcasts such as "Hour of Decision," "Old Fashioned Revival Hour," "Bible Study Hour," "Back to the Bible," "Revival-time," "Light and Life Hour," "Lutheran Hour," "Showers of Blessings," and many others.

Dr. L. W. Willingham, retiring as director of the Nazarene Radio League, also resigned as treasurer of the National Religious Broadcasters, an office he has held since 1949. Rev. S. N. Whitcanack, producer and office manager of the Nazarene Radio League, was elected his successor as treasurer of the N.R.B.

The N.R.B. is the organization largely responsible for keeping the air lanes open for evangelical broadcasts when the effort was made to eliminate such programs from the schedules.

Thanksgiving Offering Passes Million and a Half

The Thanksgiving offering receipts in the office of General Treasurer John Stockton passed the one and one-half-million-dollar mark on the thirty-fifth day of business following Thanksgiving Sunday.

The total as of Friday, January 15, had reached \$1,518,646.60. This was \$128,630.29 more than last year at the same time, and makes this the largest missionary offering in the history of the church.

Many districts report passing their goals. The Kansas District, with a goal of \$85,000, reached \$43,280. One church, Sublette, Kansas, with ninety-nine members, had an offering of \$7,227.

Mayfields Are Recovering

Dr. Joseph H. Mayfield, vice-president of Northwest Nazarene College, Nampa, Idaho, and his wife, Mrs. Hazel Mayfield, are recovering from injuries suffered in a head-on car crash that occurred before Christmas as they were driving to spend holidays with a daughter at Spokane, Washington.

Mrs. Mayfield suffered a broken arm and Dr. Mayfield a chipped elbow bone and cuts and bruises. Only the fact they were using seat belts saved them from more serious injury. The cars were demolished. It was reported the accident had happened near Spokane.—N.I.S.



of the
Religious World

World Congress on Evangelism Planned

WASHINGTON—*Christianity Today* magazine is planning a "World Congress on Evangelism" which could light the fuse for a spiritual explosion with world-wide impact.

Evangelist Billy Graham and Dr. Carl F. H. Henry, editor of *Christianity Today*, unveiled the World Congress plans at a news conference here. Graham is honorary chairman of the congress.

"Our prayer," says Graham, "is that through the medium of the World Con-

gress on Evangelism the church today will receive renewed power and a sense of urgency such as was characteristic of the early church after Pentecost."

The Congress has been scheduled for West Berlin, October 26—November 4, 1966. It will bring together about twelve hundred influential churchmen from all over the world to discuss evangelism.

Christianity Today will sponsor the congress as a tenth anniversary project. Sixty international church leaders are being asked to serve on a sponsoring committee.

"Nearer, My God" Dropped from New Anglican Hymnal

LONDON (EP)—Because it was considered too sentimental and "doctrinally vague," the hymn "Nearer, My God, to Thee" has been dropped from the new hymnbook of the Anglican church to be published in May, 1965.

Along with it goes "From Greenland's Icy Mountains," long a favored missionary hymn. The latter is considered "too imperialistic," says Arthur Pollard, a lecturer at the University of Manchester, who was literary advisor for the new hymnal, for the Anglican worldwide view of the Church today.

Christian Broadcaster Says Radio and TV "God's Effective Instruments"

WASHINGTON, D.C. (EP)—"I am more convinced than ever that radio and television are God's effective instruments for reaching earth's millions quickly and widely," said Clarence W. Jones upon his return from a tour of gospel broadcasting facilities in the Far East.

Dr. Jones was part of a five man team sent by International Christian Broadcasters to visit eight countries for the purpose of counseling with broadcasters and looking over their facilities.

"From Japan to India," said Dr. Jones, "scores of gospel broadcasters came to meet the team in radio seminars and public rallies designed to foster an international exchange of program ideas and improve techniques of production and transmission."

Smithsonian to Display Famed "Psalm Scroll"

WASHINGTON, D.C. (EP)—Among the fourteen Dead Sea Scrolls scheduled to arrive in the U.S. from Jordan is the twelve foot-long "Psalm Scroll," a spokesman at the Smithsonian Institution announced.

Also to be included in the display will be a scroll containing Deuteronomy, in which are written the Ten Commandments. Accompanying the scrolls will be the juglets in which they were found and about thirty artifacts, including coins current at the time of their storing.



I went to Nazarene Theological Seminary with keen anticipation, and the three years there was a great adventure in learning. True, the godly professors there didn't give me all the answers, but they imparted a desire to learn. I feel that I received a working blueprint that is flexible enough to cover a specific situation without compromising holiness principles. I feel that the broad principles furnished by the Seminary are aiding my wife (she is also a graduate) and me in reaching the Japanese and Okinawans for Christ.

MERRIL BENNETT
Okinawa

I am very grateful that God ever led me to our Seminary, as I serve Him and the Church of the Nazarene as a missionary with many varied responsibilities and duties. I sincerely feel that its scholastic and spiritual contribution to my life has been a most beneficial and blessed experience that cannot be forgotten or overemphasized. Thank God for Nazarene Theological Seminary!

BERGE NAJARIAN
Jordan



As the mission council has assigned me, at different times, I have taught in the Bible school over a period of twenty-five years. The last time we were home on furlough, I felt I must have some new inspiration, and new knowledge, to meet these alert Indian young people in the classroom. So it was arranged for me to attend the Seminary. No student there took his classes any more seriously than I! I was there to learn, and to soak up the spirit of the school. How I felt the presence of God! Everywhere! In the president's office, in the chapel, in the library, in the classroom, in the lounge, at the coffee urn! God was there! And He met my need. As I sat under the instruction of godly professors, the Lord poured into my mind and heart the equipment I needed! Now I'm back at my task—and using every note I recorded at every class I attended.

MARY E. ANDERSON
India

I spent my college years preparing to teach. I have never regretted the teacher training, but felt a lack in theological preparation. So it was a real boost when God and the church graciously allowed me to study at the Seminary during furlough. Present plans are to spend the next furlough there too. Three fellow missionaries . . . Herbert Ratcliff, Russell Brunt, and Howard Sayes . . . are graduates of the Seminary. Much of their time has been spent, as mine, at Nazarene Training College, training ministers for Trinidad, Barbados, and British Guiana. Ask them and you will find that they with me rate Seminary high on their list in preparation for this important task.

RUTH O. SAXON
Trinidad, W.I.



I speak for all the former students in Brazil when I say: "We owe a great debt of gratitude to the Seminary for our preparation for missionary service." More than half of our missionaries are graduates of the Seminary or have studied there . . . It was at the Seminary I learned of the missionary outreach of the church. It was there that the call to the mission field began to impress itself upon my mind and heart. Seminary means "seeding ground." I am thankful for the good seed that I received there.

CHARLES GATES
Brazil



The Seminary and World Missions

Seminary students now carry the gospel around the world. The value of Nazarene Theological Seminary for world missions is seen in these selected testimonials.

SEMINARY SUNDAY

February 14, 1965

A freewill cash offering in every church to build the new library

Seminary was a time of deep spiritual enrichment and maturing in the faith, which is vital here on the field. It was a time of finding "a reason of the hope" that was in me. There was the fellowship and sharing with other missionary candidates who were fellow students. There were Bible study courses that have helped me in my task of trying to put the truth of God's Word into simple concepts to be grasped by my Bible school students in our first attempt at training national pastors here in New Guinea.

LEE EBY
New Guinea



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