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Herald of Holiness

'IN THE POWER OF THE SPIRIT'

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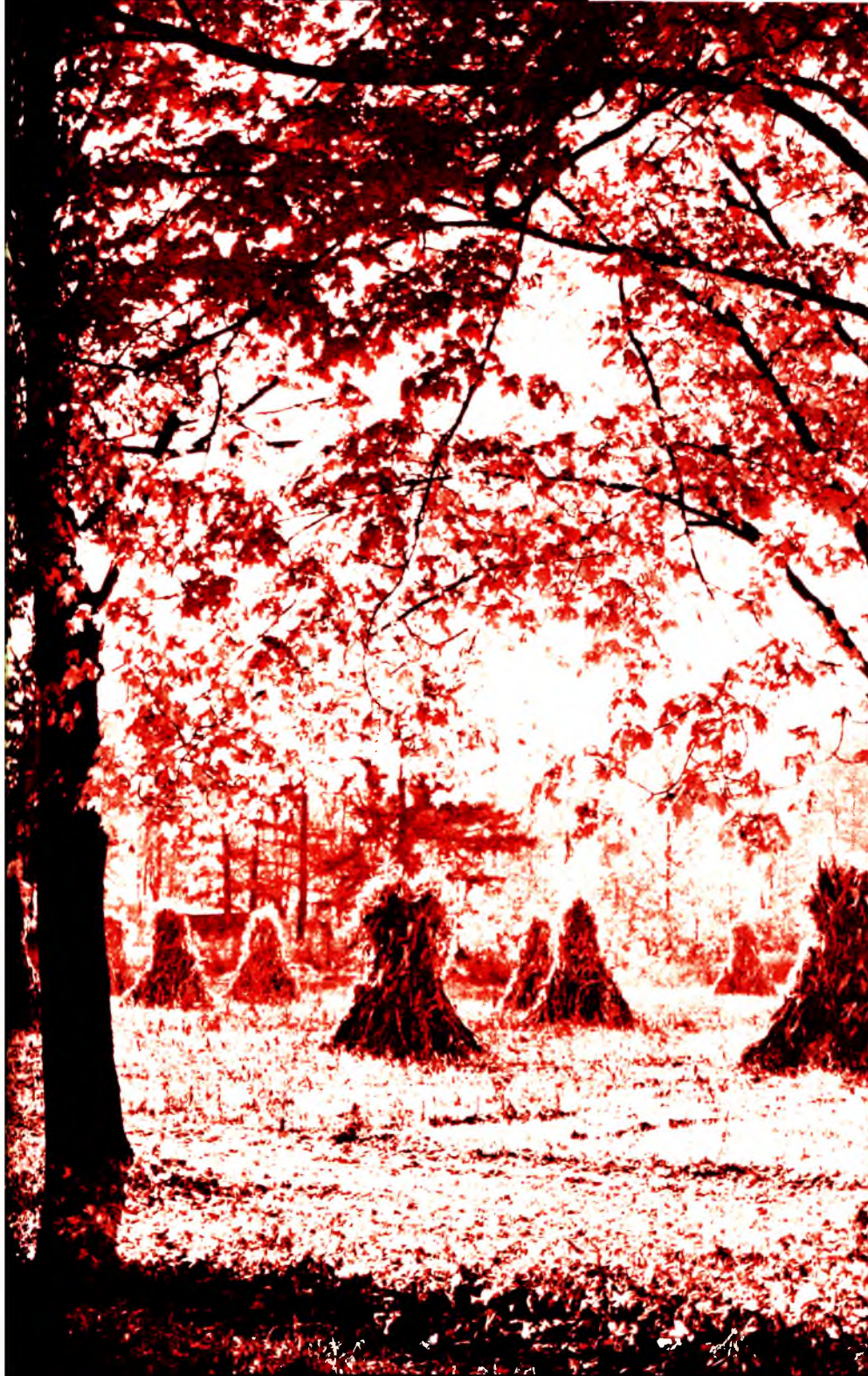
Thinking About
THANKSGIVING

See Page 4



**"O give thanks
unto the Lord; for
he is good"**

(Psalms 106:1)



TESTED FAITH

THE SELF-REVELATION of God is assured by His love, and the record of the centuries is that He usually speaks to us in our own language. But what shall we do when God is silent, when He does not seem to answer our daily cries?

Sometimes the silence of God has its source in our own disobedience. He may have already spoken by His Word and made His way plain by His Spirit, but we have delayed or disobeyed because we differed with His judgment. Our prayers then become rebellion—no matter how loud and how long we pray—and God’s silence is the echo to the void of insincerity in our own hearts. This was the case with the chief priests and Pilate at the Master’s final trial—He answered them nothing! He has nothing to offer the disobedient except the condemnation of silence.

But there is also the silence of testing. We are shocked at first when we note the Master’s reply of silence to the woman of Canaan when she pled for her daughter’s life. His final verdict and intention, however, are easily discernible. “O woman, great is thy faith:

be it unto thee even as thou wilt” (Matthew 15:28).

God has a way of probing us even today, for He is not an idol to bend to our every whim and desire. His silences often sort out our priorities and free us to discover whether or not we are putting His kingdom first. True prayer must be in Jesus’ name and in harmony with the Father’s will. God is to be loved for himself and not for His benefits. The day of our supreme commitment is also the day of His supreme blessing. They cannot be separated.

There is a silence that belongs to faith. God does not want to be under suspicion. Even in our closest earthly ties we do not allow our best friends to coerce us, even at the price of losing their friendship. Faith does trust where it cannot see. Also, our faith is ultimately in a person rather than in discernible principles alone. Our most frequent struggles lie in the area of God’s timing. But even here, is He not reliable and trustworthy?

Peter’s word fits the twentieth-century Christian as clearly as the first-



century: “Be cheerful on this account, although now for a little while, if it must be, you are distressed by various trials, so that your tested faith, far more precious than perishable gold that is tested by fire, may prove to be for praise and glory and honor, when Jesus Christ is revealed, whom having not seen you love” (I Peter 1:6-8a, The Berkeley Version).*

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OBEDIENCE begets CONFIDENCE

By MYRON C. MORFORD

Unto thee, O Lord, do I lift up my soul. . . . O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee (Psalms 25:1-20).

THE PSALMIST DAVID was aware of his utter dependence upon God. His enemies would completely overwhelm him were it not for God's timely intervention. David was quick to remind God that he recognized divine leadership and that he spurned his own counsel: "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day" (Psalms 25:5).

So long as David was obedient to God's direction and leadership, all went well. It was in the time of his "self-sufficiency" that he encountered difficulty.

When I was a lad on the farm in Indiana, my father often gave me an assignment to be completed during his absence while he drove into the small town a few miles distant to make necessary purchases. It usually took the better part of the afternoon for the drive to town, the shopping, and the return trip home. Father seemed to have an uncanny ability to know just about how much work a boy could accomplish during his absence. The assignment was such that it usually took the greater part of the time my father was to be away.

In many ways boys are about like grown-ups. I thought it wasn't necessary to follow his directions implicitly. A couple of hours could be spent in play. With but a little added effort afterward the work could be completed before Father returned.

Although I had tried this on previous occasions and found that it didn't work out satisfactorily, I forgot so easily. Having wasted too many hours in idle play, it was impossible to make up for the lost time. Although I would be working furiously when Father arrived home, my excuse of "too much work" fell on an unsympathetic ear.

Father knew why the work was not completed. On such occasions I felt sorry for myself: I was dejected and downhearted. No words of commendation were given. And when the "candy sack" was passed to the other members of the family, it was not allowed to come my way. It was difficult for me to realize that all of the unpleasantness was of my own making because of my failure to follow my father's directions as to the assignment: "Get the work done first. If there is time to play after-

ward, that will be perfectly all right."

There were other times that I jumped into the work immediately. I stayed on the job and sang as I worked. The assigned task progressed toward completion so easily. The work was done, the lad was "all cleaned up," and out at the end of the lane to meet Father as he drove in. I looked forward to his return. I knew there would be words of commendation. The world was bright and all was well. I knew my hand would be one of the first to reach into the candy sack as a reward for obedience and for following directions as given.

Peter, in his First Epistle, has some added advice for us in the day-by-day routine of daily living: "Live as obedient children before God. Don't let your character be molded by the desires of your ignorant days, but be holy in every department of your lives, for the one who has called you is himself holy. The scripture says: Ye shall be holy; for I am holy" (I Peter 1:14-16, Phillips*).

One of the greatest problems in Christian living is in the area of *full obedience*. Too often we are like the lad on the farm. We want to do what we desire first; *afterward* we attempt to complete an impossible task for Christ and the church.

How much more satisfying in all of life's relationships to be *totally yielded* to the will of the Father, following the directions as given in His Word, sensitive to the voice of the Holy Spirit, *obedient* to His commands! Such a response in the heart and life of the sanctified believer causes one to exclaim with the Psalmist: "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalms 10:8).

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28).

Obedience begets confidence!

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"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalms 27:13-14).

Thinking About

T H A N K S G I V I N G

By **GEORGE W. PRIVETT, Jr.**
Nazarene Elder

IT IS HIGH TIME that we started thinking about the *mission* gap and less about the *missile* gap. "Today there are about 25,000 missionaries in the world—that's 10,000 less than some years ago! One division of soldiers in most armies is almost this large. The price of one day's fighting during World War II would have paid for six years of continuous missionary work! So fantastically much for destruction, so pitifully little for redemption!" (J. J. Auringer.)

Horace Bushnell made an interesting list of all who might be excused from giving to missions. Here it is: (1) Those who believe that it is "every man for himself" in this world; (2) those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the gospel to every creature"; (3) those who believe the gospel is not the power of God and cannot save the heathen; (4) those who regret that missionaries ever came to our ancestors with the good news of salvation; (5) those who want no share in the final victory; (6) those who believe they are not accountable to God for the money entrusted to them; and (7) those who are prepared to accept the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matthew 25:45).

On November 22 we will have an opportunity to demonstrate whether we are in the *Mission* or in the *Omission* Band. "O Lord, who hast warned us that Thou wilt require much of those to whom much is given: grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly to extend to others what we so richly enjoy" (Augustine).

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation" (Psalms 24:3-5).

A Thanksgiving Day Prayer

*Our Father in heaven, on this
Thanksgiving Day,
We praise Thee for the blessings
Thou dost bestow alway;
We give Thee, Lord, the glory due
Thy Holy name;
Thy majesty and beauty will e'er
Remain the same.*

*We thank Thee for Thy love and
Thy tender care,
For the sweetness of Thy presence
For Thy wonders everywhere.
We thank Thee for Thy friendship
And Thy guiding light,
That shines upon our pathway,
Leading us aright.*

*We thank Thee for Thy peace, abid-
ing deep within;
We thank Thee for salvation, forgive-
ness from all sin.
May our prayers be ever laden with
Thanksgiving unto Thee,
As we worship Thee in gratitude
Now and eternally!*

By **TRESSA C. HANSEN**

The Cover . . .

**Come, ye thankful people, come,
Raise the song of harvest-home.
All is safely gathered in
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied.
Come to God's own temple, come,
Raise the song of harvest-home.
—Henry Alford**

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ACT OF GOD

By BRIAN L. FARMER, *Pastor, Bristol, England*

I REMEMBER gazing at a claim form in the insurance office where I worked. It had been filled out by one of the company inspectors on behalf of a client. This particular inspector, I might add, was not renowned for his piety. Yet over against the question: "What caused the accident?" he had written, "Act of God."

Since when, I thought, had this exponent of iniquity begun to give credit to God? Later I discovered that this was the term used by insurance companies to describe certain inexplicable happenings!

In the final analysis, the crisis of entire sanctification can be referred to in no other way. It is an act of God. Confession, contrition, consecration, and faith must all go before and are largely the outcome of human spiritual determination, but the actual deathblow to sin is by the hand of God alone.

What does this mean?

For one thing, it excludes all thought of boasting.

One of the arguments of those who oppose the doctrine of entire sanctification is that it would lead to spiritual pride. On the contrary, when it is realized that this work is an act of God, there is no room for even the slightest thought of pride, but the presence of a quiet, thankful humility. We remember the pit from whence we have been digged, and with St. Paul we make the unqualified statement that it is by the grace of God we are what we are.

Actually, experience shows that those who do boast are those with a shallow Christian experience, who like the man with an inferiority complex seeks to make up for his deficiencies by a loud parade of his virtues whether real or not. And the person who is proud of his experience has little experience to be proud of. Well might St. Paul reason: "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith" (Romans 3:27).

An act of God insures a perfect work. God never has performed less than perfectly. We find plain evidence of this in the Bible records of God's activity. Isaiah observed the perfection of the created universe: "Lift up your eyes on high, and behold who hath created these things, that bring-

eth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isaiah 40:26). Similarly, Christ exercised a perfect ministry of healing. The lepers, the lame man, the blind man, the man with the withered hand, the man sick of the palsy were all made perfectly whole.

Yet, in spite of all this, people lift up hands in horror at the thought of God making a perfect Christian.

The God who makes a perfect sunset plans to perfect love in our hearts here and now, and by the merits of Christ's sacrifice to make us perfect in every other respect in the hereafter!

It is always necessary to stress that God has chosen to restrict His perfecting activities for His children in this life to the perfecting of love in the heart. He does not impart a perfect body or a perfect mind this side of the grave. Thus mistakes—heartbreaking mistakes sometimes—still occur in the life of a sanctified person whose heart has been cleansed from inbred sin and rid of the carnal mind.

It must also be remembered that, since this blessing is an act of God, it is a work which no one else can do.

"Can the Ethiopian change his skin, or the

The benevolent spirit in God's Church is always firmly joined to the problem of world evangelism. It is only when God's Church is generous in its giving that God's cause for reaching the lost can advance. The Thanksgiving Offering is an opportunity to demonstrate in a practical way our love for Christ and souls.



Hardy C. Powers
General Superintendent

leopard his spots? then may ye also do good, that are accustomed to do evil" (Jeremiah 13:23); or, as Jesus said, "Thou canst not make one hair white or black" (Matthew 5:36), let alone do this great work in your soul.

But One there is above all others. And, when you are ready, He will send one of His angels with a live coal in his hand which he will have taken with the tongs from off the altar. And he will lay it upon your mouth and say: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isaiah 6:7).

HINDS' FEET

By H. M.
von STEIN

THE HIND of which David wrote in II Samuel 22:34 is the female in the family of deer of which the hart is the buck. They differ somewhat from the gazelle, which can tolerate more scarcity of water. The hart "panteth after the water brooks." But they are similar in size to our deer and in the fact that they too shed their horns annually. The hind normally has no horns.

Like our deer, these animals have been pushed back by "civilization" and "progress" into the wildest uplands, finding peace and cleanness among inaccessible crags which everyone and everything else considers wasteland.

It was in such wasteland that David found the "high places" of which he wrote, "He maketh my feet like hinds' feet: and setteth me upon my high places."

It is said of the hind that she can travel wherever she can set her forefoot to escape her enemies.

"Progress" in our time has brought about the continuous eviction of our deer, like the hind and hart, pushing them ever farther out into the wastelands. However, stringent game laws have functioned to shelter a generation of deer which flourish in the lowlands around the alfalfa fields.

Any old-time buck hunter will bear me out that the quality of taste of the meat of the highland buck is superior. Like contemporary Christians

who are content to live in the lowlands of experience because it is easier and fewer demands are made upon them, the wild deer become infected with parasites, external and internal, which are common to the cattle and sheep with which they share pasture.

It is true that the Christian choosing to live in the concrete canyons instead of out upon the rugged earth, because life is easier, does pay an inevitable tribute. There is incessant exposure to the contempt, cynicism, unbelief, and anxiety in which the majority of people work and move. Impatience, dissatisfaction, and unthankfulness in the crush and hurly-burly of our technological "progress" are absorbed, literally, with our food, snatched in machine-gear'd haste, as the wild deer absorb infection in the lush fields where they do not belong.

The highland deer escape these insidious hazards, but must risk the mountain lion, the bear, and the eagle. And the Christian living in the high, rugged environment of prayer and utter commitment risks the ostracism of public opinion branding him a "fanatic," as well as the more stunning blows of death, sickness, and disaster common to mortals. He becomes old and alone, and Satan points silently to other church members who never did go "all out" in their belief, who suffer no more than he does—maybe not as much.

David, the shepherd, was a man of the highlands—a man of the soil. He obeyed God until he absorbed the infecting lusts of a more "progressive" environment. Then, just as we do today, he reached the place where he wanted to know, ahead of time, what he could depend on. Against God's will, he caused the people of Israel to be numbered. No matter how he tried to justify this as a need, it was not walking by faith, and God called him strictly to account.

There may be some who never were intended for dwelling in high places. David was.

There are some who, having sinned, live ever after in the blight of their sin, unable to trust God for forgiveness. David was not one of these. When he realized the gravity of his wrong, David turned around and sought again the place where he belonged—the high places. It cost him, but he paid the cost. He told Araunah: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Samuel 24:24).

Failure in my life and in yours, and even in the life of the church, comes because Christians are not found in their places. One of the most profound declarations from the sweet singer of Israel, throughout his life, was: "I will bless the Lord at all times: his praise shall continually be in my mouth" (Psalms 31:1).

We can't do that if we are worried about payments, if we have lost sleep and become bemused by TV, if we have crosscut our obligations.

David said, "He will make my feet like hinds'

feet." So long as David lived in the promise in which he believed, he lived high.

It was only when he did not live in the promise in which he believed that the high places crumbled under him.

There is a risk in the attainment of high places. You can't fall until you have attained something to

fall from.

But there is great reward. Life is hard and clean, and you need *not* fall. The prophet said, "The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to *walk* upon mine high places" (Habakkuk 3:19).

Try it! Get up where you can breathe and live!

Seeing the Glory of Christ in Daily Living

CHRIST'S TRANSFIGURATION was the outshining of the glory of God the Father. Jesus Christ sent His disciples even as the Father sent Him into the world. He intended for His disciples to have the same power, the same spirit, the same privileges, the same success, and the same manifestations of His own glory, which is the reflection of the glory of God.

It is God's will that the glory of Christ should shine in our lives, our faces, and our daily actions—that we should be living for the highest glory of God, even as our Saviour lived.

A leading Bible-house president in Chicago tells the story of a certain young woman who was the leader of a gospel mission in the city. She came frequently for more Bibles, and one particular morning as she stood outside of his office, unconscious of being observed, he watched her face through the glass.

Then she entered. "Good morning." She smiled. "Good morning, and how are you? My! you certainly have the face of an angel this morning more than anyone I've seen for a long time!"

"Oh, do you really think so?" She flushed. Then she began quoting some fitting scriptures which showed where the glory came from, even the Lord Jesus Christ.

"I wonder if there is anything I could do for you, or for your mission?" asked the president.

"Yes, we are needing some more chairs, and have been praying to God about it."

The president turned to his desk and wrote out a check for fifty dollars—all because of the glimpse of the glory of Jesus Christ in the face of this consecrated young woman. She had served Christ and allowed Him to live in her life by faith, by prayer, and constant communion with Him! What a blessing is this heavenly glory in His people!

An evangelist was serving in gospel meetings in Boston, and as he was dealing with souls at the altar, a little girl seemed much distressed over her

sins. She cried, "O man with heaven in your face, come and help me!" Such men can truly serve Him who is the Source of their daily strength for service. This is the glory of a saved, transformed, and surrendered life. It is a contagious glory, inspiring other souls about them to live for Him.

A businessman had been converted at a gospel service. After some time, the pastor asked the man what he had said that had led him to receive Christ as his Saviour. "It was nothing that you said in your sermon that led me to Christ; it was the glory of God in the face of that old saint that caused me to come to Christ, even as I helped her down the steps of the church."

A nurse had just been converted to Christ. She had glory upon her face as one that is in love. She came to perform her duties at the hospital. Someone commented and said, "O Miss ———, have you fallen in love with someone?"

"Yes, indeed, I have!"

"With whom, if I may ask?"

"With the Lord Jesus Christ, because I was wonderfully saved last night at the revival services." The Bible says, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:20).

We must be careful lest we Christians glory only in appearances and not in the Lord Jesus. The price of reflecting the glory of Christ in our lives and faces is the utter self-surrender, humility, consecration to Him, and actually yieldedness to His whole will for our lives. We must be able to gaze away to Jesus, being possessed by Him, enjoying His presence, walking and talking with Him daily.

It will mean the cessation of any desire to possess anything of material prosperity, or any position, except that which is His definite will for us. It means having the glory of Jesus Christ within, to be reflected to others even as Moses did when he came down from the mount, and as our Lord did when He came down from the Mount of Trans-

.....

THANKFULNESS

*Father, we thank Thee for Thanksgiving,
For peace and gladness—the joy of living,
For every blessing that each day brings,
For home and family—for all these things.*

*Father, we thank Thee for time of prayer,
For knowing Thy presence is always there,
For each scripture verse that we may read,
For the blessings each day of sowing Thy seed.*

*Father, we thank Thee for Thy great love,
For sending Thy Son down from above,
For life abundant from sin set free,
for the hope of heaven through eternity!*

By JUANITA CALDWELL

.....

figuration.

A young Italian Christian worker entered a businessman's office in a large city. The businessman was a professing Christian, but he had been very busy that morning. He had seen so many solicitors that the believed he could tell them at sight.

He roared, "Well, what do you want? Can't you see I'm busy?"

There followed a series of names and denunciations upon the innocent Italian. But he stood by smiling, and said, "I didn't come to ask for any money; I only wanted to tell you what we are doing in our settlement house for the poor people."

The glory of Christ shone forth in his courtesy and in his whole manner. It greatly impressed the businessman. He stared in amazement that his brusque words did not make the young man angry. He had received a "soft answer" that "turneth away wrath."

He listened to the young man talk about his settlement house, and then thanked him for his forbearance and kindness. The businessman said, "Just a minute," as he reached for his checkbook and wrote a check for \$1,000 for the work of the settlement house. This was a partial reward for having seen the glory of Christ in the face of His servant.

The world is looking for that kind of Christianity. Do we possess it in any measure? Surely, "it is glory just to walk with Him!"

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Matthew 4:4).

Why GIVE THANKS TO GOD?

By WINFRED RITTER

Pastor, Mound City, Missouri

THE PSALMIST wrote, "It is a good thing to give thanks unto the Lord" (Psalms 92:1). Why? Why should we be of this frame of mind and attitude of spirit? I would like to suggest three things that should prompt thanksgiving:

I

Because of who He is! Every act of God is correct and perfect! God has never erred in judgment. Never has He lacked wisdom. In the light of God's holiness, Isaiah saw his own contamination of sin, and in the light of God's excellence we see our own weaknesses, limitations, and insufficiency. All of man's mistakes come from ignorance or wickedness. God knows neither. From Him, regardless of its appearance to us, every act is in accord with His perfection, His love!

David describes Him as the "most High," which indicates the supreme, omnipotent One. God is Possessor of heaven and earth. Should not we exalt and give thanks to such a God!

Satan once had a very foolish desire and made a very foolish statement when he said, "I will ascend above the heights of the clouds; I will be like the most High" (Isaiah 14:14). God is the eternal One! He is the supreme One! The eternal One! The infinitude of God makes the mind reel.

He is our Creator, our Heavenly Father, our God. In part David realized the greatness of God and cried out: "What is man, that thou are mindful of him?" (Psalms 8:4) Thank God, He is concerned about us!

II

Because of what He has done! Indeed, we can say, "Thou, Lord, hast made me glad through thy work" (Psalms 92:4). Once during wartime, a Christian was silenced, after complaining, by the words of a Mohammedan, "You still have God." That in itself is a sufficiency. God is our great asset!

All that touches us touches Him. When His follower is afflicted, He is touched. He is a God of the individual! In the unrest of this day we can have rest in Him. In the loud cries of threats of war, we can have the still, small Voice whispering peace. In the clamoring for power, we can be empowered by Him. While the world searches for

security and satisfaction, the Christian can be secure and satisfied in Him.

The peak of God's love for us is in Christ. What love and condescension! "Blessed be the Lord, who daily loadeth us with benefits" (Psalms 68:19). His blessings are innumerable, and the apex of all is the gift of Him who died for us.

III

Because of what it does for us! Attitudes toward life are important. Positive attitudes do affect our behavior. They touch us physically, mentally, and spiritually. An attitude of thanksgiving does something for us. It is one of the best antidotes to lighten life's burdens. Paul advocated an inner attitude of thanksgiving and wrote, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:20).

What does complaining and murmuring do to an individual? It breeds discontent, unhappiness, and misery. Thankfulness kindles love, lightens loads, and opens the eyes.

With an attitude of thankfulness one must look

to the good things, the brighter side. This can transform, can lift up and change from discouragement to encouragement, and from sour to sweet. If one looks long at the sun, he sees the sun everywhere.

Most of us long for a closer walk with God, a deeper sense of His presence. Thanksgiving quickens our spiritual perception. It enlarges our spiritual capacity. The one who takes for granted all the good things of life knows not of the love of God. Being touched by all with a sense of appreciation causes us to value the spirit in which it all is given.

Thank God for past victories. Does this not foster confidence and build up faith? Moses said to the children of Israel, "Remember this day, in which ye came out from Egypt" (Exodus 13:3). In remembering and giving of thanks we are strengthened in the fact that God can still give victory.

God does deserve to be thanked. And in so doing, we are not left untouched! "It is a good thing to give thanks unto the Lord."

To Lose Your

Life Is to Find It!

By CHARLES J. GOULD

JESUS had begun to tell His disciples that He would be taken, tried, and put to death—that He would lose His life. Hastily Peter protested, saying, "Nothing like this must happen to you!" (Matthew 16:22, Phillips)

Jesus turned to Peter with perhaps the greatest rebuke of all: "Get thee behind me, Satan." Then He said to His disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:24-25).

These words of Jesus are forged into bold perspective as we work in an "underdeveloped" coun-

try. We come from America. From either the standpoint of historical or contemporary comparison, the United States is the richest country of the world. These facts are no secret to the rest of the world.

In the light of Christ's injunction, can we say that as a people we are willing to risk our very lives for increased dimensions of His love, or that the element of self-preservation is the only thing that matters?

Do we try to save ourselves economically? The average income per person in the United States today exceeds \$2,800 per year. This is over three times as much as the average Russian earns, and over twenty-eight times as much as a Haitian, a Nepalese, or a Nigerian may hope to earn! As Americans, we are rich—even above the standards of kings and princes of just a few hundred years ago.

Of course, we might deny this. We might point to unpaid bills or car payments or clothing which is a bit old. But if you could see, with me, a child bloated from malnutrition, a teacher who walks five miles to school daily, a cardboard box held as something to be prized, then together we could begin to understand the real meaning of what it means to be rich. *Dare we feast in unconcerned abundance while one soul anywhere is denied the Bread of Life?*

Do we seek to save ourselves politically? In the recent election campaign some issues were raised which have no easy answer. However, the fact that the average American family spends (through taxation) \$850.00 per year for national defense and only \$3.50 for Christian missions deserves our attention. Thank God, these figures on missionary giv-

ing do not apply to the Church of the Nazarene.

The board chairman of one of the largest corporations of the United States several years ago shared space in a large national magazine with Dr. Billy Graham on the theme of national goals. The business executive suggested that to build a bigger bomb would be our best protection from the rest of the world.

How different was the message of Dr. Graham! For the evangelist suggested that to lose ourselves in the preaching of the love of Christ was the alternative to losing our national image. Do we soon forget the ancient adage, "An island of plenty cannot exist in a sea of want"? *Dare we feast in unconcerned abundance while one soul anywhere is denied the Bread of Life?*

Do we seek to save ourselves socially? Many times we rationalize the effort for greater financial security in the home by saying, "It's for the good of the children." The working mother is often the hallmark of such a home. But we know sociologically that the home which tries to save itself by having both parents work may have the opportunity to really lose itself through divorce or delinquent children. If God is not in it, the ranch house of your dreams will be built on a dead-end street. *Dare we feast in unconcerned abundance while one soul anywhere is denied the Bread of Life?*

Do we seek to save ourselves personally? Or do we find ourselves to be consistently expendable for Christ? If it is that we never want to do the exceptional thing, that we always want to be like the other fellow in the crowd, we may find that we have lost our self-identity. In seeking to save yourself from being unpopular, you may find that you have lost yourself in the face of the crowd.

The eternal worth of Jesus' words rings true. If God is calling you to service overseas, get the proper perspective, and then go out to find your life. *Dare we feast in unconcerned abundance while one soul anywhere is denied the Bread of Life?*

I have seen them come, crowding around, materializing seemingly from nowhere, to accept a bit of paper with a gospel message printed on it. The old and the young—they are seeking to find new life. And whether or not they find it may depend on whether or not, this Thanksgiving, we will lose our lives for Jesus' sake.

How often we forget God's blessings and grumble at our blunders, and end up blaming others—or even the Lord! Let us murmur not at the ills we may suffer, but rather thank God for the many mercies and blessings we have received at His hands. He is still the Lord that answers prayer, sweetens the bitters of life, and gives the final victory!—Norman W. Bloom.



C. V. G. MEDLEY

IN 1941, Mrs. Hudson and I were engaged in a revival meeting a few miles out from Alva, Oklahoma. There was a member in that church whose husband was a successful grower of fine stock. He specialized in thoroughbred horses, cattle, and hogs. He was amiable, honest in his dealings, reasonably clean in his habits, and held in esteem by those who knew him. He would have nothing to do with the church and was opposed to his wife being active in it.

During our revival he suddenly became very ill. They took him to the hospital. The doctor diagnosed his trouble as appendicitis and advised an immediate operation. He would not consent to it and returned home. Friday morning he began suffering terribly. They rushed him to the hospital and operated on him.

Saturday morning they reported that he stood the operation well. Sunday morning they reported that he was doing fine. Monday morning intense suffering set in again and he told his wife to call her pastor and ask him to bring me over and pray with him. We took our wives and went, but before we arrived he became so restless that the doctor administered a sedative and it was taking effect. He could not comprehend anything that we said and made no response.

In a short while he put his feet out on the floor, preparing to get out of the bed. His wife put his feet back on the bed gently and pulled the cover over them. He repeated the effort with more vigor. A nurse came to her aid and when both of them could not handle him, a second nurse came, then the doctor.

It taxed the combined strength of the four to hold him in the bed. He said:

"Nellie, do something! Nellie, can't you help me out of this? Why do they want to hold me down?"

She said, "Darling, don't you have any hope?"

He replied: "You know I'm lost."

I had heard that word "lost" spoken many times, but never had heard it given the tone that he gave it. They wrestled with him about ten minutes when he, with a superhuman surge, sent them all reeling back and he fell back dead.

His head and shoulders were propped up on that hospital bed, his eyes were staring wildly, and there was the most awful expression of terror on his face that I had ever looked at. His wife

looked at him, screamed, and swooned. As she was falling, she said, "Can I ever forget that look?"

The doctor administered restoratives and as she was coming to she cried, "Can I ever forget those words, 'You know I'm lost?'" and swooned again.

They carried her out. The undertaker came for the man's remains, and we returned to our room more determined than ever to warn the unsaved of the inevitability of the judgment.

BEFORE CHRIST RETURNS TO EARTH

By **JAMES A. HAMILTON**
Pastor, Morgantown, West Virginia

GOD clearly reveals in His Word the signs which are to indicate to His people the near return of Christ to earth again. As the experts are able to read the signs in the sky, just so should the people of God read the signs of the times relative to Christ's second advent. "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thessalonians 5:4).

Before Christ returns there are to be *signs in the earth*. "And there shall be famines, and pestilences, and earthquakes, in divers places" (Matthew 24:7). Our country, in recent months, has passed through some unusual periods of floods, droughts, pestilences, and earthquakes.

During the first thousand years after the birth of Christ there were 229 major earthquakes recorded; from A.D. 1000 to 1500, 563 were recorded;

from 1500 to 1750, 951; from A.D. 1750 to 1900, 2,139. These amazing figures are a matter of record.

The whole world was filled with shock and fear as it sat glued to the radio and television sets listening to the news of the terrible earthquake that struck with awful force at the shores of Alaska. The Alaskan earthquake hit with a velocity of ten million tons of TNT, and sent one-fourth of the earth into convulsions.

Before Christ returns there shall be *signs in the nations*. And "ye shall hear of wars and rumours of wars, . . . For nation shall rise against nation, and kingdom against kingdom" (Mark 13:7-8). The world has witnessed very few years that have been free from war.

A few years ago educators said, "Give us money, great educational institutions, huge endowments, ample facilities for research, and we will abolish war." They were given the money and better facilities, but with all of this we see more preparation for war than ever before in the history of the world. Jesus said that wars would continue until He returned.

Before Jesus returns there shall be *signs in society*. In II Timothy 3, we read of "perilous times." Men shall be lovers of self, proud, boasters, without natural affection, traitors, heady, lovers of pleasures more than lovers of God.

The things spoken of in this chapter are now filling the earth with the most terrible violence this old world has ever witnessed. Sex crimes, violence, divorce, murder, and every other crime imaginable are on the increase every year. America's annual crime bill is staggering. There is no end in sight.

Before Jesus returns there shall be *signs in the Church*. "For that day shall not come, except there come a falling away first" (II Thessalonians 2:3). This "falling away" is widespread. Its withering arm strikes at every branch of the Christian Church. The Church of today is strong in the forms of godliness, but weak in its power.

Jesus said, "And because iniquity shall abound, the love of many shall wax cold" (Matthew 24:12). A waning love—that is the identifying characteristic of the Church prior to the second coming of Christ. We read, "When ye shall see all these things, know that it is near, even at the doors" (Matthew 24:33).

EDITORIALS

By W. T. PURKISER

The Hope of His Coming

For the Bible-believing Christian, no event of the future is more certain than the return of Christ to this earth. Jesus himself is the Source of this confidence.

During the last year of our Lord's earthly ministry, two great prophetic themes were interwoven in all His teaching. One was the approaching Calvary-event, His death and His resurrection. The other was the fact of His coming again.

We hear it first at Caesarea Philippi, when Peter made his great confession: "Thou art the Christ, the Son of the living God." "From that time forth," we read, "began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." And in that same setting the Saviour said, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matthew 16: 16, 21, 27).

We hear it again on the last trip to Jerusalem. "As the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. . . . And as it was in the days of Noe, so shall it be also in the days of the Son of man. . . . in that night there shall be two men in one bed; the one shall be taken, and the other shall be left" (Luke 17:24-34).

Leaving the Temple for the last time, Jesus sat on the Mount of Olives and looked across the valley of the Kidron toward the massive buildings standing then on Mount Zion. In answer to the twofold question of His disciples, He predicted the destruction of the Temple and then talked of the end of the age in the great "Olivet Discourse" recorded in Matthew 24-25; Mark 13; and Luke 21.

At the Last Supper, baring His heart to the eleven apostles, Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

After the Resurrection when the risen Redeemer was taken up into heaven, two men in radiant

white stood by the wondering disciples and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Not only did Jesus himself tell of His coming again, but every writer in the New Testament speaks of Christ's return. Paul, Peter, James, Jude, and John are all on record with regard to the Christian's blessed hope. The last book of the New Testament is given largely to this most important theme.

AND THERE ARE MANY SIGNS that the day is not far removed. We live in the Saturday night of our age, and almost certainly in the eleventh hour. It may be said to us as by the little boy when the striking mechanism in the hall clock became jammed. He counted in amazement as the clock struck eleven, twelve, thirteen, fourteen times. Then he leaped from bed and ran through the house calling, "Get up, get up! It's later than it's ever been before!"

Under our eyes, the prophetic fig tree of Israel has put forth its buds, and the Star of David again flies over a sovereign state among the nations of the world.

There is "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25-26).

Since the first atomic explosion on July 16, 1945, over the white sands near Alamogordo, New Mexico, thinking people do not laugh anymore at II Peter 3:10—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." What Peter predicted has suddenly become all too possible.

C.B.S. Commentator Eric Sevareid has said, "Palestine is shaping up to become the greatest battlefield of all time." Could it be because in Palestine there is a plain known as the plain of Megiddo, or in biblical language, Armageddon, where the last great battle on earth will be fought?

And United Nations Secretary-General U Thant said last year, "In the 1970's—if there are any seventies—there will be four major powers in the world:

the United States, Europe, the Soviet Union and Red China." Why did this Buddhist statesman say, "—if there are any seventies"? Could it be that he spoke better than he knew?

IN THE MIDST OF THE WELTER and peril of our age, we have one sure word of command from our coming King. "When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh" (Luke 21:28).

Does it all mean that we should leave our daily tasks, don white robes, and go out to wait on a nearby hill? Does this mean that young people should give up their plans for education, for marriage and families, and turn to short-range interests? By no means. For our orders are, "Occupy till I come," and we can occupy effectively only by planning for the long future and then working with the zeal and diligence befitting the short run.

In the movement of world affairs we cannot know in detail *what* is coming. But we need have no doubt about *who* is coming. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thessalonians 4:16-18).

Running the Filing System

The story is told of a supersalesman who sold an incredibly efficient filing system to a certain business concern. A few months later he dropped by the office of the company to check up on its operation.

"How is the system working?" he inquired eagerly.

"Beyond our wildest dreams," the manager of the business replied.

"And how's business?" the salesman asked.

"Business?" The manager smiled. "We had to give up our business in order to run the filing system!"

Overdrawn? Of course. But it points to a peril in the life of every church. We can get so busy running the machinery that we have no time for the real purpose for which Christ has left us in this world.

We may get to be like the little steamer with so much machinery and such a small boiler that every time the whistle blew the engine stopped. It may take so much steam to blow the whistle and just turn the wheels that any real work becomes impossible.

Part of the problem is, to be sure, it is so much easier to spend our time operating the filing system or turning the wheels. It is so much easier to serve on a committee than it is to wrestle

with the deep spiritual needs of a companion. It is so much easier to raise a budget than it is to get under and raise the sin-sick soul down the street.

EXCESSIVE RELIGIOUS BUSYNESS may even destroy the devotional life of the individual who becomes wrapped up in it. There is a poignant verse by Beverly Carradine that spells this out most strikingly:

*I was working in the Temple
With the Saviour by my side,
Where the multitude assembled
In its misery and pride.
Glancing upward from my labor,
I just caught His distant smile.
"You have placed your work between us;
Come and talk with Me awhile."*

Life is too limited to hold all we might want to put into it. We must guard against allowing it to become crowded with that which is of lesser value to the extent that there is no room for the things of major worth.

As Thomas Kelly, the wise Quaker, pointed out, we cannot die on every cross. And we should not try. God has a work for each of us that only we can do, and our first task is to find it and do it. To do a multitude of other things is to do the work that others should do, and thus deprive them of these opportunities.

Certainly there is no call that we do less for Christ and His Church. Our care must be that what we do is the best and most important things. And all we do must be done in such a way as to contribute to what we are. For we live in a Kingdom in which being always comes before doing.

The First World Missions Special

Next Sunday we shall bring again to the altars of our church a thank offering for world evangelization. This will be the first missionary special offering of the new quadrennium. It will also be the first special offering after the Department of Foreign Missions officially becomes the Department of World Missions.

In many ways our Thanksgiving Offering this year is of even more vital importance than usual. There is the always present pressure of unmet needs around the world. There is the ever-shortening daylight time in which we have to work, for "the night cometh, when no man can work." And there is the greater challenge of a new \$22 million goal for world missions in the next four years adopted in June by the General Assembly.

Just normal progress toward the new and larger goal would demand a Thanksgiving Offering one-third larger than last year. This is neither impossible nor unrealistic. But it will not be done without real sacrifice.

Turn to the back cover of last week's *Herald* and study the faces of the children. Then ponder the

message of the caption: "We dare not feast in un- denied the Bread of Life." Your Lord and your
 concerned abundance while one soul anywhere is own heart will tell you what to do.



Missionary children: Alison, Roger, Andrew, and Paul Salmons. They live at Tete, Mozambique, four hundred miles from other missionaries on their field.

Your General Budget Dollars Are at Work

THE SUPPORT of our missionaries' children is one of the many needs supplied by your General Budget lifeline giving. Twenty dollars supports a missionary's child for one to two months. Twenty dollars from this lifeline budget puts a Haitian or Korean child, or a child in Jordan, into a Christian school for one year. Twenty dollars pays a Haitian pastor's salary for one month, a Bolivian pastor's for six months, a Bible school student's expenses in Uruguay for one year.

Your General Budget dollars are divided many ways. No area of Nazarene mission work is neglected. No glamorous spot receives the lion's share to the detriment of other needy areas. Every field receives its share of the foreign mission dollar. But your generosity and sacrifice in the Thanksgiving Offering will de-

termine **HOW MUCH** each field receives. Your giving can extend or shrink the Nazarene witness around the world.

Whether your gift is used to provide a Christian school; to pay a pastor, a nurse, a teacher; to prepare young men to preach; to build a church, a dispensary—when you give **ALL** that God asks, your soul is blessed, God is glorified, and His kingdom is advanced.

Give to the glory of God in the Thanksgiving Offering.

*By HELEN TEMPLE for the
 General Stewardship Committee*

The Thanksgiving Offering is a part of your General Budget "lifeline" giving for world evangelism. The article above shows one of the ways in which your General Budget works for you in spreading the gospel around the world.

THE CHURCH AT WORK

EVANGELISM

HOW THE CHURCH AT WORK

THANKSGIVING and the Cross

Among the many blessings we should thank God for at this Thanksgiving season surely none is greater than the

cross of Calvary and the Saviour who hung there, glorifying forever the Cross and changing it from just a piece of wood into a thing of beauty. The Cross is a symbol of utmost importance in the great plan of the atonement, for by it we are reconciled to God. Paul so graphically stated it in Colossians 1:20, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself."

So, while as a people we are grateful at Thanksgiving for the bountiful harvest of grain, the fruits of our labor, and the abundant material blessings

that are ours, the cross of Calvary and all that it implies are still much more essential to us and our Thanksgiving. We dare not let this Thanksgiving time go by without looking once more at the Cross in deep, sincere gratitude. Bowring experienced that gratitude when he wrote, "In the cross of Christ I glory."

George Bennard caught a vision of gratitude and wrote "The Old Rugged Cross," with its "wondrous attraction" for him. Isaac Watts gathered up every gratitude when he wrote—

When I survey the wondrous Cross

New Church Organizations
Reported

Tuesday, December 1

On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

But countless millions have never
heard of the Cross, and therefore we
must not only be thankful for it, but
also we must make it an indestructible
symbol of that Thanksgiving by giving
a substantial and sacrificial offering of
our dollars for worldwide evangelism
through the Thanksgiving Offering.

Thanksgiving is ever tied up with the
inner attitude of our souls. It is the
frustrated, selfish, emotionally immature
one who hesitates to give sacrificially.
The truly healthy, spiritual personality
learns not only to take the benefits of
Calvary, but also to give in gratitude
and say—

Love so amazing, so divine,
Demands my soul, my life, my all.

Final
Evangelistic Honor Roll
Report

The Department of Evangelism ex-
presses gratitude to the churches who
during this assembly year have received
the Evangelistic Honor Roll Certificate,
thereby indicating they have received
the required number of members by
profession of faith. The final list of
those awarded Honor Roll Certificates
follows:

GEORGIA: John B. Bryan, Athens—
Ellis Rainey, Brunswick Bethel—James
C. Kelley, Columbus Grace—Lala Sports,
Douglas—W. J. Combs, Fairview—Lyle
Parker, Griffin—Marshall Lambert, La-
Fayette—Billy Beasley, Macon Shurling-
ton—E. L. Starkey, Manassas—Paul Law-
rence, Savannah Eastside—J. Emory
Lindsey, Tennille—Bob Corley, Vidalia
—George McRae, Warner Robins—E. V.
Parrish, Nashville.

LOUISIANA: G. A. Prichard, Chris-

tian Chapel—W. L. Cochereil, Jennings
—M. M. Snyder, New Orleans Westbank
—Jerry L. Cole, Otis—Donald Peal, Pine-
ville First—Frank Whittaker, Shreveport
Werner Park—Hallie Foster, Shreveport
Queensboro—R. H. Zumalt, Westlake.

NEW YORK: Herbert Bedell, East
Islip—Oliver Wirth, New Paltz—Robert
Utter, Brightwaters—Ralph Montemuro,
Beacon—Roland Stanford, Edison—
Clarence Jacobs, Brooklyn Miller Mem-
orial.

NORTH ARKANSAS: Homer Wom-
ble, Hickory Plains—C. Frank Beckett,
Fort Smith First—Ralph Miller, Fort
Smith North Side—Eudell Stroud, Jones-
boro Edgewood—Jack Price, Newport—
Bill Howard, Walnut Ridge.

NORTH CAROLINA: William H.
Benson, Charlotte First—R. J. Andress,
Charlotte Thosb.—William J. Harrison,
Goldsboro—Sidney Murphy, Greensboro
Northside—Floyd Bailey, Hazelwood—
W. H. Gentry, Hendersonville—John C.
Baker, Kannapolis First—Edgar Masen-
cup, Plymouth—Mrs. Mildred Asbury,
Statesville—Ralph H. Sexton, West Ashe-
ville—Bruce Carpenter, Wilmington.

SOUTH ARKANSAS: W. A. Sharp-
ton, Danville—Thomas R. White, For-
rest City—Wilbur W. Bramon, Hot
Springs First—Thos. M. Hermon, Little
Rock First—Agnes W. Diffe, Little
Rock Westwood—Terry Connally, Mena
—LeRoy Spradling, Mulberry—Bill Jet-
ton, North Little Rock Grace—Charles
Kirby, West Memphis.

SOUTH CAROLINA: James M. Ad-
ams, Bamberg—L. L. Jenkins, Bennetts-
ville—C. O. Moser, Chester—Floyd Har-
ris, Columbia First—G. L. Couick, Estill—
W. E. Sargent, Orangeburg First—Harry
L. Welch, Rock Hill First—J. L. Power,
Rock Hill Grace—Fivian Pressley, Rock
Hill West Main—P. D. Montgomery,
West Columbia First—T. W. Mitchell,
Columbia Grace.

Cynthiana, Indiana, October 11, 1964.
Rev. John Smith, pastor. With the or-
ganization of this church we reach our
fiftieth in net gain of churches organ-
ized in the past sixteen years as a dis-
trict superintendent—Leo C. Davis,
district superintendent (Southwest Indi-
ana).

Columbus, Georgia, October 4, 1961.
Rev. Roland Pitts, pastor.—Mack An-
derson, district superintendent.

West Grand Rapids, Michigan, Sep-
tember 13, 1964. Rev. Kenneth Culver,
pastor.—Fred J. Hawk, district superin-
tendent (Michigan).

Maine District

The annual Maine District church
schools convention was held September
28 and 29 at Livermore Falls Church
with Pastor Karl Retter and people.

Rev. Robert I. Smith, the efficient
district chairman, presented an inter-
esting and inspiring program, beginning
with a banquet on Monday evening,
attended by about two hundred people.

Highlight of the convention was the
messages of the special speaker, Rev.
L. W. Quinn. We greatly appreciated
the zeal and enthusiasm of this Sunday
school promoter; he is unexcelled in his
field.

Reports of department heads, the spe-
cial musical selections, the special fall
Sunday school attendance emphasis
(based on Askers—Seekers—Knockers)—
all combined to give us an outstanding
convention.

Mrs. Melissa Giles of the Skowhegan
church was named "teacher of the year."

Maine Sunday schools are moving
ahead.—JOSHUA C. WAGNER, District Su-
perintendent.

THE LOCAL CHURCHES

Evangelist Emmett E. Taylor writes:
"During the assembly year just closed,
it was my privilege to work with twen-
ty-seven of our good churches and their
fine pastors. God blessed with some
outstanding victories. I began the new
year with a very good meeting with
Pastor U. S. Rushing and people in
Junction City, Kansas. I shall be glad
to hear from anyone desiring a Mon-
day-through Sunday date in January or
February of '65. Write me, c/o our
Publishing House, Box 527, Kansas City,
Missouri 64141."

Pastor Wilson D. Baker reports from
Iola, Kansas: "During our six years
with First Church here, God has blessed
in many ways. All debt on church and
parsonage has been liquidated, and sev-
eral thousand dollars have been raised
toward the building of a new sanctuary.
The outstanding feature is that 101
persons have been received into church
membership during these six years. We
resigned as of November 1, to accept
the pastorate of our Faries Parkway
Church in Decatur, Illinois. We great-
ly appreciated the good folks with
whom we were privileged to labor in
Iola."

NOVEMBER is "Moving Nazarenes" month! If you are a Nazarene who has moved, identify yourself with a Nazarene church in your new neighborhood. If you wish the address of your nearest Church of the Nazarene, write the Department of Evangelism today. If you know a Nazarene family who have moved and have not affiliated with the Church of the Nazarene, write their address to the Department of Evangelism immediately. Encourage Nazarenes to be members of the Church of the Nazarene where they live.

WHAT IS THE ACTUAL COST OF YOUR DONATION?



Your church or charitable donation never costs you the full amount of your contribution. When you make a donation, you reduce your taxable income by the amount of your contribution. This reduces the income tax you would have, had you not made the donation.

Write for information showing the actual cost of your donation based on new 1964 and 1965 tax laws. For the free booklet *Contributor's Income Tax Deduction Guide*, write to:

JONATHAN T. GASSETT
 Division of Wills & Annuities
 Church of the Nazarene
 6401 The Paseo
 Kansas City, Missouri 64131

TULLAHOMA, TENNESSEE—First Church recently enjoyed a wonderful revival with Evangelist H. T. Watson and wife as special workers. He is a Spirit-anointed preacher, and we greatly appreciated the ministry of Brother and Sister Watson with us. We were glad to cooperate in the simultaneous revival planned by our superintendent on the East Tennessee District. Now serving in my nineteenth year at Tullahoma, I am

enjoying the work with these good people.—A. A. FORSYTHE, *Pastor.*

SMYRNA, TENNESSEE—God is blessing the church here with the spirit of revival. The ministry of Rev. Asa Sparks and family was blessed and used of God. In addition to those receiving help at the church altar, souls were saved in homes as the evangelist, under the blessing of God, practiced the "witnessing to win" which he emphasized in his preaching. On the Sunday following the meeting there were shouts of praise, spontaneous testimonies, and a breaking up by the Holy Spirit which resulted in victories without a sermon. If you have friends at nearby Stewart Air Force Base, write us (Box 33) and we'll be glad to contact them.—K. W. PHILLIPS, *Pastor.*

THE BIBLE LESSON

By NELSON G. MINK

Topic for November 22:

"The Lord Stood with Me"

SCRIPTURE: II Timothy 3:10-13; 4 (Printed: II Timothy 3:10-13; 4:1-8, 16-18)

GOLDEN TEXT: *I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (II Timothy 4:7-8).*

The Lord did not promise Paul smooth sailing, but He did promise him a safe landing. He is circling the field now and is coming in for the touchdown. His testimony here has cheered the hearts of pilgrims for twenty centuries.

He says, "No man stood with me"; then, "Notwithstanding the Lord stood with me"; and then he adds, "And the Lord shall deliver me . . . and will preserve me."

It cost Paul a great deal to be the witness that he was. He had hardly gotten separated by the Holy Ghost and out on his first missionary journey until he was almost pitched out on his head



"SHOWERS of BLESSING"

Program Schedule

- November 22—"Where Is Happiness?" by Russell V. DeLong
- November 29—"Is History Repeating Itself?" by Russell V. DeLong
- December 6—"Can a Person Be Moral and Not Be Religious?" by Russell V. DeLong



—left for dead, and almost torn apart—as he presented the claims of the new faith. His persecution staved with him all along. Now he was facing martyrdom.

Paul had the constant approval of God every step he took. He didn't get bitter and turn to faultfinding. Even his Prison Epistles are just about the deepest and richest of all the books of the New Testament.

What are the things Christians must face today? We are up against the deadening influence of secularism all the time—the emphasis on moneymaking, better jobs, and social standing. Earthly goods and advantages are constantly held before us. Blessed is the man who has learned that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Communism presents its gloomy threat all the time, and the Christian needs to keep his faith in God in good repair.

We are urged to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Timothy 4:2). Then we are further exhorted to "watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Timothy 4:5). Paul twice urged Timothy concerning diligence. Be sure, he implies, that you *do these things*.

Let us be encouraged at Paul's courageous attitude in the face of death, at the compensations he is feeling as he looks back on all that he has done for Christ and the new Church. True values stand out now. The Lord stood by him while he was doing His work; now Paul has nothing to fear as he signs his name to the last page of the book. God has a mighty good record of the way He takes care of His own. Let us give attention to being approved workmen, to being equipped for service—and finish our own course with joy.

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

MRS. MARY JANE (Mamie) BRIDGWATER was born December 4, 1876, in Norton County, Kansas, and died October 1, 1964, in Dodge City, Kansas. She moved to Ford, Kansas, in 1900 and in 1903 she was married to Charles Bridgwater. To this union were born three sons. Mr. Bridgwater died in 1943. She became a charter member of the Church of the Nazarene at Kingsdown in 1910, later transferring her membership to Ford, Kansas. She lived a full, devoted life to her family, to God and His kingdom, and to the church. She is survived

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by the three sons: Rev. R. E. Bridgwater, of Colorado Springs, Colorado; Rev. L. G. Bridgwater, of Burley, Idaho; and Rev. Vernon Bridgwater, of Pilot Point, Texas; and by one sister. Funeral service was held in Ford, in charge of a former pastor, Rev. A. C. Tunnell, with burial in the Ford cemetery.

JEAN SELBY of Seat Pleasant, Maryland, died September 13, 1964. Although only ten years old, Jean had a radiant testimony for Jesus Christ. She was an active member of the Sunday school, the Junior missionary society, and a member of Faith Church of the Nazarene, Seat Pleasant. Jean and her twin sister, Joan, blessed many people with their musical talents, both singing and instrumental. Her parents are Mr. and Mrs. David Selby.

GLENN W. HANN, age sixty-five, of Hollywood, California, formerly of Grand Rapids, Michigan, died September 21, 1964, in Los Angeles. He is survived by his wife, Florence; two sons: Jay of Long Beach, and Glenn J. of Grand Rapids; three sisters, Mrs. Bertha Gushwa, Mrs. Martha Julien, and Mrs. Nora Banning; and two brothers, Ward and Herschel Hann. Funeral service was held in the Sullivan Chapel with Rev. Denver Pease officiating, and interment was in the Wyoming Cemetery.

HARRY A. SCHWAB was born near Indianapolis, Indiana, August 9, 1881, and died July 29, 1964, in a hospital near his home in Altadena, California. He, with his wife, united with the Church of the Nazarene in Seymour, Indiana, in 1913. Later, on moving to California, they joined Pasadena First Church in 1921. For many years he was a member of the church board and taught a class of boys in the Sunday school. During his last few years he and his family were members of Pasadena Bresee Church. He gave liberally to the church, far beyond his tithe. He was preceded in death by five children. He is survived by his wife, Bertha; two daughters, Mrs. Jeannette Dickinson and Mrs. Lois Frisbee; one son, H. Arnold; one sister, Mrs. Lenora Sieber. Funeral was conducted by his pastor, Dr. J. George Taylorson, with burial in San Gabriel Cemetery.

DOIL EVERET TIMS of Marlow, Oklahoma, died July 24, 1964, at the age of seventy. He was married to Cordie Moore, who survives him. He was a member of the Marlow Church of the Nazarene, which he had joined in 1917.

CINDY CAROL, daughter of Mr. and Mrs. Frank Black, Jr., of Gladewater, Texas, died August 28, 1964, in a local hospital, following an extended illness. She was born December 6, 1960. Besides her parents, she is survived by a brother, Timmie; a sister, Gina; paternal grandparents, Mr. and Mrs. S. F. Black, Sr.; and maternal grandfather, Cleo Turner, of Hebronville. Funeral service was held in the Church of the Nazarene with Rev. M. A. Wagstaff, former pastor, officiating, assisted by the pastor, Rev. Billy Grimes. Burial was in Memorial Park.

Announcements

MARRIAGES

Miss Carolyn Joan Chick and Roger Teter, October 16, at Hutchinson, Kansas.

Miss Donna Bond and Arthur P. Fisher, Jr., on August 8, at Valparaiso, Indiana.

Miss Carol Wood and Rev. Malcom Steward, July 31, at Nampa, Idaho.

BORN

—to Mr. and Mrs. Gene Chambers of Kansas City, Missouri, a son, Paul Wayne, on October 19.

—to George and Martha Garvin of Westchester, Illinois, a son, George Bradley, on October 14.

—to Rev. and Mrs. Daryl A. Schendel of Reedley, California, a son, Daryl Arthur, Jr., on September 23.

—to Milton and Betty (Harter) Simon of Lake Charles, Louisiana, a daughter, Andrea Jean, on September 18.

SPECIAL PRAYER IS REQUESTED

by a reader in California that she may live a really consecrated life—that some elderly friends and their son will find salvation—and also for a woman past seventy to know God in reality.

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the Answer corner

Conducted by W. T. PURKISER, Editor

Why do we take the stand we do on tobacco when other churches allow it?

Members of the Church of the Nazarene are committed to avoid "evil of every kind, including: . . . using of tobacco in any of its forms, or trafficking therein" (The General Rules, *Manual*).

The reason is chiefly our strong conviction that our bodies are the temples of the Holy Spirit, and that whoever defiles the temple of God will be destroyed (I Corinthians 3:16-17). See also II Corinthians 7:1; Romans 8:12-13.

It is interesting to note that, while our position on tobacco was taken many years ago, recent medical literature is almost unanimous in pointing out the

harmful results of smoking. The evidence seems almost incontrovertible that smokers shorten their lives.

Dr. Hardin Jones of the University of California's Donner laboratory at Berkeley, California, stated at a symposium in 1962 that someone who smokes a package of cigarettes a day can expect his life to be shortened by seven years. The life-shortening process in smokers is in direct proportion to the amount smoked, Dr. Jones said.

It is hard to see what justification can be given for progressive suicide. It is so much better to leave it all alone.

I have a problem which bothers me considerably. Many of our Nazarene churches use one prayer meeting night a month for missionary service. Having missionary service is all right. I believe in missionaries. But taking away our prayer meeting night and using it for this purpose is, in my opinion, not right. Also some other old-timers feel the same about it, and some do not attend. I hope your feeling is the same as mine on this subject.

Almost, but not quite.

I agree with everything you say about the importance of the prayer meeting. If a missionary emphasis once a month would mean any lesser concern for prayer and praise, I would be completely opposed to it.

A great deal depends on the way the monthly missionary emphasis is prepared and presented. If prayer and pertinent praise are crowded out entirely or nearly so, and the entire hour is given to other interests, this, of course, would be one thing.

On the other hand, a prayer meeting should have a balance between the people talking with the Lord (prayer), the Lord talking with the people (Bible study, a devotional message), and the people speaking one to another with the Lord hearing (testimonies or praise; see Malachi 3:16-18).

Which day of the week is the seventh day?

Without meaning to be facetious, the seventh day is the first day after six days of labor. Some have introduced unnecessary confusion into the situation by insisting on reading the fourth commandment as if it read, "The *seventh day of the week* is the sabbath of the Lord thy God."

It does not say this at all, and no one is authorized to add "of the week" to what God says. The fourth commandment reads, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of

the Lord thy God" (Exodus 20:8-10).

The Lord's day, the day of Christ's resurrection, perfectly conforms to the requirement of the fourth commandment. To say otherwise is to add to the word of God, about which the Bible has some strong things to say (Revelation 22:18-19).

Again let me recommend Dr. D. Shelby Corlett's booklet *The Christian Sabbath*. It clearly refutes the claims of the "sabbatarians" and will help safeguard your "world tomorrow" from this particular error.

ANNOUNCEMENT

The 1964 edition of the *Manual of the Church of the Nazarene* is now ready for distribution; and from the date of this issue of the *Herald of Holiness*, November 18, all of its provisions are in effect in accordance with paragraph 601, section 9, of the 1964 edition of the *Manual*.

Board of
General Superintendents
V. H. Lewis, Secretary

General Superintendents in Foreign Supervision

Dr. George Coulter left for Mexico on Thursday, October 22, to conduct the three district assemblies in that area. He returned to Kansas City Monday, November 2.

Dr. Hugh C. Benner left Kansas City on November 9 for an official trip to Panama and the Canal Zone. He returned to Kansas City Monday, November 16.

Don Irwin to Nashville Grace

Rev. Donald Irwin, pastor of Central Church, Pasadena, California, has accepted the pastorate of Grace Church in Nashville, Tennessee, where he will succeed Rev. George Scutt, who has been elected district superintendent of the Northwest Indiana District.

E. M. Fox to Nashville Inglewood

Rev. E. M. Fox, pastor at Staunton, Virginia, has accepted the pastorate of the Inglewood Church in Nashville, Tennessee. He has been pastor at Staunton for the past nine years, and succeeds Rev. Wade Powers at Inglewood.

Nazarene Airman Honored

AIC Charles D. Truesdale, a bomb navigation technician in the 17th AEMS, has been selected as the September Distinguished Airman of the Month for Wright-Patterson. Truesdale, of Lima, Ohio, entered the air force in November, 1959, and has been assigned to the local SAC unit for the past four years. He received a plaque and certificate attesting to his outstanding airmanship qualities from Colonel Arthur E. Exon, base commander.

The base commander's letter of commendation reads: "The Distinguished Airman Board selected you for your outstanding performance of duty, display of leadership potential, and military bearing and performance."

Mr. and Mrs. Truesdale are Nazarene laymen in Fairborn, Ohio.

E.N.C. Professor Honored

Dr. John Rigden, head of the Physics Department of Eastern Nazarene College, Wollaston, Massachusetts, was recently selected by the National Junior Chamber of Commerce as one of the outstanding young men of America.

Dr. Rigden's biography will appear in the national yearbook of "Who's Who" of outstanding young men. He, along with a senator, a congressman, and an M.D., were so honored.

Dr. John Rigden is the son of Mr. and Mrs. W. P. Rigden of Painesville, Ohio.

Says "Language" of Churches Is Behind the Time

PRINCETON, N.J. (EP)—Most Protestant churches today are speaking a language which is four hundred years behind the times, a Southern Baptist minister told Princeton Theological Seminary's annual Alumni Conference.

Dr. Carlyle Marney, pastor of Myers Park Baptist Church, Charlotte, N.C., said that reliance on the Elizabethan type of prose found in most Protestant churches today would lead to intellectual stagnation of the pastor and decay of the church.

Most religious language today is irrelevant and static, he declared. As a result, he added, church has become a place where men go to hide, not to be seen; where men put on a mask, not take it off.

Disciples to Draft Union Plan for Merger with United Church

DETROIT (EP)—Delegates to the 115th assembly of the International Convention of Christian Churches (Disciples of Christ) gave authorization to the denomination's unity commission to draft a proposed union plan with the United Church of Christ.

Merger conversations with the U.C.C. were authorized by the Disciples' 1961 assembly, and last year the unity commissions of the two churches voted to seek authority from their respective governing bodies to formulate a union proposal.

A similar resolution will be presented to the U.C.C. assembly in July, 1965.

Canadian Pentecostals Hit "Discrimination" in Canadian TV Programming

MONTREAL, QUEBEC (EP)—The publicly owned Canadian Broadcasting Corporation discriminates against the Pentecostal Assemblies of Canada in allotment of television time, the denom-

ination's General Conference charged here.

Delegates representing a membership of 144,000 unanimously passed the resolution, which said the Pentecostals have been trying for 12 years to obtain scheduled television time from the CBC's National Religious Advisory Council on the same basis as other denominations.

"This conference deplors the discrimination against the Pentecostal Assemblies in not sharing time on CBC-TV with other recognized Canadian communions," the resolution said.

Dr. Edman Named First Wheaton College Chancellor: Dr. Armerding New President

Attorney Herman A. Fischer, chairman of the Wheaton College (Illinois) Board of Trustees, recently announced the election of Dr. V. Raymond Edman, currently president, as the first chancellor of the college. The action was taken at a meeting of the board on September 10, at the request of Dr. Edman. At the same time the board elected Dr. Hudson Taylor Armerding, college provost, to the presidency. Both elections will be effective January 8, 1965.

Dr. Edman, who is completing his twenty-fifth year as the fourth president of the historic 105-year-old Wheaton College, requested the board to relieve him from academic and administrative duties in order that he might give a broader service for the college.

Scientist, Once Communist, Ordained as Anglican Priest

CHESTER, ENGLAND (EP)—Dr. Ian Campbell, a nuclear scientist and former member of the Communist Party, was ordained in the cathedral here by Anglican Bishop Gerald A. Ellison.

He is currently senior lecturer in radio chemistry at Manchester University but was to resign shortly to become curate at St. George's Church in nearby Stockport.

Ban on Conversions to Judaism, or Check on Converts, Proposed

FALLSBURG, N.Y. (EP)—Alternative proposals—to ban conversions to Judaism or to set up an agency that would pass on the sincerity of would-be converts—was proposed by an Orthodox rabbi concerned about expediency conversions of non-Jewish partners in mixed marriages.

Rabbi David I. Silver of Harrisburg, Pennsylvania, suggested to the twenty-first annual convention of the Yeshiva University Rabbinic Alumni that "all rabbinic organizations in the United States declare a general ban on all conversions in order to stem the tide."

"The situation has reached such dangerous proportions," he said, "that unless there be a mighty counterthrust, the American Jewish community will be snowed under by an avalanche of part Jews."



1 Roger Manning, Sunday school superintendent, and Pastor U. B. Godman of the Plymouth, Michigan, Church of the Nazarene present a group of juniors who attended Sunday school for an entire year without missing a single Sunday. In recognition of this outstanding faithfulness the church paid their way to the district Boys' and Girls' Camp.



2 "... for faithfully and diligently serving the citizens of Winter Haven in his capacity as member and chairman of the planning board . . ." reads the plaque presented to Rev. Don L. Newell (right) by Mayor Richard Dantzler (left) and Commissioner Virginia Miller (center) of Winter Haven, Florida. Rev. Newell served as pastor in Winter Haven for eleven years, and was recently honored by the community. He is now pastor of the First Church of the Nazarene in St. Petersburg, Florida.



3 Sunday School Superintendent Willis Whitting (right) holds a shovel preparing to break ground for a new \$33,000 annex for the Oil City, Pennsylvania, Church of the Nazarene. The two-story addition will provide a total of thirteen additional classrooms. Pictured, from left to right: Rev. Russell E. Lewis, pastor; Oscar Tarr, financial secretary and trustee; Harold J. Caldwell, trustee; Clyde Culbertson, board chairman and trustee; and Mr. Whitting.



4 Dr. and Mrs. Gene E. Phillips receive a check from General Superintendent



Hardy C. Powers, right, presented on behalf of the churches of the Iowa District, to make possible a trip to visit the mission fields in Africa. Dr. Phillips has been district superintendent of the Iowa District for many years.

5 The Terrace Church of the Nazarene, West Mifflin, Pennsylvania, was recently dedicated. The structure measures thirty-eight by seventy feet, and was built and furnished at a cost of \$60,000. It will seat approximately two hundred fifty. A full basement provides for Sunday school rooms. Rev. B. B. Conner is the pastor.

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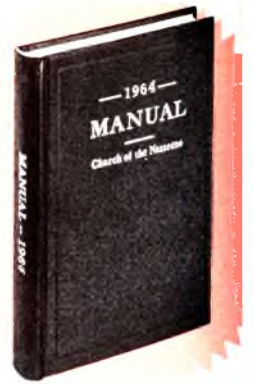
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