



Herald of HOLINESS



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The Time of the End

... for at the time appointed the end shall be (Daniel 8:19).

THERE ARE both comfort and warning in this declaration. It is a comfort to know that the God of all the earth is in charge and will continue to be in charge of this world and all that is in it. It is a warning for us all to remember that this earth will not always be, and thus to conduct ourselves accordingly. It is an admonition to be prepared for that time of the end.

There are some things which yield themselves to the modification of man,



*General
Superintendent
Lewis*

but others that remain entirely in the hands of God: the rising and the setting of the sun, the path of the moon across the heavens, the ebb and flow of the tides. Can man change the sun? How ridiculous to contemplate! Can man stop the

moon so he can better use it as his target for space travel? Of course not! Shall we stop the tides till the sea whispers no more on the seashore or thunders no more on the rocks? Do not all of these remind us that God keeps His ordered and measured march of time? Do they not speak to us of a destiny? They sober us to the realization that there is coming "the time of the end."

As we realize this we are assisted to make the proper choices for the worthwhile and to cast aside the chaff. No man with the light of eternal truth in His face can very well dissipate life in the darkness of sensual indulgence.

Thus the warning connected with the comfort becomes an ally to us. It is not enough to recognize that the mutterings of evil men will cease. We must hasten to our God-given assignment so that we will be prepared when He shall have brought this earth and these creatures of eternity—mankind—to "the time of the end," the earth to destruction, and mankind to judgment.

How shall it happen? The Scriptures tell us, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Revelation 10:5-6).

So shall it be! And I shall be there! You will also be there!

Let us consider today in the light of this future appointment we have with the "time of the end" and our meeting with God.

O preacher, preach faithful, clear, and strong;

Proclaim with great fervor the whole truth.

O Christian layman, mark well your stewardship.

Be faithful, be diligent, be true.

O Church, bring the salvation of God to men.

Sound forth the truth, win souls, prepare for eternity.

O God of the Church, let us not forget That we journey surely to "the time of the end."

The Enemy That Hides Within

By LLOYD B. BYRON, Superintendent of North Carolina District

ACCORDING TO LEGEND, the siege of Troy, strong-walled city of Asia Minor, lasted ten years; and entrance was finally gained by the Grecian army through the strategy of the wooden horse. You have heard the story of how the Greeks built that great horse, filled the body with armed men, left it outside the city walls, and sailed away, apparently conceding failure after those ten years.

They left one man who pretended to have been deserted and acted greatly frightened of the Trojans. The men of Troy assured him his life would be spared, however. And in "gratitude" he explained that the huge wooden horse had been left by the Greeks as an offering to their goddess Minerva. It was of great size to prevent its being taken into the city to confer her favor upon Troy instead of upon the Greeks.

The Trojans hailed this possibility with joy and hurriedly opened the gates to bring the horse into the city. That night the armed men hidden within poured forth to open the city gates and to combine forces with the Grecian army that had returned under cover of darkness—and Troy fell. After successfully withstanding the besieging Greeks for ten long years, the city fell because of the enemy hidden within.

And there is an enemy hiding and working within the human heart. Here is somewhat of what the Bible says about it: It is iniquity and sin (Psalms 51:5); it is the body of sin and indwelling sin (Romans 6:6; 7:17); it is filthiness of the spirit (II Corinthians 7:1); it is the evil heart of unbelief (Hebrews 3:12); it is the deceitful, wicked heart (Jeremiah 17:9); it is the stony heart (Ezekiel 36:26); it is the carnal mind, that lawless principle of sin that is God's enemy too (Romans 8:7).

Whether we realize it or not, this hidden enemy does extreme damage, working against our highest spiritual good, waiting to betray us whenever possible. It wars against our holy purposes, opposes the dictates of a tender conscience, resists our spiritual strivings, blights our inner longings. It provokes uprisings of anger, cravings of envy, struttings of arrogant pride, gnashings of jealousy, the biting acids of retaliation, the bitterness of unforgiveness, the hardness of unrelenting hatred.

What an enemy indeed! This inner foe resists God; it spreads a deteriorating influence that weakens and wastes and defiles the character; it to

ments inner discords that upset and beset, and incur the displeasure of God. It is a troublemaker, a hindrance to spiritual attainment, a frustrator of God's will, an impediment to character enlargement and fulfillment.

Right-thinking people all declare that such an enemy working within must be handled. But how? Through the centuries men have worked at this, only to come to failure. No sooner does the individual believe this hidden enemy to be under control than there comes another outbreak. Futile, useless are the efforts of men to deal with this inner enemy. Human experience proves that it is impossible to muzzle it, it is impossible to maintain effective control, to suppress it in every exigency of life. Small wonder that thousands have echoed fervently and despairingly the cry of Romans 7:24 (marg.), "O wretched man that I am! who shall deliver me from this body of death?"

Failure, defeat! But we cannot settle for defeat. We cannot surrender to this enemy within. But what can we do? Start here: "Put off . . . the old man" (Ephesians 4:22); crucify him (Romans 6:6); purge yourselves (II Timothy 2:21); mortify this enemy (Colossians 3:5). All of these verses point up our part in meeting this inner problem.

We find, however, that this isn't enough. We put ourselves at it and still end up with the despairing cry, "Who shall deliver me from this body of death?" confessing our need of someone greater to join in the battle. And there is Someone, for after the desperate cry of Romans 7:24 comes the triumphant testimony of Romans 7:25, "I thank God through Jesus Christ our Lord."

Again in I Corinthians 15:57, Paul exults, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." There is the victory over our hidden enemy; for as we read in I John 3:8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." He can conquer this enemy within. He can expel this inner foe. He can bring blessed and genuine deliverance that means victory all the time.

Are you plagued, defeated, betrayed by this enemy hiding and working within? In the words of the hymn pray from the deep needs of your heart—

*"Break down ev'ry idol,
Cast out ev'ry foe!"*

Claim the faithfulness of God to carry through, resting on the promise, "Faithful is he that call-eth you, who also will do it" (I Thessalonians 5:24), and know for yourself the deliverance, the purging, the victory God has for you in Christ. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25); for He is "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

TALL TREE on a HIGH HILL



By REX OLSON

I WAS LOST—helplessly and hopelessly lost. The trees surrounding me were taller than any that I had ever seen before: their branches intertwined more thickly; the snow between them was deeper than any I had previously encountered.

It had started out as a lark. How I had enjoyed walking briskly through the snappy morning with invigorating air in my lungs and pleasant thoughts in my head!

But there had been a change. Somehow the light grew dim, the path vanished. A foreboding settled down, and I was lost. I nearly panicked. Then I remembered what an old-timer had told me a couple of weeks previously: "If you get lost, climb the tallest tree around and get your bearings!"

I did. How quickly everything changed as I went up thirty, forty, fifty feet into the air! Things took on a different perspective; the light became bright again; the snow did not seem more than a skim. Best of all, there almost under my feet was the camp from which I had so blithely strayed that morning!

Years later I was lost in the thick woods of doubt and uncertainty and bewilderment—lost under heavy clouds of doubt and despair—lost in the thickets of facts that seemed entirely unrelated to other facts—lost in the density of the minute, the insignificant, the irrelevant. There seemed no way ahead; there was none leading back; there was no way out.

Then I remembered, "When you are lost, climb the highest tree around!" I climbed in heart and

"People are starved for love. . . . The deepest need of man is to overcome his separateness, to leave the prison of his aloneness, achieving union and transcending his individual life. . . ."

"Mature love breaks through the walls that separate men. It overcomes man's sense of isolation, yet permits each man to be himself. . . . Love is an attitude which determines a person's relationship to the world as a whole, not just toward one person. . . . Love is an act of faith, and whoever is of little faith is also of little love. . . . To love means to commit oneself without guarantee, to give oneself completely in the hope that our love will produce love in the other person."
—Eric Fromm.

soul and prayer-life to the tree on Golgotha's hill; and there, in the transforming atmosphere, I lost my doubts, my bewilderments vanished, despair took wings, and the entire life-pattern fell into proportion and perspective and purpose.

A tall Tree on a high hill! What a pivot it is in a day of uncertainty, in an age of indefiniteness, in a generation that has lost its bearings! A tall Tree. What a center it is for a universe that reaches into the utmost of the heavens and delves into the depths of damnation and encompasses the far-flung horizons of the love and compassion of a seeking God!

A tall Tree on a high hill! Thank You, Father, for that Tree. But most of all—thank You, Father, for the Fruit it bore!

The Cover . . .

Snow swept birches in West Virginia. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:10-11).

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"Is Not This the Carpenter?"

By **WILBUR T. DODSON**

Pastor, Mehal North Dakota

IT SEEMS to have been necessary for Christ to be reared in the carpenter's shop. Many of the things He learned were used as parables to teach of the Kingdom. No doubt "My yoke is easy, and my burden is light" (Matthew 11:30) is the result of experiences received during the time spent working in the carpenter's shop.

One would think people would forget the time He spent in working to assist in making a livelihood for the family, or understand those days were in the past. Now He was no longer in the carpenter shop; He was a full-time Teacher, Worker of miracles, and Saviour of the world.

It was not because of His lack of power or His lack of concern that Nazareth was not stirred by His presence; it was because He was thought of only as a carpenter. Oh, yes, He was a good worker with genuine concern, an honest businessman, and an excellent carpenter—but only a carpenter! "He could there do no mighty work, . . . because of their unbelief" (Mark 6:5-6).

He did what He could, but He was limited. Generally, the people brought the needy to Him in great numbers. Now He laid His hands on a few sick folk and healed them. Instead of the people following Him now, He "went about all the cities and villages, teaching." Christ was unwilling to do nothing, but did the things that could be accomplished. The attitude of the local community limited His work by remembering Him only as a carpenter.

One of the leaders of the Early Church was known, in certain localities, as a tentmaker. He must have been forced to supplement his salary at the time in order to meet his current expenses. He was honest in his work and must have been noted as an adept, sincere, and industrious workman. He did thus only in order to preach the Word, for he wrote, "Woe is unto me, if I preach not the gospel!" It is certain he could not be at his best in the ministry due to his divided interests.

The fact is that he was concerned over having to earn his own living while preaching the gospel. Although he affirmed that by earning his own wages he was in bondage to no one, yet he admitted had he allowed the Corinthians to furnish his needs the church would have benefited. A greater number of people would have received the gospel, and they

would have felt better about assuming proper responsibilities. The fellowship between the people and pastor would have been improved and the local church would have been in less turmoil. Later, Paul apologized for not allowing them to receive the joy that comes from supporting the work of the Lord.

In our day the church may be affected adversely by side-line efforts of the working pastor. One could be noted for an outstanding ability that is far remote from the pastorate. This does not mean one's day off or his legitimate recreation, for one could hardly become noted in any field even if all of his vacation days were used toward the achievement of one hobby. When one is known for his feats in golfing, in fishing, in hunting, and so forth more than for his work in the pastorate, his pastoral work and the local church suffer harm.

While these excesses are voluntary, they have the same results on the growth of the church as those of the pastor who is known for his carpentering, bus driving, his farming ability, public school teaching, painting, being a garage mechanic, or any other side-line job he is forced to accept. When a pastor receives more requests to care for remunerative tasks than he does concerning the work of the church, the pastor suffers a great deal, but the church even more.

Very little can be gained for the Kingdom if the pastor willfully engages in or is forced to accept outside responsibilities which would cause the community to observe him in "side-line activity" more than in the work of the Kingdom. The response of the community to a pastor is regulated by the respect given him by the local church.

Christ had to leave the community that thought of Him only as the carpenter. He had to return to the area where John had introduced Him as "the Lamb of God, which taketh away the sin of the world." Even with His followers proclaiming Him to be "Christ, the Son of the living God," His many miracles, His profound teaching, there were only a handful who remained faithful to the Church.

Paul had to ask for forgiveness because he robbed some churches, "taking wages of them, to do . . . service." He removed himself from his "side-line" effort and was known as "Paul, a servant of Jesus Christ."

We can be grateful to God that in most areas of our church this has ceased to be a problem. Beautiful, commodious buildings are being erected, adequate salaries are being paid, and the churches are growing. A revival spirit is being felt and the church moves forward!

THE HIDDEN CANCER

By HELEN SWARTH

THE CAR was full of happy girls leaving for an anticipated restful vacation. The scenery was beautiful and weather perfect, but the jolly atmosphere turned to one of tension and strain as one member of the group became jealous of another. The vacation was ruined!

All went well in the church to the casual observer. The minister smilingly greeted his parishioners after the services and the people commented on what a wonderful couple their pastor and his wife were. What they did not know was the tirade of abuse after the parsonage door closed because of the smiles and compliments extended the minister by some of the ladies. The result: the end of a promising ministry, a broken home, and divorce.

Jealousy like a cancer lurks hidden in the deep recesses of the heart. It eats away the fruits of the Spirit and leaves the soul small, shriveled, and dead. The jealous person is unable to appreciate or enjoy anyone who possesses what he does not have. Few recognize resentment and dislike as the fruit of jealousy. They feel their caustic comments are justified. Disappointed, lonely people are easily tempted to jealousy.

Psychologists tell us that jealousy often begins in childhood with the birth of a sister or brother, and a child is no longer the center of attention. But it is as old as Cain, who slew his brother Abel in a fit of jealousy. Joseph's years of suffering and loneliness were caused by the jealousy of his brothers. Their father gave him a better coat than they had! Saul became insanely jealous of David when a group of women sang: "Saul hath slain his thousands, and David his ten thousands. . . . And Saul eyed David from that day and forward" (I Samuel 18:7-9).

Jesus met the problem when James and John wanted better places than the other disciples.

Jealousy in the church can stir more devils than the saints can handle! It is the most evil, powerful, devastating, destroying force in the human heart. It breeds envy, suspicion, hate, and murder. It is death to all that is life, beauty, and happiness. The Bible says it is "the rottenness of the bones" (Proverbs 14:30).

Jealous people are miserable, sour, unhappy people and often critical, sharp, and censorious. Just criticism is rooted in right principles but never jealousy. "Jealousy is cruel as the grave: the coals thereof are coals of fire" (Song of Solomon 8:6). "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (Proverbs 27:4).

In our society of keen competition and rivalry, jealousy is one of the most common sins. There is much to cause it when cherished ambitions are thwarted and opportunities are monopolized by others. It is easy for the heart to become sour if talents and abilities are pent up without an outlet, or ambitions crushed.

There is One who can sweeten the waters of Marah! Great spiritual strength, inward peace, and rest are the results. Then we can enjoy seeing others do what we long for and are denied. When opportunity does come, there will be no exhibitionism but the blessing of God. God help us to do what we do in the Spirit!

Jealousy has contradicted too much of our holiness preaching. Jealousy seeks to protect itself by excluding others. It is intolerant of a rival. True holiness can step aside, "in honour preferring one another" in the various ministries of the church.

In His Sight

Isaiah 43:4

*In His sight, thou art still precious,
O beloved, tempest-tossed,
When the rivers would o'erflow thee,
And it seems that all is lost.
God still cares! His love is changeless,
Though the arm of flesh would fail—
Fiery darts of Satan wound thee
'Til thy very heart doth quail—
In His sight, thou art so precious.
God remembers! Treasures still
All thy long, rich years of service—
Faith as stable as the hills!
There is no retirement in His kingdom,
There is no rejection in His plan;
So keep that tender, holy spirit,
And pray for me whene'er you can!*

By FRANCES B. ERICKSON

Jesus gave a cure for jealousy. He taught the virtue of humility as He washed the disciples' feet. Humble people are not jealous people. When each esteems another better than himself there is no room for jealousy.

Yes, "Saul has slain his thousands, and David his ten thousands," but jealousy its millions! May the Great Physician heal us of every vestige of cancerous jealousy and fill our hearts, homes, and churches with the divine love of true holiness!

HOME AND FAMILY LIFE FEATURE

Smile for the Stranger!

By RUTH VAUGHN



"THANK YOU VERY MUCH for coming." Anne smiled graciously at the buxom lady who was bustling out of the door. "It was nice meeting you and I will plan to attend the book review if at all possible."

The door closed behind the visitor. Anne hurried to the picture over the piano and straightened it. She had noticed it was awry while her visitor was talking.

"Mommy," came a childish treble behind her. Frowning, Anne turned and asked crossly, "What do you want?"

Becky stood there in all her six-year-old smallness and studied her mother seriously. Then she said, "Mommy, you must love Mrs. Johnson better'n me!"

Ann stared at the child in disbelief. Incredulously she asked, "Whatever makes you say that?"

"Well, you're nicer to her'n you are to me! You hollered at me before she came, but you talked sweet to her! And as soon as she left, you frowned at me. But you smiled at her! So you must love Mrs. Johnson better'n me!"

At that moment Susan came to the door and called Becky outside to investigate a wonderful bug she had found. She ran out in childish eagerness, forgetting her somber mood. But her mother still stood in the middle of the floor.

Why she's right! She's right, she said in consternation to herself. I am nice and polite to an utter stranger—but for the ones I love the very best, I have only frowns and bitter tones!

But that is all wrong, she mused as she started toward the kitchen, where a bell announced that her roast was done. It just isn't fair for me to give of my best—my charm, my courtesy, my understanding, to those whom I barely know—and reserve my worst—my "hollering," my frowns, my impatience—for those who are the dearest in all the world!

She took the roast from the oven as her husband came through the door, sniffing the air. He tossed his brief case on the kitchen table. Anne went to him, took off his hat, kissed his cheek, and said,

"Hi, Darling! Welcome home!"

Jim held her at arm's length, staring at her in amazement. He touched her head playfully.

"No fever," he announced, acting relieved. "But something is wrong somewhere! You usually don't have time even to say, 'Hi!' much less a real greeting like this. What happened?"

"Oh, nothing," Anne teased. "I just decided to treat you like a stranger!"

"A stranger?" It was Jim's turn at incredulity. "I hope you don't kiss every stranger who enters your door."

Anne laughed. "No, not that! But I do smile and treat him with courtesy and kindness and that is a lot more than I usually do for my family! So—I've decided to change! As of now, I am resolving to be as nice to those whom I love as I am to casual friends."

"Sounds good to me." Jim tasted the roast. He licked his fingers. "Tell you what—I'll join you! We'll make a pact to be as kind to each other—and to our children—as we are to strangers. Is it a deal?" He tilted her face.

"It's a deal," she responded earnestly.

* * *

The evening meal was almost finished. Susan was delighted with her parents, who actually listened to her accounts of the exciting bug she had found. Becky, however, had been unusually quiet.

Now she turned to Anne and said softly: "I love you best of all when you smile, Mommy. And you have smiled all night!"

"Have I?" Anne's throat was tight. "I just wanted you to know that I love you—even better than Mrs. Johnson!"

Her eyes tangled with Jim's. He winked.

*We have sweet smiles for the stranger,
Kind words for the sometimes guest,
But oft for our own the bitter tone,
Though we love our own the best!*

THE CHRISTIAN CITIZEN



By **ROSS W. HAYSLIP**
Pastor, Whittier, California

HOW does a man's Christianity affect his citizenship? This is a question that arises quite frequently in these days of political unrest. Many men today have various standards by which they seek to measure both a man's Christianity and his patriotism. It is much easier to accept a human ideology than to seek an answer within the framework of the will of God.

Men seeking to entangle Jesus asked Him whether or not it was right to pay tribute to Caesar. He gave His answer after the production of a Roman denarius. The answer has been widely quoted, and it would seem to lay down some guidelines for Christian attitudes toward secular government.

The first and obvious purpose of the saying is to be a warning against a too hasty confusion of the two types of obligations—those of political and religious loyalty. The questioners of Jesus assumed that loyalty to the God of Israel implied a refusal to recognize the claims of an alien government. Against this view, Jesus said that there are legitimate claims of the state which the citizen must recognize.

When Jesus said, "Shew me a penny" (Luke 20:24), this implied the fact that Israel's place in the commercial sphere of the Roman Empire constituted a claim on the citizen which all of

Israel's history could not invalidate. By saying "Render . . . unto Caesar" (v. 25), Jesus gave His authority to the view which down through the centuries has been the classical Christian viewpoint. The political organization of human life is a part of the created order as God wills it, and has its own validity, quite apart from the consent or approval of contemporary religious leaders.

But this is only half of the picture. The saying is equally important as a warning against too hasty separation of the two spheres of obligation. If a man is to render to God what is due to God, he must keep under scrutiny the whole range of his life and loyalty, including his actions as a citizen. If what the state requires cannot be made to square with what he believes that God commands, he must then obey God and not man.

A great example of this was the refusal of the early Christian martyrs to burn incense to Caesar. The unpleasant results of a direct clash with political authority should be a sufficient brake upon resistance simply for resistance' sake, but the whole story of the Early Church teaches that there are times when resistance for conscience' sake is necessary.

The task of distinguishing between the claims of mere ecclesiastical customs which may be legitimately laid aside in the interest of pressing state demands and the claims of God upon the Christian conscience is one which you and I must face as citizens. We cannot separate the spheres of obligation into two separate and distinct compartments.

As a citizen, I must remember that my first and deepest loyalties and obligations are to my God. As a Christian, I must order my religious life in such a way that the legitimate claims of political organizations are recognized. We can love and serve our country more effectively because we feel that it is called upon to play a part in the eternal purpose of God than can the citizen who serves it only for temporal and material ends.

Prayer for Power

Thou undefeated Christ—

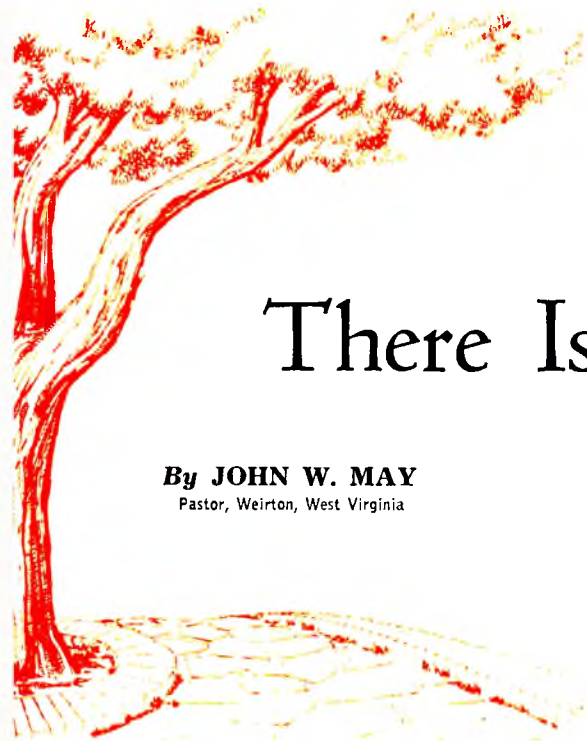
*With power unyielding my soul possess,
For without Thy help I am powerless.*

*With power unfailing Thy grace provide,
For Thou art the Source of my strength supplied.*

*With power unending my heart prepare
To find Thy peace through the valleys of care.*

*Thy power unchanging through time prevails.
Thy presence brings power that never fails.*

By **JACK M. SCHARN**



There Is a Way!

By JOHN W. MAY

Pastor, Weirton, West Virginia

PEOPLE around the world are seeking a way. The scientist is seeking a way to conquer disease. The astronaut is seeking a way to conquer space. Government leaders are seeking the way to peaceful coexistence. While in some areas we are supremely successful, in others we are far from the goal. For example, in the medical field we have made great strides in regard to conquering polio but still suffer the common cold.

There is a way, clearly defined, that is often ignored and disregarded. It is a different way to satisfaction and happiness in the human heart. It is a way, if followed, which will bring contentment and joy. Isaiah, in his scriptural classic (chapter 35), calls it "The way of holiness," and what great involvements are in this way!

To some, the way of holiness is a negative way only, and the prohibitions with which they live rob it of vital, energetic life. To others it is a general way with no boundaries or fences whatsoever. Actually, as someone has indicated, the purpose of a fence is not always to keep something *in*, but also to keep something *out*.

Still others see no particular value in seeking a better way than the one they travel with the stream of humanity rushing headlong toward eternity. What is good for others, what is permissible for friends and neighbors, becomes a rule of life for them. But there is a better, more excellent way.

A Way of Life

Holiness is a way of life. The average holiness church does not have a serious doctrinal problem. Our thinking is doctrinally sound, our theories correct, and our messages true. If we fail, it is in

the realm of translating light into life, or transforming creed into character.

To be all that it is purposed to be, holiness must affect and involve the whole man. The words, "If you're saved and you know it, then your life will surely show it," are equally true in regard to the heart work of holiness. It must show in everyday life: in the church, yes, but also in the

home, the school, at work, and in our business associations.

This way of life is a joyful and contented way, a way which makes us happy in what God wills for us. It is not a way that is void of ambitions and aims, but one that aligns these with the will of God. It is not a way that lacks force and energy, but one that harnesses all to God-given goals. It is not a way in which the human is nonexistent, but one in which we are "hid with Christ in God."

A Way of Love

The way of holiness sets up rules for living which are governed, not by cold law, but by warm love. It is no hardship to bear the burden of any task if you love it. Excuses are the result of love failure more than legitimate reasons for not doing what we need to do. As a way of love this is an absorbing way of life. To be absorbed in anything is to be forgetful of time and unconscious of many distractions.

In comparison with the way of holiness, the love of the world is at enmity with the love of God, the love of earthly things will dim our conception of heavenly things, and the love of self will rob us of the satisfaction and reward in self-denial. Things of time may become real distractions to things of eternal value. But they become distractions only when we allow them.

We are too many times dazzled by the glitter of the world like moths flitting around the street light. We need that within us which will give the strength to bear the darkness until the sun shines again. We live as we love. To live better is to love better; to live to the fullest is to love to the fullest. Love without dissimulation is that degree of love demanded and enjoyed in the way of holiness.

A Way of Liberty

License is far removed from liberty. There are some things which appear legitimate but may be prohibitions in the way of holiness. But they are not the unbreakable shackles of slavery; they are the chains of love and an intimate relationship with our Heavenly Father. They are stronger than

the true love which binds a married couple "till death do us part." They are deeper than the parent-child relationship. They are more intense than patriotism. They are more binding than the vows of a secret society.

They do not bind the hands while the heart is rebellious. The way of holiness is not liberty without law, but liberty with love. As a citizen I am free to work, play, and travel where I please in my country, but my liberty is not a license to break the laws of the land. This is also true in regard to holiness as a way of liberty. As the Son has set us free, we are free indeed. We are set free from the law of sin and death. The shackles have been broken and we are no longer slaves to sin. An entirely new way of life has become ours.

We only disturb this way of freedom when we turn liberty into license and come under the bondage of sin again. The sanctified do not abstain from former acts of sin and disobedience of a sinful life only because the pastor preaches against them and the *Manual* prohibits them. We abstain because the new heart does not want to do them. We remember the former chains of bondage and with grateful hearts we give the former way of life a wide berth. Happiness comes not with liberty *from* the law but liberty *in* the law of God. His will is our will. His way is our way, and we are happy in the way of holiness.

There is a way for people everywhere, a better way, a way of life, love, and liberty. It is *the way of holiness!*

Explore God's High Way

By ERIC LUCAS, Pastor, Belfast, Ireland

A MAN was once asked to explain an epitaph he had written for his own tombstone. The epitaph was: "Born a human being, died a wholesale grocer." His reply was, "I was so busy making a living that I did not have time to live."

Many today are very much the same—so busy trying to make a living that they have no time to live. Or they are "too busy for the best." Even in Christian circles we find this far too common an experience, where people are so taken up with insignificant details that they are like the young pastor who had to admit, "I am no longer a shepherd of the flock, but a slave to inconsequential details."

In all our tasks for our Lord we are in constant danger of falling into this snare of the devil; for he is satisfied if he can sidetrack us into such a busy life that we are occupied with surface details. Beware of omitting the major things, and becoming too concerned with trivial and secondary things! There is nothing so vital as a close, intimate, daily walk with the Saviour. In this dark, dead world we need to keep our hearts "alive" with the very best that God can offer; this is gained through a life of personal communion with God.

Personal prayer is the path to personal victory, and the only safeguard against being too busy for the best. Are you sufficiently concerned about your own soul's welfare, and about the Kingdom, that you are frequently alone with God in prayer? The cause of Christ does not need less working, but more praying; for God has built, as it were, His treasure houses along the highway of prayer, and He invites all His children to explore them. He has provided the very best for you; thus He

expects you to surrender all else to obtain the best from His bountiful storehouse.

Do not let yourself become so entangled with secondary things that your soul cannot rise to the heights of a holy life and communion with God. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land," saith the Lord (II Chronicles 7:14).

What a man is on his knees before God in secret, that much is he before men—that much and nothing more; for a praying man is a victorious man. Thus a praying church is a victorious church. We have no sympathy with the easygoing, lazy optimists who sit down by the fireside and vaguely hope for some kind of victory. We are called to "active service for God," even in our prayer life. Thus—

*Take time to be holy.
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word. . . .
Spend much time in secret
With Jesus alone. . . .
And, looking to Jesus,
Still trust in His Word.*

Explore God's high way for yourself, for prayer is the greatest force in the world, and the noblest adventure to the soul. Never become so interested in second-rate things that you have no time for the best; but rather go for God's best. Give God your best and your all, and begin now to explore God's high way!



INTERNATIONAL CENTER Open House

AS the afternoon ebbed into evening on that sunny fall day, hundreds of Kansas City businessmen and civic leaders passed through the recently completed General Board building, the latest of what is now three units on the twenty-two-acre site which represents the Church of the Nazarene's International Center.

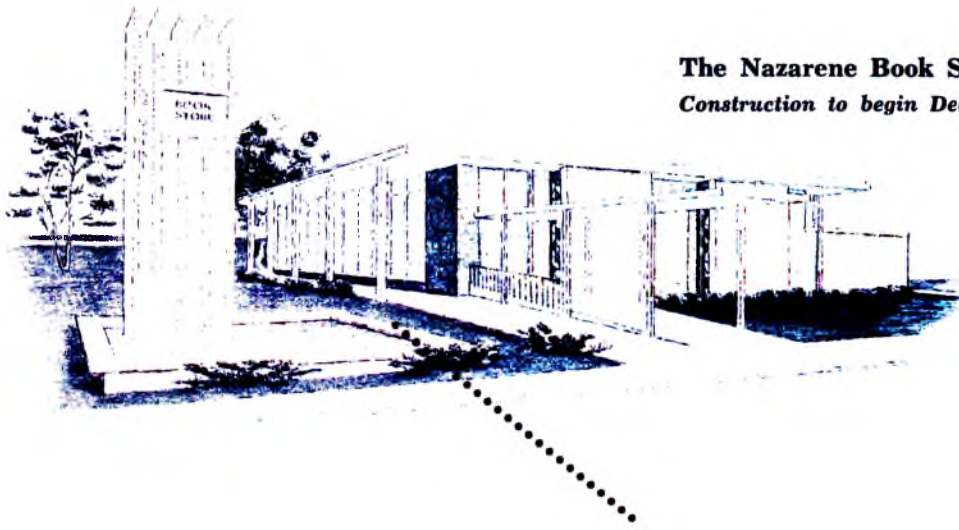
This was part, but certainly not all, of the story. Nazarenes from at least a dozen districts from the Northwest to the Atlantic seaboard gathered later that night for the "open house." The general church took the occasion of the completion of the General Board building to exhibit a recently remodeled Headquarters building and the Nazarene Theological Seminary, which had only a short time before unveiled expansion plans.



In all of the display of progress it was significant that leaders recalled the church's humble beginning, and also heralded the same gospel their forefathers were called to preach. In front of the new General Board building, in sharp contrast to its sleek lines, was planted a rugged boulder of moss-spotted, Texas red sandstone, uncarved from the site of the church's origin at Pilot Point, Texas. And across the front of the finely appointed assembly room where all of the official sessions of the General Board will be held are inscribed the "call letters" of the Church of the Nazarene, "Holiness unto the Lord."

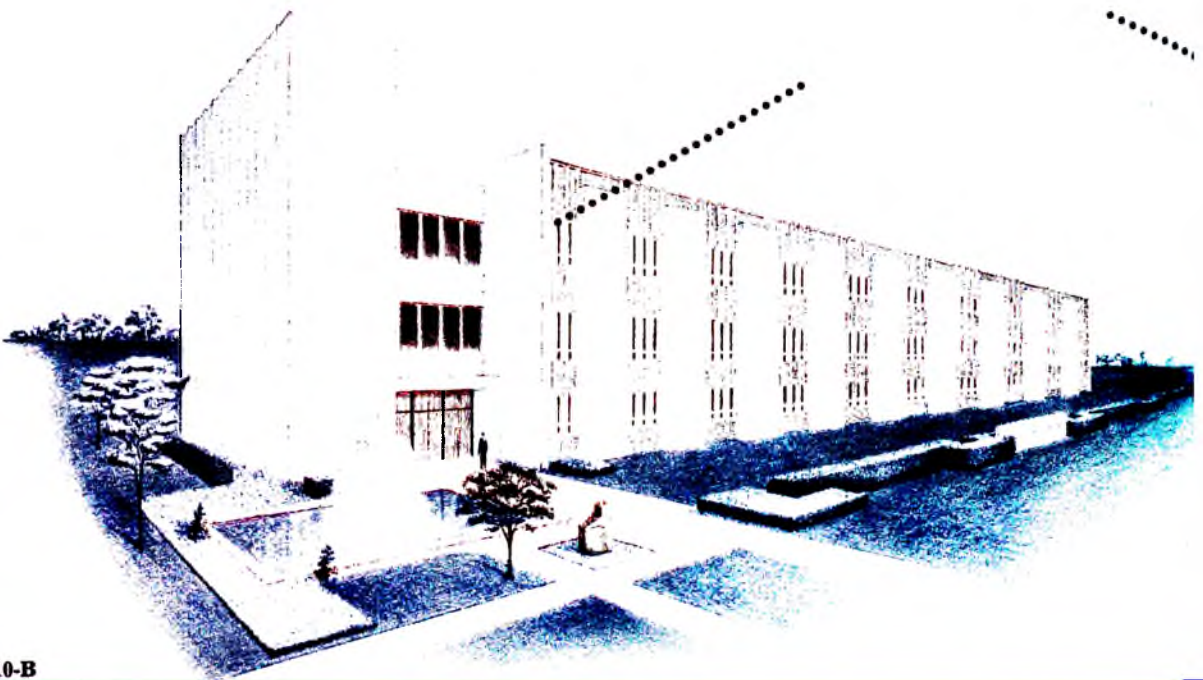
There they were, for all Kansas City and Nazarenes, both those present and those to come, to see.





The Nazarene Book Store
Construction to begin December, 1963

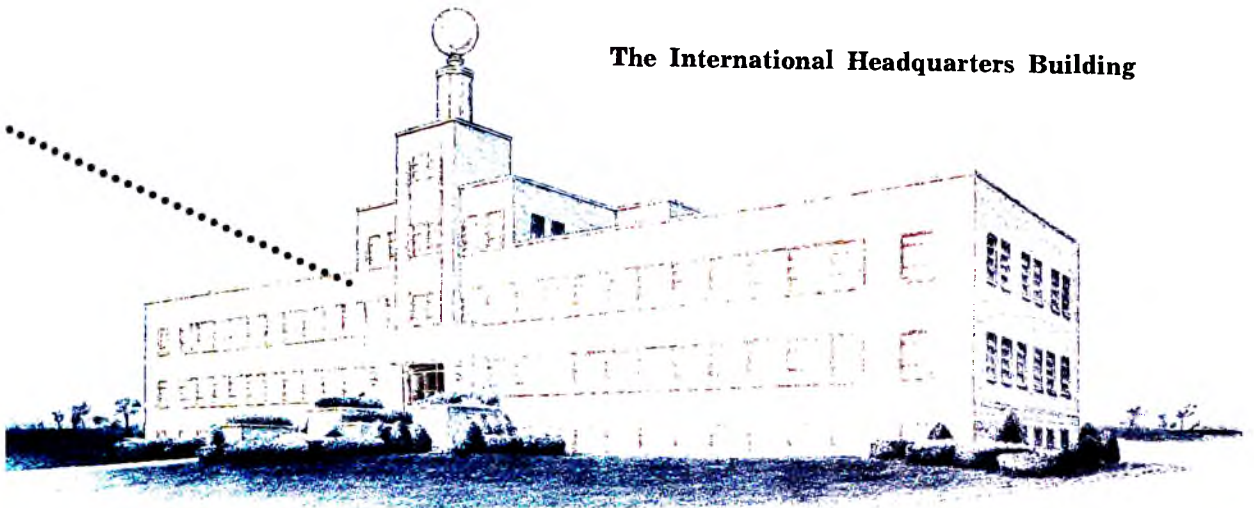
The General Board Building



10-B



Nazarene Theological Seminary
Showing the proposed Library Building



The International Headquarters Building

INTERNATIONAL CENTER OPEN HOUSE (continued)



ABOVE: Attorneys Robert Virden, Dr. J. Wesley Mieras, and George T. Auginbaugh chat during their tour. Mr. Auginbaugh has been for many years legal adviser to the church until his recent retirement. Mr. Virden has been named as the new counsel. Dr. Mieras is a Nazarene attorney from Pasadena, active in general church affairs.



ABOVE: General Superintendent Young was at his desk as visitors passed through the refinished Headquarters building.



ABOVE: Dr. John Stockton (left) general treasurer; Dr. S. T. Ludwig, general secretary; R. R. Hodges and Rev. Marlow Salter, both of the secretary's staff and Dr. W. D. McGraw, Oregon Pacific District superintendent, take advantage of the "open house" to discuss plans for the upcoming General Assembly to be held in Portland, Oregon, in June.



ABOVE: College Presidents Dr. Roy H. Cantrell, Bethany Nazarene College, and Dr. Arnold Airhart, Canadian Nazarene College, were present for the "open house." With Dr. Cantrell is Dr. Orville Jenkins, chairman of the B.N.C. board of trustees and Kansas City District superintendent; and with Dr. Airhart is Dr. J. Fred Parker, editor of "Conquest."



LEFT: Three Kansas City bankers converse during their tour of the Nazarene International Center.



ABOVE: Dr. and Mrs. Ted Martin visit with their son, Rev. James Martin, pastor of a Kansas City church, in the rear of the new General Board building. Dr. Ted Martin is pastor of First Church in Nashville, Tennessee.



ABOVE: Ed Speakes, Pasadena branch manager, chats with friends in the lobby of the new building.

RIGHT: Dr. E. G. Benson, (left) Church Schools promotion staff, and Dr. Norman Oke, pastor of First Church, Washington, D.C., discuss the sandstone marker unearthed from the church's origin site at Pilot Point, Texas.



LEFT: Former Publishing House manager, Dr. M. S. Lunn, (left) and his wife pose with Dr. Ray Hance, Kansas District superintendent, and Mrs. Hance, between the Headquarters and General Board buildings.



LEFT: Dr. L. T. Corlett, (left) Seminary president, chats with Rev. Dean Baldwin, Joplin District superintendent, during the "open house," which included the Seminary.



Do You Have a CLOSED MIND?



By H. M. von STEIN

Nazarene Layman
Star Ranger Station, Jacksonville, Oregon

THIS LOOKOUT is "socked in" this morning. I am in the midst of a cloud which to the people in the valley is no doubt beautiful, shouldering among the mountain peaks. Up here, in the middle of July the temperature is thirty-four and the wet wind is whistling through the whiskers of the mountain hemlock. Visibility is a hundred feet.

Many people are "socked in" most of the time. It is a paralysis which may happen to any of us—we have closed minds.

The Christian, in his association with his fellow men, walks warily, knowing his sensibilities are sure to be offended by the speech and sin of the world about him. When he associates with his fellow men he seeks to keep his mind closed to the suggestiveness of unbelief and the riot of unholy life. He knows that if he listens to the "reasonableness" of material argument he may get so far out he can't get back without agony.

Is this the way it ought to be? Well, not exactly.

I remember hearing Dr. Powers preach that he had a closed mind on some subjects. That Jesus is Christ and the Authority of all power in heaven and on earth, for instance. That all our religion is nothing less than a close relationship with God, here and now.

The cloud we are in has turned bright and pink. The sun is out there somewhere.

The man of the world has a closed mind when he meets the person he knows claims to be a saved and sanctified Christian. He doesn't believe in him; he doesn't dare. If he did, he would have to admit that he himself ought to be a Christian. He has to keep his mind closed. He has to regard the Christian as a victim of an antiquated faith or of superstition. A good guy, but odd.

The only thing that will unlock the minds of men toward each other is something vital as life. A dying man does not have a closed mind. He says, "Save me!" Your skin may be black, but

you are my blood brother if you can save me.

This "race question" may be the best thing that has happened to us in a long time. People have gone with minds closed to it for generations. Tremendous mistakes are being made, and the country is far from safe from great bloodshed over it, but men are facing up to something which thrusts a knife into their hearts. The outcome could be the salvation of many.

The other day I was "socked in" here just like this. Soon the clouds lifted on the south segment, and I could see for a hundred miles. But it was in the wrong direction. Most of that district is another forest—the Klamath; and my value as a lookout for our forest, the Rogue, was nothing.

There are a lot of young people who pride themselves in having an open mind. They do, all right, wide open. Ideas, ideals, impressions, and inspiration, both good and evil, sweep through the bones in their heads, meeting scarcely an inhibition. If this condition endures until character is formed, they will never be able to hold to any sure foundation.

It makes all the difference in the world in what direction a man's mind is open and in what direction it is closed. You or I simply cannot afford to voyage with the worldling in his attitudes of hedonism and self-worship. There is a certain temporary pleasure in it. This pleasure rapidly expands, if we turn toward it, until life seems to be completely made up of "me." The great trouble is, when you open your mind toward this world, you have to close it toward God to some extent. Otherwise you can't bear what you see. The drunken slobbers of your friends are like the benedictions of Satan.

One of the evils of our day is that it is impossible to associate with people with that open-mindedness which once existed because most of us lived on and from the land. Our faith was simple. Atheism was more alien than communism is now. A man dared to be proud of being able to do more work than another for the same pay in less time. Today he is almost certain to lose his job and might even be jailed for it. You knew that every man you met had some sort of belief in God and lived in some measure accordingly. He might steal from you, but he did not blame it on some compulsion or complex.

No, the cloud has not yet lifted; but it will. I intend, today, to keep my mind wide open toward God and to see everything through the knowledge that I belong to Him alone—even if I can't see very far.

There are stimulation and vitality in looking up, not to be identified with blind optimism, which looks at nothing and says it is something. I look toward the ultimate of *all* good.

Ah—the sun! Glory!

EDITORIALS

By W. T. PURKISER

Worse than Religious Differences

Religious differences are one of the plagues of Christianity. They range all the way from very minor matters of personal opinion to sharp disagreements about the very fundamentals of the faith itself. We seem to have drifted a long way from the "one Lord, one faith, one baptism, one God and Father of all" of which the Apostle Paul wrote so clearly.

Such differences come from a variety of sources. Some of them come from outright rejection of the clear Word of God, the substitution of human reason for the inspiration of the Spirit. Others come from the subtle drifts in faith when the moral imperatives of the gospel are ignored. For it is only those who do the will of the Father who can know the doctrine. What some people imagine are their intellectual difficulties with the Apostles' Creed are really ethical difficulties with the Ten Commandments.

Still other differences, chiefly the minor ones, come from differences of temperament and personal background. We are not all cast in the same mold, and sometimes we allow our temperamental preferences to direct our doctrinal decisions.

BUT THERE IS one thing worse than religious differences. That is religious indifference. It is said of the proconsul of Achaia when the apostle was brought before him, "and Gallio cared for none of these things." It wasn't that Gallio was offensive or abusive, or that he took active sides either with the Christians or their opponents. He just didn't care.

I wonder if this attitude may not be a clue to what Christ meant when He said, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:15-16). This suggests that it is better to be downright cold than it is to be indifferently lukewarm. There may be more hope for the bitterly opposed than for the benignly unconcerned.

Perhaps, also, this is reflected in the fact that the Church has made its most outstanding progress in periods of strong opposition. Persecution is but pouring water on an oil fire. It spreads the flame only that much faster. "The blood of martyrs is the seed of the Church."

ON THE OTHER HAND, those times marked most by material prosperity, by preoccupation with the physical basis of life, by total indifference to the things of God, have been exactly the times when the Church has come to its slowest pace.

There are indications that we have been in just such a period for the past decade. But there are also signs that it is beginning to crack. The stirring events of what Dr. J. Glenn Gould has called "our apocalyptic times" are forcing Mr. Average Citizen, whether he will or no, to recognize the relevance of Christianity to war and peace, racial tension, juvenile delinquency, marriage and divorce, and the appalling moral crisis in public and private life.

Differences will continue to emerge, and not all will line up on the right side. But even differences are more tolerable than bleak indifference. When people become concerned, there is hope that they may be reached with the gospel, which is the power of God unto salvation to everyone who believes.

Disarmament and World Peace

The air is full of talk these days about test ban treaties and disarmament. The pathetic hope behind it all is, of course, that these measures will lead to world peace. Most of us share these hopes, but many of us have our doubts on the matter.

Dr. John A. Vieg, the discerning professor of government at Pomona College and the Claremont Graduate School, has recently written on the theme "Disarmament: The Great Misconception." Dr. Vieg points out that one of the most common mistakes of "physicians" seeking to heal the ills of the "body politic" is to treat symptoms rather than the disease itself. The reduction of armaments, he says, would reduce the amount of death and destruction should war break out, but would have practically no bearing, in and of itself, on the prevention of war.

And the facts are on Dr. Vieg's side. Four years after Andrew Carnegie set up his Endowment for International Peace to eliminate "the foulest blot upon our civilization," the First World War broke out—and the half-century following has been at best a kind of uneasy truce.

In the 1920's and 1930's the great crusade was against the arms manufacturers, and it was argued that if the profit were taken out of war industries the arms race would cease. How naive this hope was may now be seen. The excessive profit has long since been taken out by heavy taxation and

controlled contracts in the capitalist countries, while the biggest manufacturers of munitions—behind the iron curtain—operate at no profit whatsoever.

THE SORRY STORY could go on. As E. B. White put it, "I am afraid that blaming armaments for war is like blaming fever for disease."

Dr. Vieg's solution is a very rational one. It is the surrender of national sovereignty. The only trouble is, the human predicament is not rational. It is irrational to the core. The foundations of human existence are not rational but tragic. For the human race apart from God is in the grip of satanic forces, involved in a vast irrational self-contradiction. Ovid, the Roman poet, said it acutely long ago:

*I see the right, and I approve it, too,
Condemn the wrong—and yet the wrong pursue.*

The very best description of unsanctified human nature ever penned is given by Paul in Romans 7: 14-25. In the most vivid language, the inspired apostle describes how it is with the human race apart from Christ. Even with the best of intentions, evil is present and the high purposes are never realized. The mind and the reason can recognize what is best; but passion, lust, and greed and the deep twist within the soul defeat the knowledge of the ideal. There is deliverance from this state of affairs only through Christ.

Does this mean that Christians in a non-Christian world will not welcome reductions in arms? Not at all. It means that they will not trust it. They will not look to it as a solution to international tensions.

Will nations never beat their swords into plow-

shares, and their spears into pruninghooks? Indeed they will. But only when at the name of Jesus every knee shall bow, and every tongue confess "that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11).

Sequel

Pastor N. James Hamilton, whose article entitled "Atheism in the Back Yard" appeared in the October 23 *Herald*, writes an interesting sequel to the events there which had been so widely publicized. Mrs. Madalyn Murray had projected an atheistic center with a "university," radio station, and other facilities for the propagation of an atheistic philosophy.

The whole scheme now appears to have collapsed. Funds are depleted and no more are in sight. The donor of the land has retracted his offer of eighty acres. The editor had not expected quite so soon the fulfillment of his editorial comment: "I would not pose as a prophet nor the son of a prophet. But I would predict that these self-appointed reformers of the American scene will soon go the way of Thomas Paine and Robert Ingersoll, 'one with Nineveh and Tyre.'"

Perhaps it is enough to add now with Pastor Hamilton, "God is still on the throne."

Editorial Note . . .

The four supplementary pages in the center of this week's *Herald* are presented as a means of acquainting our readers with recent developments at the headquarters of the church in connection with what has been named the International Center of the Church of the Nazarene.

We realize that many will not be able to come

The "After" Service

THE SERVICES of the sanctuary—the morning worship service and the evening evangelistic service—are the most significant and the most important services of the church, sufficiently so that when we pray for these services we should esteem them as such.

We often hear folk pray in the Sunday school and in the young people's service, "Lord, bless the *after* service."

Perhaps it is better to pray thus for these services than not to pray for them at all. But since these two services are the most outstanding and most important services of the church, to pray for them merely as "the *after* service" would seem to make it appear as though we place little importance

By E. D. MESSER

Retired Nazarene Elder, Clearwater, Florida

upon these services, but rather think of them as something of a secondary import.

Would it not be better to pray for the services of the sanctuary—morning and evening—as though we esteemed these services to be the main services of the church?

Pray for the pastor. Pray for the chorister. Pray for the choir. Pray for the congregation. Pray for the morning worship service. Pray for the evening evangelistic service. Oh, yes, but withal let us pray more positively and more meaningfully than is expressed in the phrase, "Lord bless the *after* service."

personally to view what God hath wrought, but will rejoice with those who have seen the new arrangements and the plans for the future. One of the happiest points in the whole picture is the fact

that the entire Center-Seminary, Headquarters General Board building, and the twenty-two acre site—has been developed entirely free from indebtedness.

THE CHURCH AT WORK

HOME MISSIONS

ROY SAUER, Secretary

Approved Specials for Bible College Libraries

Specials have been approved for needed additional books in the libraries of our overseas Bible colleges in Sydney, Australia; Johannesburg, South Africa; and Frankfurt, Germany, of \$1,000 each. Smaller contributions towards these specials are, of course, gladly received. These are worthy projects for individual or church giving over and above the General Budget. They are approved for credit on 10 per cent giving, and deduction may be taken for income tax credit. Correspondence or contributions should be marked for the attention of the Department of Home Missions.

Invitation to Exhibit Church Plans

The Division of Church Extension is planning an architectural exhibit at the General Assembly in Portland, Oregon, June 18-26, 1964. Any Nazarene church building may be shown. Many fine new buildings have been erected in the last few years. These should be included in the exhibit.

All architectural displays are to be submitted on 20" x 30" illustration board. Write to Church Extension, 6101 the Paseo, Kansas City, Missouri 64131, for instructions and specific requirements. The exhibit in 1960 was outstanding. This one should be even better.

Alaska Revivals

Revival campaigns were held last fall at churches in the two most northerly places in the world where Nazarene work is located. In *Nome*, the evangelistic ministry of Rev. Paul Merki was blessed in a marvelous way. Among the forty-six who prayed through at the altar were two young ladies in from St. Lawrence Island, away out in the Bering Sea. They found the Lord and returned home with the expressed intention of spreading the good news of the gospel of Jesus Christ.

Rev. R. W. Hum, superintendent of Abilene District, reporting in his district paper, the *West Texan*, on a re-

vival campaign he conducted in our Fairbanks First Church, wrote: "The city of Fairbanks is farthest inland and is a city of about 14,000 population. We have two churches in Fairbanks—both of them self-supporting and both giving a good account of themselves in reaching that city for Christ. Fairbanks First Church recently completed a beautiful new sanctuary which will give them seating capacity, using overflow spaces, of around 500. A number of very profitable altar services were held during the revival and it was a blessing to see the Spirit of God moving in the church."



Thrilling stories continue to come in of churches that have been given recognition in the Small Church Achievement Program. Here is a further list of churches that have received the 1963 plaque for being selected at the district assemblies as the outstanding small churches on their districts:

Akron—Macedonia, Ohio, Rev. J. L. McClung; Newton Falls, Ohio, Rev. Philip Edwards
Alabama—Calera, Rev. Lee Davis
Albany—Saratoga Springs Grace, Rev. F. D. LaLone
Arizona—Phoenix Deer Valley, Rev. Wil M. Spaite
British Isles South—Derbyshire Street, Leeds, Rev. David C. Cooke; Moor-down, Bournemouth, Rev. Geo. Brown
Canada Atlantic—Dartmouth, Nova Scotia, Rev. Ray Lewis
Canada Central—Montreal, Quebec, Rev. Bernard Archer
Canada Pacific—Port Alberni, B.C., Rev. Bruce Fleming

Canada West—Winnipeg Beulah, Manitoba, Rev. Melvin Tucker
Central Ohio—South Amherst, Rev. Hillard Bradley
Chicago Central—New Lenox, Illinois, Rev. A. Gordon Rice
Colorado—Denver Fruitdale, Rev. J. A. Phillips
Dallas—Corsicana, Texas, Rev. B. A. Patton
Eastern Kentucky—Inez First, Rev. Hollic Crisp
Georgia—Toccoa, Rev. Jimmy Adams
Gulf Central—San Antonio West End, Rev. Eddie Burnett
Houston—Port Neches, Texas, Rev. A. Ray Faulk
Idaho-Oregon—Pocatello, Idaho, Rev. Roy M. Franklin
Illinois—Urbana Faith, Rev. Jack Jones
Indianapolis—Camby, Indiana, Rev. W. A. Burton
Iowa—Bloomfield, Rev. Jerry Garmon
Joplin—Lebanon, Missouri, Rev. Dean H. Rhoades
Kansas—Ulysses, Rev. Orlando Jantz
Kentucky—Albany Northside, Rev. W. S. Jones
Los Angeles—New Cuyama, California, Rev. F. L. Dabney
Louisiana—Natchitoches, Rev. Eugene Moore
Maine—Eliot, Maine, Rev. Cecil R. Teal
Michigan—Grand Rapids Clyde Park, Rev. Keith St. John
Minnesota—Spring Lake Park (Minneapolis), Rev. John W. Bruce
Missouri—Dexter Southwest, Rev. L. Lloyd Brown

Conference of Architects, Designers, and Builders

The second quadrennial Conference on Church Building and Architecture will be held during the assembly period in Portland. We are seeking the name of Nazarene contractors and builder and also Nazarene architects who are not now on our mailing list. The program and full information about the conference will be sent. Hotel reservations should be made early in 1964.

Loan Fund Savings

At the end of October, over \$25,000 in interest payments were sent to depositors in the General Church Loan Fund, or credited to their accounts. Applications are now on hand for over

\$300,000 in church building loans. If you have been considering making a deposit, it will be appreciated now. Help us reach our goal of \$2.5 million in total Church Extension loan funds by the General Assembly.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

So This Is New Guinea!

By HELEN BOLEJRACK

Our first glimpse of New Guinea came at daybreak as our plane approached the landing strip at Port Moresby. We could hardly wait for the stewardess to clear away the breakfast trays so that we could get a better view of our new homeland. There it lay—mountainous, beautiful, inviting.

Then soon we were on the ground. Of course we were eager to see the native people. This wish was quickly realized as looking out the window of the plane we saw two fellows climb barefoot onto the wing of the plane and begin refueling even before we disembarked. As we came into closer contact with them outside we were impressed with their shy friendliness and quietness.

Our flight inland was detained by weather conditions. So after a night's rest we were refreshed and eager to be on to Kudjip.

We were "all eyes" as our plane flew over the mountainous terrain, searching for glimpses of bush houses, gardens, and other signs of New Guinea culture. Back home we had looked at the New Guinea slides so many times that as we approached Banz the countryside began to look familiar and lose its foreignness and strangeness. Then we spotted our mission station. There was the Sidney Knox Memorial Church! What a beautiful landmark! Shortly our plane came to a stop on the grass airstrip. The door opened. Outside the mission family waited expectantly. What a royal welcome we received! Home at last!

Piling into the Landrover we proceeded the five miles to Kudjip, crossing the Waghi River by a wooden suspension bridge, enjoying the colorful hedges of brilliant foliage, poinsettias, and cannas as we rode along, everyone talking at once asking and answering questions.

Following lunch together we ran to the church, trying to escape the afternoon rain. There the school children had gathered to welcome us. How eagerly they eyed us; how joyfully they sang! Our hearts were thrilled and challenged anew. There seems to be such a responsiveness to the gospel here. Oh, that soon we may learn their language and be able to get close to them!

We are gradually becoming more involved in missionary activities and enjoying so much the fellowship of the

missionary family. God's presence has been felt in our midst many times. We have also felt the influence of your prayers and know that you will continue to remember us.

Moving Missionaries

Rev. and Mrs. Russell Human have arrived in Africa for their first term of service. Their address until February will be: P.O. Box 199, Carolina, Transvaal, Republic of South Africa.

Rev. and Mrs. Larry Webb arrived in Bridgetown, Barbados, November 4, 1963, for their first term as missionaries. Their address is: P.O. Box 253, Bridgetown, Barbados.

Dr. Orpha Speicher has returned from India on furlough. Her address is 1437 Dominion Avenue, Pasadena, California.

Dr. and Mrs. Howard Hamlin have arrived in Africa for their first term of service. Their address is: P.O. Box 11, Manzini, Swaziland, South Africa.

Answered Prayer for Lesper Heflin, Nicaragua

"I am most happy and grateful to report that the latest examination of my eyes shows normal pressure and no sign of glaucoma. The Lord be praised for this answer to prayer."

Prayer Request . . . Korea

Pray for the economic situation in Korea. Many of the Korean people are able to buy only enough food for one or possibly two meals a day. Mission families are feeling the pinch also. Pray that under the new leadership the country will speedily return to better conditions.

DISTRICT ACTIVITIES

Nebraska Preachers' Convention

The Nebraska District Preachers' Convention was held at Lincoln First Church, October 30 to November 1, with Pastor and Mrs. Heizer and their fine people as the gracious hosts. About thirty-two Nebraska pastors and their wives attended.

Special speakers for the convention were Dr. and Mrs. Roy H. Cantrell. Dr. Cantrell's messages were greatly blessed of God and brought inspiration and practical help to all. Mrs. Cantrell's talks to the wives were much appreciated and of great benefit.

Visitors included some minister friends from Iowa, and District Superintendent Albert O. Loeber and wife of South Dakota.—GEORGE L. MOWRY, *Reporter*.

Maine District Sunday School Convention

The annual Maine District Church Schools convention was held at Fairfield, September 23 and 24, with Rev. Jack Lee of First Church, Baltimore, Maryland, as the guest speaker. His messages were pertinent and moving.

The convention opened with a ban-

quet on Monday evening in the local high school cafeteria with 180 persons present. The Tuesday sessions in the local church had excellent attendance.

Rev. Robert Smith, district church school chairman, had a carefully planned program, with the denominational theme "Impact by Contact" as the theme of the convention. Goals were adopted by each school for the special fall emphasis.

Delegates elected to the general convention next June were Rev. Robert Smith, Rev. George League, Rev. Fletcher Tink, and Rev. Donald Arey.

District Superintendent Joshua C. Wagner contributed much to the success of the convention by his counsel and enthusiastic support.—*Reporter*.

THE LOCAL CHURCHES

West Carrollton, Ohio—This young church recently enjoyed one of the greatest revivals of its history. Under the Spirit-anointed preaching of Evangelist W. T. White, several people were saved, several sanctified, and the church was greatly strengthened. Our people were greatly encouraged by the ministry of the evangelist, and we now look forward to the time when we will be able to begin construction on a new church building.—MICHAEL HUTCHENS, *Pastor*.

Evangelist David M. Cox writes that he has left the field to accept the pastorate of the church in Clendenin, West Virginia.

Pastor S. T. Moore sends word that, "after four very wonderful years at the Speedway, Indiana, church, I have resigned to accept the call to the church in Butler, Pennsylvania."

Edmonton, Alberta, Canada—Special services marking the twenty-fifth anniversary of Southside Church were held October 15 to 20 with Rev. Charles J. Muxworthy as speaker. Southside was organized in 1938 with 7 charter members. A basement church was built in 1941 under the leadership of Rev. R. S. Tenove, with the superstructure built in 1956 under the ministry of Rev. A. J. Loughton. Rev. Warren Boyd has been pastor since 1959. During this twenty-fifth year the former parsonage was sold and a new one purchased for \$17,000. Present membership is 133, with average Sunday school attendance of 135. Mr. Muxworthy challenged a near-capacity congregation at the Sunday morning anniversary service to face the "open door of the future despite the many adversaries."—STANLEY BINGSON, *Secretary*.

Marshall, Texas—Fairview Church recently enjoyed a week of revival with Rev. Henry L. Mills, Jr., as the evangelist. God was present in the services with several souls finding help at the altar of prayer. On Saturday evening the Lord met with us in a good service of divine healing. We thank God for His blessings. HOMER BUTLER, JR., *Pastor*.

Iscumseh, Michigan—Our church recently enjoyed what is perhaps the greatest revival of its history with Rev. James W. Farris, evangelist, and Ray Sigler, singer. The church fasted and prayed, and went into an "all-out" calling campaign. Under the Spirit-anointed preaching and singing of these workers, souls were saved and sanctified, backsliders reclaimed, and the church greatly blessed and uplifted. Our people found that fasting, with prayer, pays big dividends.—HERBERT NATION, *Pastor*.

New Paltz, New York—For two glorious weeks Evangelist and Mrs. R. C. Stabler served as special workers in our revival. Our people co-operated in prayer and fasting. The attendance reached 100 in the Sunday morning service on the closing day, and 6 young people dedicated themselves to the cause of missions. God came in a special way in the Sunday services with an outpouring of His Spirit, with shouts of praise and tears of joy. Thirty people prayed through during the meeting.—*Church Secretary*.

Rev. Thomas Bambling of Hopewell, Pennsylvania (R.R., Box 19), pastor of the Mount Tabor, Needmore, and Pleasant Ridge churches, died November 7. He is survived by his wife, of the home address. He was a member of the Washington District.

Rev. Cyril A. Palmer writes that he closed his work with the Sault Ste Marie, Ontario, church on November 10, and is now with the church in Abbotsford, B.C., Canada.

Canon City, Colorado—The Lord is still working miracles in the Lincoln Park Church. Pastor Elbert Fortner is doing a good job in building our new church, which we hope to move into before Christmas, with at least one-fourth of it paid for on completion. On Sunday, November 3, Rev. Frank Stinnette, a former pastor, was with us to present the matter of new pews, and in a very short time, amidst rejoicing of the people, \$2,000 was pledged. The offering on the first Sunday of each month goes to the building fund. With 111 present in Sunday school, the offering was \$285.41. God is blessing the faithful people in this church, which is not yet three years old.—I. C. DUNBAR, *Reporter*.

Sunday School Evangelist Frank McConnell reports: "During the first week in October it was my privilege to be guest speaker at our Spanish Nazarene Bible Institute in San Antonio, Texas. President Wm. Vaughters has performed a miracle here during the past nine years: well-built and arranged buildings, and some excellent teachers, with a choice student body. Brother Vaughters, his wife, and the helpers are doing a very high quality work. It was a joy to be there and give the lecture series."

Evangelists Roy and Lilly Anne Norris report: "We thank God for a year of abundant harvest and His presence upon so many of our services. We have

been in the field for seven and a half years, and during the past year we have labored in twenty-three churches on thirteen districts. We appreciate our faithful people. The Sunday afternoon community hymn-sing, featured the first Sunday of our revivals, has helped us to reach more new people for God. Our seven-year-old daughter has achieved good scholastic records in the many schools she has attended, and has become an integral part of our work with her singing and readings. We now travel with house-trailer, a convenience for those churches finding it difficult to accommodate a family. Write us, c/o our Publishing House, P.O. Box 527, Kansas City, Missouri 64111."

Bloomington, Indiana—East Side Church recently experienced a wonderful revival under the Spirit-anointed ministry of Evangelist Ellis Lewis. The church was richly blessed, with many people rediscovering the path of obedience and service which leads to joy and blessing. All ages were reached, with an unusual response from young men who are heads of families. Nine members were added to the church, making a total of fifteen since our assembly in August. We thank God for the faithfulness of the Holy Spirit, for the ministry of Evangelist Lewis, and for the vision and concern of our pastor, Rev. C. G. Bohannon.—KATHY WARRICK, *Reporter*.

New Boston, Ohio—The presence of the Holy Spirit was manifested in each of the services of our recent revival with Evangelists Edward and Alma Ferguson. Brother Ferguson's messages were Spirit-anointed, searching, and inspiring; and Mrs. Ferguson's work as music director and soloist was a blessing to all. We thank God for the victories at the altar of prayer, and the spirit of the revival continues.—WALTER R. MOORE, *Pastor*.

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for December 15:

Salvation Comes by Faith

SCRIPTURE: Galatians 1-3; 4:21-31
(Printed: Galatians 1:6-17)

GOLDEN TEXT: *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek* (Romans 1:16).

There are many dimensions to our Christian faith and the term faith is used to describe a variety of experiences. It denotes a body of belief, a principle of action, trust, and even faithfulness.

As St. Paul uses the expression in today's lesson it means a body of belief, one's creed, what one believes about God, man, sin, and salvation; it is that which he has accepted as the gospel of Christ. Paul says his faith is the gospel which came to him "by the revelation of Jesus Christ." As the result of that revelation, he who had been a violent persecutor of the Church had been transformed until he became a preacher

"SHOWERS of BLESSING" Program Schedule

December 15—"To Save Sinners," by L. Guy Nees

December 22—"Christmas—the Story of Divine Love," by L. Guy Nees

December 29—"One Year to Live," by J. E. Williams

of "the faith which once he destroyed." The gospel was Paul's faith—the faith once delivered unto the saints.

It must follow, then, that saving faith to Paul—justification by faith—was more than an act of trust, of believing that God would save him. Back of such an act was what Paul believed that God had done for his salvation. Without some such body of belief it would be impossible for one to trust for salvation. This is not salvation by knowledge—neither is faith believing something which is not so. One is saved because he knows that God in Christ is able and willing to do it.

Because we must also live by faith, what one believes is of prime importance. In this respect one's faith may be as a grain of mustard seed, for one can know only a fraction of all there is to know about Christ. Nevertheless the Christian must have some things concerning which he can say, "This I know. Here I stand." In fact, it is best that we hold our faith—our creed—down to a workable minimum of fundamentals.

It is good advice to shorten our lines of defense and not try to defend our faith on every minor issue or think that we must have answers to all the questions put to us. But we should hold to some things that we would stake our lives on. We will never have a faith to die by until we have had one we are willing to live by.

May I recommend The Apostles Creed, which is to be found in our Nazarene hymnal. Though centuries old, it still remains a good statement of Christian faith. With additional emphasis upon salvation from sin and the work of the Holy Spirit, it may be considered a more sufficient statement of the faith of the holiness movement today.

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 it permission.

Deaths

REV. MRS. GRACE ROBERTS

Grace Seal Roberts was born September 6 1881, near Weatherford, Texas, and died September 13, 1963, in Pilot Point, Texas. She was converted at the age of eighteen. She was married to John F. Roberts on September 9, 1906, and, with her husband, she became a charter member in the Church of the Nazarene which was formed in 1907 at Pilot Point. Her life was dedicated to God and she faithfully served in the ministry of the church for fifty-seven years. She not only mothered three children, but was responsible for placing many babies in adoptive homes and serving as a maternal figure for young unmarried mothers. She gave her self unselfishly to the work of Rest Cottage, both before and after her marriage. In 1933 she and Mr. Roberts moved to Pilot Point, where she continued an unbroken line of service and devotion

Until 1955 she was the manager and also the head of child placement. She is survived by her husband, Rev. John F. Roberts; two sons, Dr. Geren Roberts and Dr. John Ed Roberts; a daughter, Mrs. Laura Lunn; two sisters, Mrs. Ocea Lambert and Mrs. Ila Decker; and a brother, George Seal. She was highly esteemed by the Department of Public Welfare in the state of Texas, also by people all over the state in all walks of life. Memorial service was conducted by Dr. Orville W. Jenkins, superintendent of Kansas City District, and Rev. Mrs. Emma Irick.

DAVE LUTHER HIXON was born March 31, 1919, at Muldrow, Oklahoma, and died September 12, 1963, in a hospital in Fort Smith, Arkansas, after a brief illness. He was a member of the Muldrow Church of the Nazarene and had served very efficiently as Sunday school superintendent for eighteen years. He is survived by his wife, Mary Jo; two sons, Jerry and Kenneth; four daughters, Mrs. Jim McCloed, Linda, Judy, and Mary; his mother, Mrs. Allie Hixon; also by seven brothers and five sisters. Funeral service was held in the Muldrow church with Rev. James M. Stewart, his pastor, officiating, assisted by Rev. Gene Hulsey of Fort Smith.

CHARLES T. BINGMAN died in Salem, Oregon, on October 10, 1963, at the age of eighty-five. He was converted at the age of sixteen, and sanctified under the preaching of "Uncle Bud" Robinson. He served as a board member of the Medford Church of the Nazarene for twenty-five years, before making his home in Salem, where he was a member of the South Salem Church of the Nazarene since 1954. He is survived by his wife, Emma; three daughters, Mrs. Chariot Wakeman, Mrs. Mildred Redmond, and Mrs. Vera Armstrong; and one son, Wayne. Funeral service was in charge of Rev. R. Lloyd Birks, assisted by Rev. Gene Hoskinson, former pastor. Burial was at the Rest Lawn Gardens Mausoleum in Salem.

T. R. BIRKS died at Dallas, Oregon, August 5, 1963, at the age of eighty-two. He was converted in Jamestown, North Dakota, and was active in the Laymen's Holiness Association before joining the Church of the Nazarene in 1922. He is survived by two daughters, Mrs. Helen Hill and Mrs. Leona Hoekle; and six sons, Alan, Douglas, Paul, R. Lloyd, Chester, and James. Funeral service was in charge of Rev. Carl Green, pastor, with burial in the Rest Lawn Memory Gardens in Salem, Oregon.

MRS. VERA LEWIS was born July 28, 1891, and died October 26 at her home in Sherman, Texas. She married Jake Wells in 1905; he died in 1956. She was married to Harry Lewis in 1961. She had been a Christian and a member of First Church of the Nazarene in Sherman for many years, and was faithful in attendance and support. She is survived by her husband; three sons, Barney, Beecher, and Omes Wells; a daughter, Mrs. J. T. Wasson; three brothers, Rev. R. B. Gilmore, Thurmon Gilmore, and Farris Gilmore; and four sisters, Mrs. V. B. Atterbury, Mrs. A. M. Lewis, Mrs. Lonnie Voorhies, and Mrs. W. H. Moore. Funeral service was conducted by the pastor, Rev. Leon Martin, with burial in Memorial Park in Sherman.

Announcements

BORN

—to Arthur and Lois (Flick) Woodward of Old Bridge, New Jersey, a son, Arthur Steven, on October 23.

—to Charles and Anita (Hamilton) Mayhugh of Princeton, Indiana, a daughter, Chiquita Marie, on October 13.

SPECIAL PRAYER IS REQUESTED

by a lady in Michigan for a Christian friend who has leukemia, suffering much, and children away from God, which adds to the great burden she bears;
by a young man in Australia, wants to attend Bible college, and facing opposition, that God's will may be done in the entire situation;
by a Christian in Michigan for special unspoken requests for members of the family and her adult Sunday school class.

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the Answer corner

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

Why is the Revised Standard Version used in our Sunday school material, and recommended for the study of last quarter's lessons?

The Revised Standard Version is one of a number of modern-speech translations of the Bible into English. Actually, the recommendation to which you refer was that the earnest student should have available "one of the modern-language versions of the New Testament," including *The Berkeley Version*, Phillips, Williams, Revised Standard Version, Moffatt, and Weymouth. The writer then adds, "All of these have the material arranged in paragraphs and will give you help in discovering what verses in your King James Version should be grouped together."

Our basic text is the King James Version, which has become hallowed by almost four centuries of use. Our problems are not that the translation was not the best which could be made of the Hebrew and Greek texts then known, but that we no longer speak the English of the Elizabethan era; and the past 350 years have seen the discovery of thousands of ancient manuscripts of both the Old and New Testaments which have helped to clear up some minor obscurities.

With the exception of the *New World Translation* of the Jehovah's Witnesses, no modern-speech version and no dis-

covery of new manuscripts make any difference in the doctrines of orthodox, evangelical Christianity. The Word of God is still, "Ye must be born again," whether you read it, "You need to be born from above" (Berkeley), "You must be born anew" (R.S.V.), or, "You must all be born from above" (Moffatt). Holiness is still that "without which no man can see the Lord," whether you read "holiness without which no one shall see the Lord" (Berkeley), "holiness without which no one will see the Lord" (R.S.V.), or "that sanctification apart from which no one will see the Lord" (Weymouth).

The ideal for the serious student of the Bible is, of course, to have at hand a copy of the original Hebrew and Greek, and when translations seem to differ seriously, make a comparison with the original. But lacking that, the next best thing is to start with the King James Version, and wherever the meaning is not entirely clear check two or three other translations. The Bible itself is clear at the point that the Lord wants us to hear "in our own tongue, wherein we were born . . . the wonderful works of God" (Acts 2:8-11).

Are we supposed to tithe the whole amount of our pay or only the take-home pay?

It is my personal practice, and I believe in keeping with the spirit of the Scriptures, to tithe the total stated salary, and not just the take-home pay after deductions for taxes, retirement,

insurance, etc., have been taken out. Even though I never see the deducted portion of my pay, it is still "increase" in the Biblical meaning of the term.

Should a pastor tithe only the check his church gives him, or does his tithe also include the rent, utilities, insurance, etc., that the church pays for him?

Since rent, utilities, insurance, and other perquisites are considered part of the minister's total salary, the fair market value of these items should be

included in the basic amount on which the total tithe is figured. Most pastors give far beyond the exact tithe.

Since in recent years the evening services in our churches are attended mostly by Christians, and most of the non-Christians come to the morning service, why not make the morning service evangelistic instead of the evening?

To the degree to which this is the case—and it seems to be in a great many places—it is only good sense to preach to the needs of the people who are present. But I don't think we should "give up on" the Sunday evening evangelistic service. The success of the "Shining Lights on Sunday Nights" emphasis, wherever it was given a fair chance, shows that there is still great

evangelistic potential in the Sunday evening services.

Surely the fact that tradition dictates "worship" in the morning and "evangelism" in the evening should not be allowed to hamper the leadings of the Spirit. There is no truer worship than hearing the gospel in faith, and when the gospel is preached, fruit should be expected.

Nazarenes Spread 1.6 Million Copies of John's Gospel

While Nazarenes the world over have ordered and distributed 1.6 million of the "marked" copies of the Gospel of John, the end is not yet. District reports indicate that "Witnessing by Distribution" is being well received throughout the church. Orders are still being received by the Publishing House for more copies of *That You Might Have Life*.

Early reports show that the Northwestern Illinois District is almost 5,000 copies over its goal of 22,700, and the Washington Pacific District has exceeded its quota by more than 2,000. Hawaii, with a goal of 2,931, distributed 3,300.

Nazarene young people have caught the flair for this type of evangelism. Through a denominational program they distributed to hospitals, jails, and homes for the aged, copies of the attractive booklet with the gospel message underlined.

Foreign districts are also participating in the distribution of the Gospel. British Isles North surpassed their quota by almost four thousand. Though no goal was assigned to Lebanon, more than two thousand copies were given out.

People have been privately seeking the Lord, and did not know where to turn for help until they received the Gospel of John, many letters are revealing.

Fletcher Spruce, New England District superintendent, was pictured handing personally a copy of *That You Might Have Life* to Massachusetts Governor Endicott Peabody. Many pastors presented personal copies to the mayors of their cities.

But the real impact of the message had its effect on the common man. A man in jail was visited by a Nazarene. He read the underscored verses of the Gospel, believed its message, asked for prayer, and found the Lord Jesus as his personal Saviour. He wrote out his testimony of salvation and asked that it be read aloud and repeated wherever it might do good to sin-burdened humanity such as himself.

A lumberjack was wonderfully saved in his cabin one evening as the result of one Nazarene witnessing to him and reading from the Gospel of John.

Berlin Chapel Dedicated

National Protestant Prayer and Repentance Day was chosen by District Superintendent Jerry Johnson for the dedication of the new Nazarene Chapel in West Berlin, Wednesday afternoon, November 20. Rev. Robert Cerrato, district superintendent of the foreign missionary work in Italy, took part in the dedication.



John F. Kennedy



Lyndon B. Johnson

Pastors, Leaders Reflect on President's Untimely Death

Thanksgiving Sunday messages of Nazarene pastors throughout the country reflected the shock of the late President's death. They were cloaked with comments of sympathy to the family of the late President John F. Kennedy, along with prayers for God's guidance of Lyndon B. Johnson, into whose hands the reins of the nation fell unexpectedly.

The Church of the Nazarene expressed its sorrow in a telegram to the Kennedy family:

With all the citizens of this nation and of the world, we express our sincere sympathy to you, the family of John F. Kennedy. Our entire denomination joins with you in the sincere sorrow over the untimely passing of our honored and worthy President. We assure you of our prayers in these days. May the God of us all bless and comfort you.

It was signed by the Board of General Superintendents, Church of the Nazarene. Dr. V. H. Lewis, secretary. The general superintendents said, in part, in another telegram to the new President:

... You can count on the members of the Church of the Nazarene to join you in Christian endeavor to advance the kingdom of God on earth and to spread peace among all men. We will be remembering you daily in our prayers.

The general superintendents' messages set the tone for similar random comments at Headquarters, Seminary, and the Publishing House. Dr. Kenneth Rice, Church Schools secretary, said: "The absurd circumstances associated with the death of our President challenge each of us to ask ourselves if we

have done our best to spread the love of Christ that can eliminate the evil that gives birth to such action."

Dr. J. Kenneth Grider, a professor at the Seminary, said, "... The whole series of violent acts illustrates the need for the gospel which we preach."

Dr. Norman O. Miller, Publishing House executive administrator, added, "His tragic death is a reminder of the awesome and godless days in which we live."

But the sense of personal loss could not be overlooked in the comments of many. Dr. John Stockton, general treasurer, said, "We are greatly shocked and grieved because of the tragic death ... We pledge our support and loyalty to our new leader, Lyndon Johnson."

M. A. (Bud) Lunn, Publishing House manager, looked back on the President's life and noted: "Even though he did not have to work, he set an example of industry and devotion to his job that would do well for all of us to emulate ... The late president was a courageous and loyal leader."

Dr. J. Fred Parker, *Conquest* editor, mentioned: "Through the marvels of modern communication President Kennedy became very much a part of each one of us ... This only serves to heighten the sense of personal loss."

The President's assassination and the additional murder of the Dallas policeman by the political fanatic Lee H. Oswald, and finally his own death brought about by the Dallas night-club operator, pointed up to Elvin Hicks, Publishing House sales representative, the need for a new personal inspection of his own motives. "I was grieved and shocked," Hicks said, "How awful that hatred could build up in the heart of an individual to the extent that he would perpetrate such a violent act! I have searched my own heart again to make certain there are no seeds of hatred there."

The GOSPEL OF JOHN

Early Success Marks Gospel of John Campaign

Workman Responds To Simple Words Of Ohio Layman

STANLEY ZAUCHA was among several men who took copies of the Gospel of John from their pastor that Sunday. They were eager, even the timid ones. It was all so simple. It took only a smile and a brief explanation that this was not man's word, but God's. Would they take it and read the underlined portions?

The booklets entitled *That You Might Have Life* were among 1.6 million which were passed out to laymen across the nation like those in the Warren (Ohio) Bolindale Church by pastors like Rev. Lawrence Walker.

Those men followed the instructions. Stanley Zaucha found those at work were responsive to his unadorned approach. He gave out several.

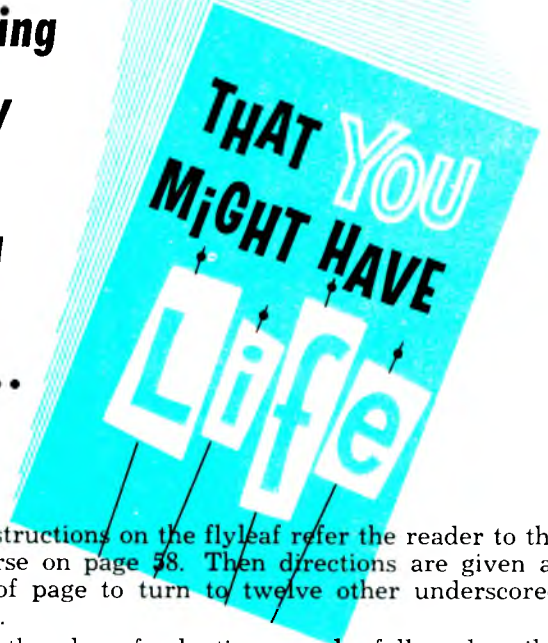
The next morning one man returned to him. He told Zaucha that he had read through the Gospel of John handed him the day before. It had brought peculiar spiritual understanding. He responded to the scripture's instruction, and yielded his life to Christ. Stanley Zaucha's fellow worker had now found God.

This was among the first of similar stories that began to tumble in about the results from the distribution of the Gospel of John.

"To my thinking, this printing of the marked Gospel of John is one of the finest helps to come to us," Rev. Lawrence Walker said. "Indeed, God's Word does not return void."

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