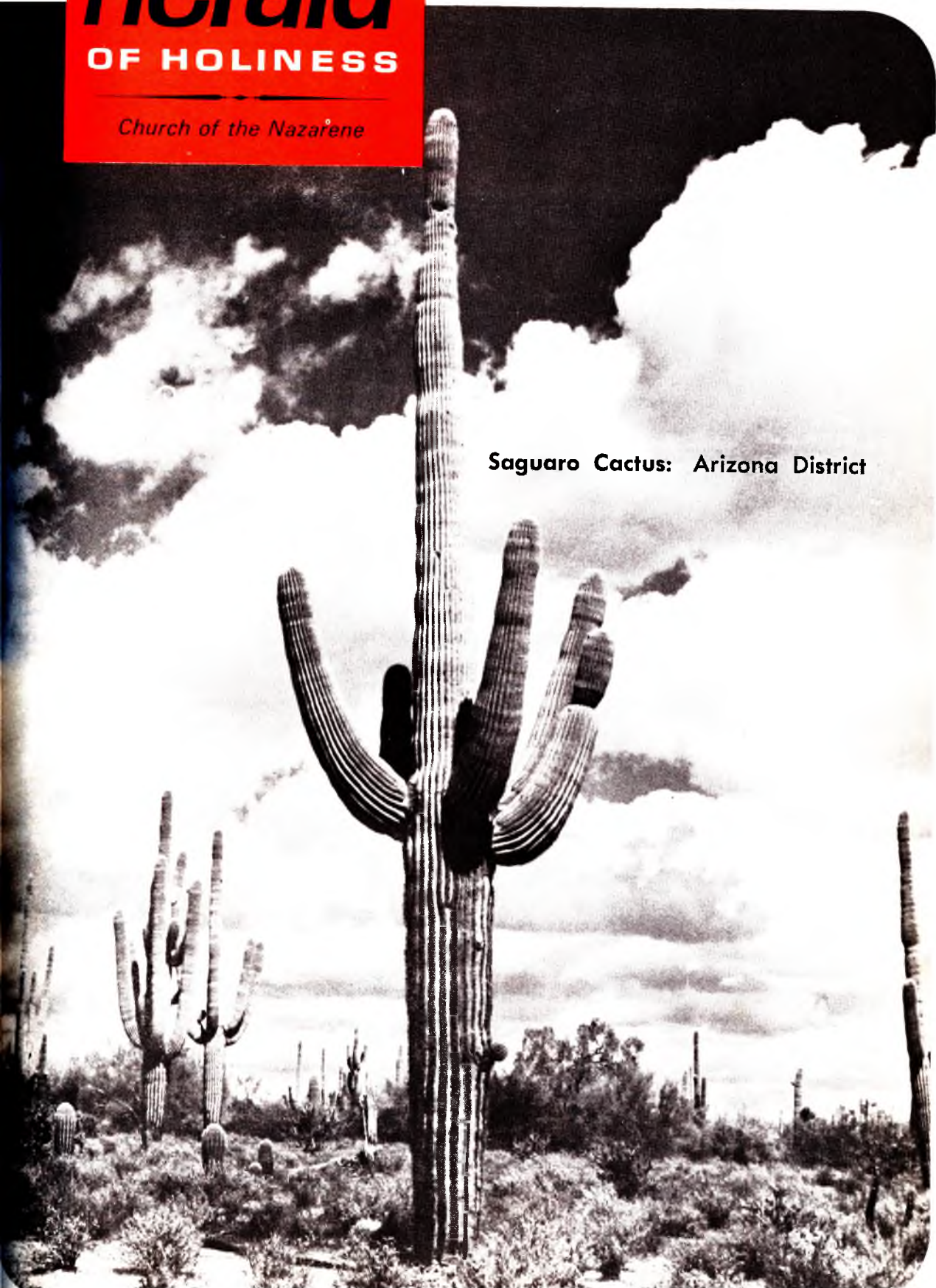


herald
OF HOLINESS

Church of the Nazarene

September 22, 1965

Saguaro Cactus: Arizona District



EXPENSIVE

EXPEDIENCY



THERE IS WISDOM in expediency if principles are not involved. Peace can be bought, however, at a price too great. There are those to whom there are invariably only two sides to an issue—their own side and the wrong side. Stubborn arguments to see one's views prevail is a trait of a carnal or, to say the least, an immature mind. Incidental considerations in debate may be better resolved by compromise than that either affirmative or negative arguments should prevail. Expediency for the sake of united action in a great cause can be justified, and time may prove that the opposing contentions were both extreme. Truth is often between the poles of thought, and wisdom may finally testify that the intermediate position was the soundest as well as the most defensible.

Expediency is possible when right and wrong are not in conflict. Issues are not always clearly drawn between the right and the wrong. Fallible human judgments may render decisions which do not vindicate the righteous completely or condemn the wrong totally. Nevertheless the guideline in such cases is not expediency. Everyone must do the right as he understands it. Expediency is useful only when values under consideration are relative or when men's opinions and judgments are in opposition.

There are times when expediency is too expensive. If God's kingdom of righteousness is hazarded, there can be

no compromise. Injury to another's name or character leaves no room for striking a bargain. One's personal honesty must never be forfeited, nor can his duty be defaulted. Convictions well grounded in God's Word or Christian ethics must never yield to consensus. The Christian image in the minds of those who know the facts must never be marred.

King Saul once stood head and shoulders above all the men of Israel. But by expedient action in sparing the fat sheep and cattle along with King Agag he forfeited his leadership, his armies suffered crushing defeat, and he lost his life and his immortal soul.

Jesus said, If thy hand or thy foot offend thee, cut them off. If thine eye

*General
Superintendent
Williamson*



offend thee, pluck it out. It is better for thee to enter life maimed or halt, or with one eye, than to have two hands, feet, or eyes, and be cast into everlasting fire.

Expediency can be too costly. Jesus asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36)

Come unto me, all ye that labour and are heavy laden, and I will give you rest (Matthew 11:28).

DELIVERANCE

By ARDELE WOLLENHAUS

WHAT WOULD I BE TODAY if I hadn't turned to Christ? Where would I be? What would have become of me? I praise the Lord today for deliverance from the depths of sin!

I grew up in a Christian home, and from the time I was a small child I experienced the convicting power of the Holy Spirit. But I was afraid to make a move toward an altar of prayer. Meanwhile my parents and grandparents were storing up prayers for me.

The world was bright, appealing, and sophisticated, I thought. The older I grew, the more worldly I became and, I felt, wiser. Before I was sixteen I was a moderate smoker; and no matter how much like a simple flirtation it seemed, I was seeing a married man occasionally. But this was "sophistication," this was "smart." Prayers continued to go heavenward on my behalf.

Then tragedy smashed into my life, my family's life, and in ever-widening circles touched many other lives—and continues to do so. I was involved in a car accident, and lay near death for a time. The call for prayer went out to Nazarenes around Minnesota. The doctors had given up hope for my survival, having done all that could be done. Miraculously, I recovered. Prayer had been answered!

A turning point in my life had been reached. I was more aware of God in my life than I'd ever been before. I had been touched by the hand of God and would always feel it. This awareness remained with me through the years ahead. I knew He had given my life back to me, and I wanted to dedicate that life to Him and His service. Prayers continued to be stored up for me.

When I should have been enjoying my teens, going through the period when I was a youngster no longer but a young lady, I was unable to attend school. Instead I was undergoing surgery, losing an eye, and facing new situations faster and with less preparation than any teen-ager should. I was hardening a little, but God continued to talk to me.

After two years I returned to school. At this time I went to church irregularly. I knew I should have been turning my life over to God, but I was weak and wavered. I believed God was the only answer to every problem I might have, but I didn't want to give up "things."

Then I turned away from the church. I turned my back on God. I left home and went to work after graduation, and there began my descent into the depths of sin.

In time I met a man whom I married. I was a heavy smoker, a moderate drinker, and became the mother of a son. Suddenly I was alone with a husband in prison. Soon I was involved with a married man; my son was becoming a problem. Then I was alone again; I had a second son. I had made a mess of my life and was making a mess of my children's lives.

God never forgot me. The Holy Spirit began to go to work, prodding me almost constantly during my waking hours. Was it all those prayers that had gone up in previous years, all the stored-up suppli-

**from
the
Depths**

The Cover . . .

The saguaro cactus represents one of a variety of elements in Arizona. Also, there are the teeming cities, productive farmlands, pine-covered plateaus, an active mining industry, and many tourist attractions. The Church of the Nazarene has established itself among strong Roman Catholic, Mormon, and many Protestant groups. Nazarenes in Arizona now number more than 4,000 in the 39 churches on the district. Dr. M. L. Mann is superintendent of the district, which is formed by the state boundaries.

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cations and pleadings for mercy toward this one sinner?

The world had lost its glamour. It was no longer sophisticated. It was a hard and a lonely place. I was broken and completely ineffectual. I was alone, except for those of God's people still willing to help me.

Dr. George Coulter was conducting services in Minneapolis at that time. I attended the first couple of services with my mind made up to make my move toward God. It was the only way.

Throughout the day on Monday, my mind was centered on God. Remorse and shame swept over me many, many times as I looked at myself and my life. Many tears were shed, and before the day ended, God had been merciful and I knew my sins were blotted out.

What a marvelous feeling it is to attend church without the pressure of conviction! I was a new person as I sat in church that night. I felt light and happy.

It was not enough, though. Conversion alone is not enough. I had never been able to maintain an experience before. I prayed: "I must have it all, Lord. I'll never make it unless the old nature is completely cleansed!" This was my prayer as I went about my housework the next two days.

I didn't seem to be making any progress, however. In fact, I even began to doubt whether I'd been saved. I felt almost defeated—just as in times past. I continued to pray.

As I prepared the children and myself for church about the third evening, I had several interruptions, all lengthy. My oldest son was misbehaving. The devil was at work. Suddenly I knew it was

too late to get to church. Everything snapped!

Like one demon-possessed, literally screaming at the children, I threw on a coat and ran out, leaving the boys alone. The night air was still and icy and soothing. The snow crunched beneath my boots. At that moment I felt I could never live without a cigarette. My body screamed for a cigarette.

As I headed home—I shall never forget it—I felt God so near. I began to cry, and from the bottom of my heart I cried out, silently: "God, help me! Only You can help me and I need You! I need Your strength and Your power!" Like a wave, I felt the fire flowing gently through me, like a healing hand. My burdens were lifted, the load was gone, and tears of joy rolled down my face all the way home.

What Satan had intended as defeat became victory for me. Christ lifted my burdens. The effects of sin are being felt and no doubt will be felt for a long time; some of these effects I can never escape.

What a glorious thing it is that Christ should be so merciful to one as unworthy as I! He cares and He gives grace and power for every trial and every burden. He will sustain me through all that I may have to endure. He is just as near as a prayer.

As Matthew 11:28 meant so much to me a year ago, now Psalms 121 means a great deal. My help does come from the Lord. He is my Keeper, and I will trust Him forevermore.

A HERALD PERSONAL-EXPERIENCE FEATURE

THE WONDERFUL WAY

By **HERBERT McGONIGLE**

Pastor, Church of the Nazarene, Uddingston, Glasgow, Scotland

FOR AS LONG as I can remember I have always loved going to church. All my family, for many generations, had been Anglicans. Going to church, at least once on Sundays, was normal practice. I did not think it strange that I should be expected to attend church, nor did I ever resent what many now regard as an outdated parental imposition. The Irish Anglican church is a rigid body, with many fine men in her ranks but with little evangelical life. My family were nominal believers, a respectable, happy, and united family who had never

been challenged, so far as I know, with the claims of a personal Saviour.

It was outside the Anglican church, in a series of undenominational meetings, that I first realized my need of Jesus Christ. That was in 1955, when I was fifteen; and I knew then, as well as I know now, that Christ was asking me to surrender my life to Him and become His follower. The voice of the Spirit was distinct and challenging, and for two weeks I halted between the call of Christ and the many arguments of a carnal, deceitful heart.

But "where sin abounded, grace did much more abound" (Romans 5:20), and on a cold January night, making a decision I have never regretted, I walked to the preacher's table, knelt down, and asked Jesus Christ to save me from my sins. I knew immediately that Christ had come, and although there was no *feeling* of being better, I had an inner assurance which I later knew to be the witness of the Spirit.

There had been no vices or heinous sins in my life, yet the coming of Christ into my heart was like the dawn of a new day, when the horrors of the night are vanquished and forgotten forever. I knew I was a child of God; I knew my sins were forgiven and I loved Jesus with all my heart. Reading the Bible became a delight, and the church services had a new meaning. The prayers and collects and hymns echoed the longings and aspirations of my heart. Because I knew Christ, to be in His sanctuary was a joy, and every occasion of worship was sought. I went regularly to the Lord's table and found Him in the bread and wine.

My mother, who had been following Christ afar off for many years, returned to the Lord with a new and sincere consecration, and my father was saved a few days after I confessed Christ. Great was the joy in our house, and a hitherto happy home became even more happy, for now Christ had come to stay. We prayed together and read the Bible and discovered that harmony of spirit and family peace that only Christ can bring.

While remaining a faithful member of my church, I also attended other services and heard people testify to and speak concerning sanctification. At first I wasn't very sure what was meant, but I liked these good people and wanted to know Christ as they knew Him. I read the Bible more and heard more testimonies to "the blessing" and soon realized that it was subsequent to conversion and attainable by faith.

Among these people who helped me so much there were no misplaced emphases on manifestations to confuse me and no strained dispensationalism to dampen my ardor as I sought after the fullness of the Spirit. I was given John Wesley's *Forty-four Sermons* and his *Plain Account of Christian Perfection*

(heavy reading for a beginner!), and the more I read of entire sanctification, the more I desired that Jesus would grant me to enter in. My heart told me I needed the blessing; my frustrated desires, coldness in prayer, and humility mixed with pride bore eloquent testimony that I was not yet dead to self or filled with the Spirit.

On Easter Sunday morning, 1956, as I listened to the message of Bible holiness expounded, I was able to come to the place of complete surrender. Until that time I was, I think, afraid to take the step and surrender myself wholly to Christ. I knew no reason why I shouldn't and yet I hesitated. Now, under deep conviction, I knew it to be the right thing to do. I bowed my head while an appeal was made and, as best I could, I made a surrender. I kept nothing back and promised Christ that I would do His will whatever it involved.

Immediately my heart seemed filled with new light; I felt my faith rising and Christ seemed strangely near. I know not if others have entered the blessing of entire sanctification as I did; to me it seemed a blessing of light, a new illumination that filled my being and irradiated my heart. I had wanted the Lord to possess me fully and now that prayer was answered. I was no longer afraid of what the Lord might want me to do; it was now a joy to serve Him in all the ways I could.

About that time my close friend,



Herbert McGonigle

F. Cowan, was converted and we did much work for the Lord together. We talked often about entire sanctification and missed no opportunity of hearing holiness preachers. After I had entered the experience, I took my friend to some special services, and what a joy it was when one night he went to the altar seeking the blessing of heart holiness! Today he is an ordained minister in the Church of the Nazarene and pastoring our church in Sunderland, England.

When I was seeking "the blessing," I had promised the Lord to do His will, whatever it might be. Now the Lord

POOL AT TWILIGHT

*Within the blue-gray loveliness
Of vesper-time I saw a pool
Where starlight was a quiet psalm,
Golden, and hushed, and cool.*

*O Father, let Thy healing love
And tender mercies shine in me,
More fair than gleam of any star,
A bright infinity.
To show some heart the glad release
Of Thy rich treasures of peace.*

By GRACE V. WATKINS

let me test my own sincerity—I had a clear call to full-time service. How can one explain such a call? I just *knew* that God wanted me to preach and that I could not do anything else and still be in His will. To others it might be inexplicable; to me it was frightfully plain and clear. But where should I go? Some people counselled me (or perhaps it was cautioned!) about one denomination and some about another.

Then God made the way plain. It was January 1, 1957. By a strange providence we had a visitor that day, Superintendent Maclagan (British Isles South District), then a complete stranger to us and representing a church of which we had never heard. As he talked of his church (!), its scriptural foundation, and especially its emphasis on Bible holiness, I knew my search was over. On that New Year's Day, God told me I was to work in the Church of the Nazarene.

Three indescribably happy years followed in our college in Britain—then Hurler Nazarene College, Glasgow; now British Isles Nazarene College, Manchester. After graduation, I accepted a call to the work in Walthamstow, London, where I spent four and one-half happy years working with a fine people and enjoying every moment of it. A few months ago I accepted the work of our church in Uddingston, Glasgow.

Many happy memories crowd in upon me as I recall the ten years I have known Jesus Christ. None, however, made a greater impression upon me than when, on the evening of June 4, 1963, I knelt with my wife at the church altar and General Superintendent Benner ordained me to the work of the ministry. Heaven was very near as hands were laid upon my head, and the holy fragrance of that moment lingers with me still.

The way has been wonderful. This is not the place to tell of all the Lord's providing or of the many things I have learned in the pastorate. Enough it is that His power is sufficient for times like these, and enough that "Christ is all the world to me," and that "all my heart is love." Now thanks be to God for His magnificent grace in Jesus Christ and for the Church of the Nazarene.



Christ. OUR HOPE!

By Evangelist HUGH SLATER

MANY YEARS AGO a missionary to South Africa told this story. In the course of his travels he was called upon to make a long journey with Cecil Rhodes, perhaps the most influential of the British leaders in that country. The missionary was struck by the depression and gloom that seemed to surround this otherwise great man.

One day he gathered sufficient courage to ask Mr. Rhodes the question: "Mr. Rhodes, are you a happy man?"

"I shall never forget," the missionary went on to relate, "how he threw himself back against the cushions, and, gripping the arm of the seat, exclaimed, 'Happy? I—happy? No, indeed.'"

Then the missionary said to him, "Mr. Rhodes, there is only one place where we can find real happiness, and that is down at the feet of the crucified Saviour, because only there can we be freed from our sins."

Mr. Rhodes replied slowly and emphatically: "I would give all that I possess if I could believe what you believe!"

Mr. Rhodes had money, friends, power, fame, and whatever else this world may offer a person. He lived in a lovely home and was highly respected by thousands. But he had not found happiness because he had not found Christ, who brings hope and satisfaction.

Nowhere else than in Christ can we find a foundation on which to build our hopes. During the prosperous years following the First World War, millions placed their hope in bulging bank accounts, only to eat the ashes of disillusionment when these bank accounts disappeared in the crash of 1929. During the thirties men placed their hope in their own cleverness and ability to achieve a more abundant life, but the wan faces of agonized millions and the gutted ruins of a continent which boasted of its culture and accomplishments bear silent testimony to the misplaced hopes of a generation which was tragically misled. Only in Christ is there hope, because only in Him can men find the answer to their deepest needs.

It is noteworthy how often the New Testament speaks of the hope of the Christian. And when the writers used the word "hope" in connection with the future of the child of God, they did not use it in the sense of a pious wish, but in the sense of a sure confidence. The Christian's hope, since it is rooted in the person and promises of Jesus Christ, is a hope that "maketh not ashamed," a hope that is sure as Christ himself.

But what does this mean to me? It simply means that, inasmuch as I am a child of God through faith in Jesus Christ, the future holds more good for me than I could ever hope for. If God saw fit to send His only Son into the world to suffer and to die that I might live, and if in His mercy He has brought me to faith in Jesus as my Saviour, the worst that could happen to me is past, and the best that can ever happen to me still lies in the future.

This is why I sing:

*My hope is built on nothing less
Than Jesus' blood and righteousness.
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.*

It Pays to Hold On!

By **NICHOLAS A. HULL**, Superintendent, Southern California District

A MEMBER of the district advisory board said, "Let's close that church and sell the property." The church had cost the district several thousand dollars. A number of pastors, some young without much experience, some men with years of experience, had worked in the community making an endeavor to get this church established, but there had not been much success. There were some handicaps to be overcome, not the least of which was that one of the largest evangelical churches of the city, perhaps the most aggressive, was close by.

My reply to the suggestion to close the church was, "Let us try one more pastor." We did. We asked a young couple who were then pastoring a growing church to move to this problem church. After prayer, they believed it was God's will for them to accept the challenge. They had been successful in two other places in increasing Sunday school attendance and in building up the church membership. We believed God would help them to reach the people of this community for Christ.

I visited that church last Sunday, my first visit since this couple had been there, now less than six months. What I saw and felt almost swept me off my feet. I was blessed beyond measure.

There were 202 in attendance at Sunday school. It was an interracial group, some Negro adults and children, some families from different Oriental countries, some white people from the poorer families, and a number of people from the better homes of the community. It was really a cross section of that community.

How they sang! The pastor, his wife, and daughter are gifted musicians and singers. They know how to get people to sing. I haven't heard such "throat-splitting," enthusiastic singing from children and adults in many years. Although the sanctuary was filled to capacity, there was order. The children went to their rooms one class at a time guided by the teacher.

I preached to a fine congregation in the morning worship service. I do not recall the count of those present but there were seventy-two people in the evening service. How thrilling it was!

But the most thrilling factor was the testimonies of the people. A man who had been an active worker among the Jehovah's Witnesses for years testified to being saved. An alcoholic told of his deliverance and salvation by the power of God's grace. A woman who had been under cult influ-

ence had been saved and brought into the experience of entire sanctification. A woman told how God had inspired her to work among people in the hospital. Here she met an agnostic whom God enabled her to lead to Christ, and although the patient is in the last stages of illness from cancer she experienced a marvelous healing of spirit and has been delivered from severe pain. Other people had found great spiritual help and blessing through her witness and ministry. A man who has stood by the church for years arose to thank God because he saw in the choir members from five families who recently had been brought into the church. God is working miracles here.

If no more people are reached by this church than have been saved and sanctified during the past few months, it has paid to keep it open. But I am confident this is but the beginning of days of progress here and that many more people will be brought to Christ in coming months and years. God has rewarded our faith.

It has paid to hold on. I am convinced more and more that God has men to fit every situation in His Church. If we will but take time to seek His guidance, He will help us to find the right leaders for the right places that His cause may prosper.

MY FATHER KNOWS BEST!

By **HILDA WYRICK**

Burlington, North Carolina

THOSE WERE the "lean years," especially in the area of home mission work. A consecrated Nazarene minister, with his wife and teen-age daughter, had gone into the capital city of a midwestern state to plant the Church of the Nazarene. A storeroom was rented, swept, and cleaned. An old upright piano was brought in, an altar erected, and the campaign begun.

Upon their request, my parents consented for me to spend a few weeks in their home and serve as pianist for the meeting. I was only a teen-ager with no knowledge of the hard work and sacrifice

which accompany such a venture. To me it was all so new and exciting!

The crowds were small and the finances low. The day came at the parsonage when the cupboard was bare and there was no money for food. To me it was a catastrophe, for at home there were always three good meals a day. I voiced my concern to the daughter. She only shrugged her shoulders and said, "Oh, don't worry. Mom and Dad will get to praying and something will happen."

The following morning no one mentioned the fact that there was nothing for breakfast. Two teen-agers went about the morning chores and one especially kept watching for that "something" to happen.

Presently I glanced out of the kitchen window and saw this saintly couple going out to the old red barn to pray. It didn't take long for them to touch heaven. The barn door flew open and down the path they came arm in arm with tears streaming down their faces. Mom's face shone like

the noonday sun, and in her beautiful soprano voice she was singing:

*"My Father knows—why need I anxious be?
He feeds the birds, and He'll provide for me.
Not e'en the sparrow can unnoticed fall.
I rest secure; my Father knows it all!"**

After the shouting and weeping subsided, Dad made his daily trip to the post office. In the mail was a letter from a sinner lady in a distant city which read in part: "I have been unable to get you folk off my mind and felt that I should send you the enclosed check." And there it was—a twenty-five-dollar check, and right on time! Needless to say, there was more shouting in the camp that day.

I went on to become the wife of a minister. I owe a great deal to that godly couple who taught me a lesson in faith that day which has been invaluable to me down through the years. I have known for a surety that I can rest securely in Him, for "my Father knows it all"!

*© 1924, 1952, Lillenas Publishing Company.

IT OFTEN HAS BEEN OBSERVED that God has many sons and daughters, but He has no grandsons or granddaughters. This is a way of presenting the simple truth that religion is a personal relationship of a man with God, a personal encounter with the Creator.

John states it clearly: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). The Father-child relationship which God wants us to have is not something we can inherit. A man's religion is not a matter of heritage. Rather, it is a matter of personal experience.

There are many things that one may inherit from his parents. A person may inherit certain traits through the genes. He can inherit diseases, physical

weaknesses, a healthy or an unhealthy mind. A man may even inherit material resources—real estate and money. However, religion does not come to us by heredity. Godly parental training is important and commendable, but in the last analysis our religion is laid at our front doorstep.

Church history tells us what happens when the

Church fails to place proper emphasis on this. When the apostles first started preaching after Pentecost, they maintained that every individual should have a personal encounter with Christ. Repentance and the acceptance of Christianity were to be a decision for every man to make for himself. The first-century Church was the vital, molding force in the Roman world.

Sometime early in the second century the Church began laying less emphasis on personal religion. Perhaps the followers of Christ felt that, since their children were born into Christian homes, grew up in the church, and received instruction in the faith, it would not be necessary for them to experience personal conversion. It may well be that the second-century Church lost its vitality because it was made up mainly of secondhand Christians who had inherited their belief in Christ.

In every era of history there have been those who have had a personal encounter with Christ, and they have been able to lead many others into a born-again experience. However, oftentimes the following generation has been satisfied with a secondhand religion. It must be admitted that our denomination is at a crucial point in its history and that we are not immune to the subtle temptations that have beset other spiritual movements through the centuries.

Let us be careful that the same tragic process is not repeated. In our preaching and teaching we must raise up a generation of sons and daughters of God!

THE PERIL OF A SECOND- HAND RELIGION

by
**MELVIN
McCULLOUGH**

Pastor, Wedgwood Church,
Fort Worth, Texas

WHAT AM I LIVING FOR?

By Evangelist

DAVID K. WACHTEL



THE winsome young face on the record album jacket first caught my attention; then the title, "What Am I Living for?" Then came the realization this song title is the cry of entirely too many young people in this atomic age.

Disillusioned by crumbled ideals. Rather frightened by the sense of insecurity they feel in their elders. Asking for "answers," as youth always has. Finding too few who can or will stand up and say, "This is the way, walk ye in it" (Isaiah 30:21). Too often being offered only a long list of opinions, with the implied suggestion that they might "shake up the grab bag" and find they like what falls out.

And so they play with the weird assortment of answers both modern philosophers and theologians offer. Play with unbelief and doubt, with Communism, with humanism, with suggestions of men who satisfy their own ego by "playing God." Run after one fleeting fancy after another. The beatniks, the twisters, the Beatles, the entire offering of a world which has lost its way, a world that Max Picard, the Swiss philosopher, says is "in flight from God." And finally they stand on a street corner someplace, crying the words of the young fellow on the record jacket, "What Am I Living for?"

Fortunately, there is an answer. A completely adequate answer for *any* generation—this very "modern" generation included. It is found in a simple faith in that One who said long ago, "I am the way, the truth, and the life" (John 14:6). All a heart needs may be found in Him! Emptiness filled, and inner conflict stilled by His presence! Questions answered by His reality! Fears brushed aside by His promises (made to be kept)! Life made vibrant and meaningful by the purpose found in His challenge. Security—for an endless eternity—found in unconditional surrender to Him!

Simple, childlike faith discovers that *He keeps His promises*. He maintains His integrity. He knows where He is going, what His purpose is. He offers no "grab bag" of the latest theological thought—none of the disillusionment of a self-

glorifying legalism—none of the aimless wanderings of a self-centered religion which would exist without service.

But He refuses to be known on any terms other than the terms of simplicity and faith. Try to wrap Him in the cheap, flimsy tapestry of modern thought and He is gone—disappearing as He did on occasion long ago.

Try to use Him to satisfy your own ego and He will renounce you as He once did other Pharisees. Try to make His blessings yours without sharing them—and, lo, you hold only the empty husks of "what used to be." Attempt to "package" Him in some glittering new method of church operation designed to magnify the "packager" rather than the Saviour—soon even a world has lost interest.

It always has been His simplicity which drew men to Him. A manger for a birthplace—a carpenter's shop for boyhood home—Judean hillsides for His preaching place—a garden for a prayer vigil—a cross upon which to die—a borrowed tomb in which to be buried (borrowed since He would need it only briefly anyway). His religion requires no pomp and form, no pretense, no sham. He offers the dignity of *reality!*

Give Him in childlike faith your heart, your love, your trust, your life. And, lo, suddenly the questions are gone! You *know* what you are living for—and you know the thrill of a satisfied heart. No longer a question, "What am I living for?"—but now an affirmation:

I'll live for Him who died for me.

How happy then my life shall be!

I'll live for Him who died for me,

My Saviour and my God!

The Optimism of HOLINESS

By ROSS W. HAYSLIP

Pastor, First Church, Whittier, California

AN OPTIMIST was recently described by a contemporary writer as a person who still thinks that the future is uncertain. Bleak pessimism abounds on every hand in this current age. It is reflected in our literature, is apparent in our politics, and is voiced by the common man.

Goals have been abandoned and higher motives

forgotten as we have seemingly adopted a dog-eat-dog philosophy. Since we seem to be going nowhere, it matters little how we seek to get there. The sudden arrival of the space age and its accompanying powers for self-destruction of civilization has cast a dark pall of hopeless uncertainty upon us.

God has said that the path of the righteous is a shining light that shineth more and more unto the perfect day. The man who walks on the highway of holiness can never be a pessimist. His sinful past is under the Blood and his carnal nature has been eradicated by the power of the Holy Spirit.

This same indwelling Holy Spirit gives him grace for a day-to-day life of glorious victory over sin and a knowledge of God's favor. He likewise knows that his future is bright, for the Word of God has declared that the pure in heart shall see God. The pathway that he is following will lead straight to the Eternal City. The sanctified man is secure in his knowledge that the best is yet to be.

In a world of corruption and moral decay the foundations of the Lord stand sure. The Lord

knows His own and by His power they may live lives that are separate from iniquity. In a world of skepticism and doubt we can be the possessors of an unshakable faith that comes from an intimate association with a holy God. We never doubt the existence or love of any person or Being with whom we have close fellowship. Paul phrased it aptly when he boldly stated, "I know whom I have believed."

Even the long, dark shadow of death need bring no fear to the man who follows after holiness. Balaam expressed a desire to die the death of the righteous. "Our people die well," said John Wesley of the early Methodists. The termination of this mortal life could only mean the beginning of the glory beyond.

Holiness of heart enables a man to look through the blackness of the tomb and see the blazing light of the New Jerusalem. The funeral dirge is transformed into a victory march while the ashes of mourning are cast aside as we are anointed with the oil of joy.

Holiness brings happiness! Happiness produced by holiness is deathless. The fires cannot consume it and many waters cannot quench it. The sanctified man is eternally an optimistic man.

Stand Up and Be Counted!

By HOMER J. ADAMS, Dean of Arts and Sciences, Trevecca Nazarene College, Nashville, Tenn.

THE BIBLE gives no counsel for neutralism. Rather, it abounds in encouragement for Christians to stand up and be counted for what is right. Holy boldness is often urged in the Scriptures.

Followers of Christ accept the golden rule as a guide of human conduct. Wonderful! But so did Confucius! Does our obligation cease when we do unto others as we would have them do unto us? Paul exhorted, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (I Thessalonians 5:15). He is saying here that I must take a stand for right and against evil whether it involves me or "any man."

Fresh in our minds is the case of a young woman in New York who was brutally attacked, later dying of her wounds. While the long minutes dragged by, her pleas for help were of no avail. Thirty-eight persons heard or saw what was taking place but did not raise a finger to help. Does this indicate a dangerous attitude that considers non-involvement a virtue? Granted that this incident

is more than balanced by many instances when people were willing to assist one in need, the question, "Am I my brother's keeper?" is still pertinent.

It is easier to say, "Include me out," in the face of evil being done to someone else. This may involve a wrong to an individual or aggression wrought by one nation against another. In such a case our minimum responsibility is to say, "You should not." Many times we find ourselves in a position to say, "You can't do this. I'm going to do all I can to stop you." Should we not risk being called tactless rather than spineless? Paul called for action, a positive stand, when he said, "See that none render evil for evil."

If the children of God would stand together to oppose fervently all manner of evil and injustice, a force would be set in motion that would prove invincible. This must begin with individuals. Do you perceive wrongdoing? Let your voice be heard. Stand up and be counted!

WHAT

MEANS TO ME

By **BARNEY SELF**
Arlington, Texas

WHAT DOES GOD MEAN TO ME? Better yet, what does God mean to me *now*?

I can best relate this by telling what God once meant to me. The God I knew, or rather did not know, was a God of a thousand faces, varying with each denomination—almost, it would appear, with each minister and layman. To the one, God was the terrible Wielder of the sword, ever quick to punish any and all transgressors. To another, God was the Friendly Giant who, like Santa Claus, always brings good gifts whether or not we've been good.

Still another portrayed God as a pagan god of a group of nomadic savages who did battle with the gods of other savage tribes while their human counterparts shed blood below. These tribes also paid off their god with burnt offerings of any animal who happened to be luckless enough to be handy. All this gives rise to thoughts that perhaps animals had not been the sole victims of the tribal altar.

All this was very confusing to me. Was God any one of these, or a combination of them? Was He the Creator of heaven and earth, the Author of justice? Was He the One who knows the fall of a sparrow? Was He the true and living God who could love even such as I? Or was He a mirage seen by the dimming eyes of an old man in the desert?

The way in which I came to God was quite by accident, or so it would appear. But was it? Was it an accident that both my wife and I were from small towns and preferred a small church? Was it an accident that we forsook the churches of our parents to attend the services of this church unknown to us which preached of a mystic rite called "sanctification," or that we were impressed by the Quaker-like simplicity of these strange people who abstained from many things in order that they might live in closer harmony with their Maker?

Was it an accident that the people were more than willing to us? Was it an accident that we were drawn to this church because we felt we were needed and wanted? Was it a mere spin of fortune that prayer was lifted by others in our behalf, or

a trick of fate that Christians visited us, showing their concern for my soul when I had no concern for it myself—finally to lead me to the altar of the Lord God, where I found victory over sin in our Lord Jesus Christ? An accident? Hardly. I never cease to be amazed by the handiwork of the Lord.

What a difference to go with God instead of to go against Him! It's like the difference in paddling downstream with a strong current and paddling upstream against it. How simple the truths of God are, and how simple it is to see that when we break the law of God, just as when we break the laws of nature or science, we must suffer the consequence! How easily, however, can these truths be twisted by Satan and, thus twisted, be planted in confused and doubting minds!

I am thankful today to be able to say, through the grace of God, that my mind is no longer confused, nor is it doubtful. For the problem of whom I shall serve was all settled at the altar of God.

I bless the day that I gave up possession of all my worldly goods and became a steward of them for God. All praise to God that my soul is set free from the torment of uncertainty!

I shall wait upon the Lord, for God is my Protector. I shall study His Word, for God is my Teacher. The Lord has promised that our needs would be supplied, for God is my Provider. I shall fear no evil, no misfortune, for God is my Strength and my Comforter. His Spirit is what binds my family into one, for God is Love.

To answer my question of "What does God mean to me now?"—He is my Saviour and Redeemer, whom I love supremely, the One who sets me free from the burden of sin and sets me on the Solid Rock, Jesus Christ. In short, He is my All in All!

POVERTY

*We hear so much of war these days
And even the "War on Poverty" phrase;
Yet one is poor who has not caught
The beauty a rainbow arch has brought;
Who has not found in God's outdoors
A lift from life's prosaic chores;
Who revels not in God's good Book
Or has not fished beside a brook;
Who has no one with whom to share
His crust of bread—his love—his care;
Who has no time for feathered friends
Or sunset's splendor as daylight ends.
Poor indeed are those, if you please,
Who do not thank God for riches like these!*

By **OVELLA S. SHAFER**

EDITORIALS

By W. T. PURKISER

"No Perhaps in It"

At the end of Dante's *Divine Comedy*, the poet pictures himself confronted by St. Peter, who asks him whether he has true faith. "Good Christian, speak and manifest thyself; what thing is faith?"

Dante's reply was, "Faith is the substance of things hoped for, the evidence of things not seen, and this I take to be its essence."

Peter then compared faith to a coin that rings true and is not counterfeit. "Right well hast thou described this coin. But tell me, dost thou have it in thy pocket?"

The poet then relates his reply: "Whereupon I, 'Yea, so bright and round I have it that for me there is no perhaps in its impression.'"

It is a rare and wonderful faith which has no "perhaps" in it. An individual's faith may fail at two points. He may be able to describe the coin—to follow through with Dante's comparison—and yet not have it in his purse. And he may have it with its impression so blurred by "if's" and "but's" and "maybe's" that it is of doubtful value.

MANY DO FAIL at the first point. Theirs is a belief of the head without trust from the heart. Their theory and theology are straight and true, but their experience and performance are lame and halting.

It is good to know about God and the things of God. It is more important to know God. The theory is the blueprint, but it can never take the place of the building. The theology is the road map, but it cannot substitute for the journey.

There are many in our world who have an intellectual knowledge of the truth of Christianity without a personal acquaintance with Christ. As William Temple described such a person:

"A man who is colour-blind may master the science of optics, he may be as competent as any one else to follow discussions of rival theories of light, but he will never see a sunset as others see it, and his appreciation of a poetic description of it is bound to be sadly limited."

Because the gospel is concerned with the relationship between God and man, it must by its very nature be more than "head knowledge." Its design is to restore the fellowship broken by sin. Faith in its deepest dimension is not acceptance of information; it is the experience of trust.

It is true in the spiritual life as it is true in economics. The most detailed and perfect knowledge

of coinage possible will not take the place of the money in one's pocket. I may be an expert in theoretical economics, or a paper millionaire, and still be as poor as Job's turkey in the actual values of life.

YET EVEN THOSE WHO PASS at the first point may fail at the second. It is important to keep the coin of faith bright and round with "no perhaps in its impression."

Even the purest coin may become tarnished and worn. Faith likewise must be kept bright and sharp by constant renewal.

Faith has been defined as "the continuous conquest of doubt." Doubt grows out of unanswered questions, out of the paradoxes and discontinuities of life. When things don't seem to fit together as we believe they should, doubt may gain a beachhead on the shore of faith.

Paul describes the battle in his first letter to Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Timothy 6:12).

It is when the pure metal of faith is dulled and battered that the element of "perhaps" which Dante disclaimed is able to creep in. While it is a play on words, it may be permissible to point to the time the New Testament speaks about "certain disciples." There are so many "uncertain" disciples—who wish, or hope, or think, but do not know.

Let us then both seek the coin of faith, and keep it sharp and bright with "no perhaps in its impression."

The Homesick Heart

There is no sickness quite like homesickness. People never die from it, although they sometimes wish they could. But of all kinds of homesickness, none is more agonizing than the homesickness of the lonely heart.

Students of human life in our day have noticed the sharp increase of loneliness in society. It is not a loneliness of physical separation, the aloneness of people separated by the miles. It is found in "the lonely crowd," the plight of those who are lost on well-marked streets and isolated in crowded rooms.

Beneath and behind this failure of people crowded together in cities and towns to find a real companionship is the deeper fact of estrangement from God. Men and women are cut off from each other

because they are cut off from God.

What Augustine said long ago is still true: God has made us for himself, and we are restless until we repose in Him. We do not have real fellowship one with another until we come to and walk in the Light.

THE HOMESICK HEART bears silent witness to the truth that, while we may exist by bread alone, we can live only "by every word that proceedeth out of the mouth of God" (Matthew 4:4). No creature made in the image of the Creator can be happy on the plane of animal or vegetable existence alone.

Someone told of the fate of a party of engineers lost in an equatorial jungle. Their supply of food was gone. But they found some berries which seemed to satisfy their hunger quite completely. They ate them for several days, but one after another they weakened and died, until only one was left to tell the sad story.

When the lone survivor was found, he still had some of the berries with him. They were analyzed and found to be absolutely without food value. The appetites of the men were satisfied while they were starving to death.

So many are like that all around us. In Isaiah's words, they spend their money for that which is not

bread and their labor for that which does not satisfy—ignoring God's invitation to "eat ye that which is good, and let your soul delight itself in fatness" (Isaiah 55:2).

HOMESICKNESS HAS ONE SURE CURE. It isn't always possible in the realm of human relationships, but it is always available to the homesick heart. It is to return, to come back to Father's house.

The Bible is full of gracious invitations to return. Each life is begun in the kingdom of Heaven in the innocence of childhood. But "all we like sheep have gone astray; we have turned every one to his own way." God's Word is, "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6-7).

The cause of the spiritual homesickness of the lonely heart is estrangement from God. The cure is reconciliation with God. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13).

REST COTTAGE NEARS 63rd BIRTHDAY

By GEREN C. ROBERTS, *Superintendent*



The front door of Rest Cottage



The chapel with Rev. Geren Roberts in the pulpit.



Superintendent Geren Roberts in an interview in his office.

REST COTTAGE is a maternity home and child placement agency located at Pilot Point, Texas, not far from the city of Dallas.

It was founded February 3, 1903, by Rev. J. P. Roberts and Rev. John F. Roberts, who felt that the rampant need warranted a place of rehabilitation and shelter for the unmarried mother and her child.

J. P. Roberts served as superintendent until his death in 1937. John F. Roberts succeeded him and remained in office until 1955, continuing his service as assistant superintendent until his death in 1964.

Geren Roberts was elected superintendent and executive director in 1955.

To date nearly forty-three hundred girls have been received at Rest Cottage. This service was rendered to fifty girls and forty-one babies last year.

While the home has not been sup-

ported by the Church of the Nazarene, as a denomination, it has been affiliated since 1929. The home has a self-perpetuating board, which convenes the third Tuesday of each April. A certified public accountant audits the books and compiles a report each February.

The government recognizes Rest Cottage as a nonprofit organization and any gift is deductible for income tax purposes. Rest Cottage receives its license as a maternity home, also as a child placing agency, from the State Department of Public Welfare in Austin, Texas.

Girls have come from all the fifty states. Deliveries are cared for at Flow Memorial Hospital in Denton, Texas, or a recognized hospital in the area. There are two M.D., obstetrical specialists on the staff. The registered nurse has been on duty nearly thirty years. She takes care of physical and medical needs around the clock. There are six-



Mr. Roberts doubles on the tractor with the mower. He comments, "Better called 'Work Cottage.'"



Nurse Stella Wells with a baby from the nursery.

teen employees at present. Casework is done by Mr. and Mrs. Roberts with the assistance of a part-time caseworker.

The main administration building is over one hundred years old. It has been refurbished many times. In the building there are dormitories, sitting rooms, and baths for the girls. There are private rooms, baths, and sitting rooms for the staff. There are kitchen, dining room, chapel, reception room, and an emergency hospital which includes delivery room, nursery, and convalescent ward.

The campus, gardens, hay land, and pasture make up about seventy acres. There are other buildings such as staff dwellings, office, fruit house, storage, laundry, large barn, and tool sheds. All of the property is without debt.

As long as John F. Roberts lived, there was plenty to eat from the gardens. Only small gardens are planted now. Milk from milk cows has been replaced by milk from bottles. Meat is still fattened in the pasture and processed by a commercial plant. The campus is always beautiful, marked by its low, white rock wall, trees, shrubs, and flowers.

Rest Cottage is served by a local ambulance service in taking the patients to and from the hospitals. Pilot Point,

where agriculture meets culture, is about sixty miles north of Dallas and Fort Worth. Girls come by bus or railroad to Denton, Texas, or fly to Love Field, Dallas.

While the home gives rehabilitation and shelter to the unmarried mother, it also has a strong spiritual emphasis. There are regular church and worship services. It is felt that the service is not complete if the girl has not found her Saviour and been directed to a "new start" in life.

According to the state laws, adoptions are made only in the state of Texas. Adoptive couples must be evangelical Christians. They must meet the requirements of the state and scrutiny of the caseworker at Rest Cottage. They are high-calibered people.

Prayer, tears, and faith have been the propelling force of the home.

It is financed by offerings, donations, gifts, per diem expense, and adoption fees. The annual proposed budget is \$86,000—to take care of ninety-one individuals, sixteen employees, maintenance, hospitals, and doctors.

Many homes have come and gone, but Rest Cottage still holds high its lighted lantern of warning, warmth, and welcome. This is both its genius and miracle.

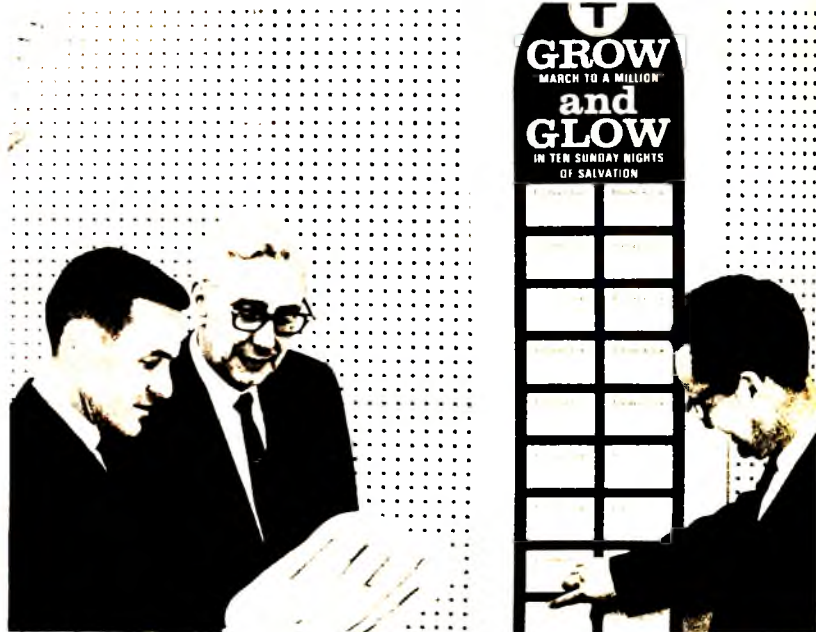
Bright "Church Window" Is the Tool . . .

SUNDAY SCHOOL, SUNDAY NIGHT, N.Y.P.S. LINKED IN FALL PROGRAM

A full-orbed fall promotional program—including a Sunday school enrollment campaign, a special emphasis on Sunday night attendance, and an N.Y.P.S. tie-in—could result in ten Sunday nights of unique evangelism

THE CHURCH AT WORK

throughout the Church of the Nazarene. At least this is what Dr. Kenneth Rice, Dr. Edward Lawlor, and Paul Skiles, executive secretaries of Church Schools,



A LITTLE COLOR ADDED—Dr. Kenneth Rice, Church Schools executive secretary, adds a fluorescent color block to the "Grow and Glow" poster while Paul Skiles (left), N.Y.P.S. executive secretary, holds a display of the "Grow-Glow" tags, and Dr. Edward Lawlor, Evangelism secretary, looks on.



TEXAS CHURCH COMPLETED—Dr. G. B. Williamson, general superintendent, is scheduled to dedicate the recently completed building in which the Waco (Texas) First Church congregation will worship. The building, valued at \$60,000, and a parsonage, valued at \$20,000, have been completed during the ministry of Rev. W. M. Lynch, pastor.

Evangelism, and N.Y.P.S., respectively, are pointing to.

The objectives during the ten Sundays (September 26 to November 28) are:

- to increase each church's Sunday school enrollment by 10 percent,
- to have a minimum of 75 percent of the Sunday school attendance in the Sunday night service.

N.Y.P.S. has set a goal of 100,000 persons attending Young Adult and Teen Fellowship meetings on Sunday, October 17. To reach this, each church must have an attendance equal to their Young Adult and Teen Fellowship membership. The emphasis could result in an increased Sunday evening service attendance.

To visually communicate this inter-departmental program, a five-foot tall "church window," with twenty empty spaces for enrollment and attendance goals, will be filled with orange and green fluorescent windowpanes which "light up" as goals are reached. The "window" poster is printed on heavy paper with the words, "Grow and Glow," at the top.

The "Grow" concept is tied into the current "March to a Million" Sunday school enrollment emphasis, and "Glow" is related to the warmth of Sunday night evangelism.

One of the large "windows" should be in each Sunday school department, and in some cases each class will want to employ a poster. Attractive miniature church window tags—with the wording, "Grow," on one side, and, "Glow," on the other—are available to give each Sunday school member to help create enthusiasm.

The 1965 special edition of the *Herald of Holiness* is geared to the church visitation program. It is an issue which contains appeal to the unchurched family.

To maintain enthusiasm throughout

the ten weeks, seven special Sundays are highlighted on the church calendar:

- October 10—Caravan Sunday
- October 17—N.Y.P.S. Sunday (point to having an attendance in N.Y.P.S. equal to the Young Adult and Teen Fellowship membership)
- October 31—Sunday school Rally Day
- November 7—Servicemen's Sunday
- November 14—Home Department Sunday
- November 21—Thanksgiving Sunday
- November 28—Millionaire Sunday (to recognize all classes and Sunday schools gaining 10 percent in enrollment)

HOME MISSIONS

Orville Jenkins, secretary

Indiana Church Reflects Exciting Growth Pattern

For a church to increase nearly one hundred persons in Sunday school attendance and to be a 10 percent church for world missions reflects a healthy spiritual organization. Such growth has not always been the case, for the Gary (Indiana) Aetna Church, however.

When Rev. Murrell Duffie accepted the pastorate the first Sunday in August, 1962, the Sunday school attendance was fifty-four, most of whom were children.

The building was new with a monthly loan payment of \$475.00, and the church was two months behind in that. In addition, there was a monthly payment of \$83.00 for pews, \$1,800.00 owed in side notes, and several smaller debts outstanding.

In a difficult position, the people went to work and began to pray. The second Sunday in his new assignment, Pastor Duffie took an offering to catch up on the building payments. The people gave \$1,000—more than was needed to pay the back payments.

To further economize, the pastor's family of six lived in the church while

the parsonage was rented. However, at the end of the first year the Sunday school was averaging 107, and the swelling attendance had pushed the parsonage family back into the parsonage.

The church kept its building payments up-to-date, and also retired the incidental debts it had accumulated in getting started. In March, 1963, it became a self-supporting church, and at the end of the year emerged as a 10 percent church for world missions, with all current obligations met.

During this time also, the Sunday school was growing to a 145-person average attendance, nearly 100 above the lack-lustre Sunday in August, 1962.

The Department of Home Missions has cited the Gary Aetna Church as one of ten in the denomination to receive the "Small Church Achievement" award.

WORLD MISSIONS

E. S. Phillips, secretary

300 Nationals Attend South African Revival

Between two and three hundred persons crowded into a small church each night during a recent revival at the Letaba, South Africa, mission station, and many found spiritual help under the ministry of a Bantu evangelist, according to Missionary Ruth Matchett.

Several converts were sanctified after hearing messages on holiness.

"There was much prayer by our Christians during the weeks before the meeting," Miss Matchett said. "God honored their faith and many new people came into the services." The national pastor said the crowds were of record proportion. The services were promoted through mimeographed announcements.

Miss Matchett told of one conversion:

"Sophie was one of my first patients when I took over the clinic work here in Letaba. She came with twin girls about two years old, both ill with malnutrition. Sophie herself was not well but there was no money for treatment. The nurse and I promised to see that she had skimmed powdered milk for the girls if she would bring them regularly for checkups. We began treating the mother as well, and eventually arranged to take her to the nearest town for free dental work.

"During the revival she was present every night. She was one of our first seekers. She had never been in the church before. We feel that the medical help we gave played a part in helping Sophie find the Lord."

Important! Change of Address

Please do not send any mail to the Syrian mission station. Rev. and Mrs.

Don DePasquale are now living at P.O. Box 2328, Beirut, Lebanon. There is no one in Syria to receive their mail.

Veterans Return to the Harness

Rev. and Mrs. L. C. Osborn, veteran missionaries to Mainland China and Taiwan, are returning to Taiwan for evangelistic work. The Osborns spent thirty-one years in missionary service before retiring in 1963.

They celebrated their golden wedding anniversary, September 20, in Cleveland, Ohio, and two days later flew to Okinawa. From there they will go to

capital. The college is in Cape Town, South Africa.

MOVING MISSIONARIES

Rev. and Mrs. Paul Hetrick, on furlough, at P.O. Box 3715, Nashville, Tennessee 37210.

Rev. and Mrs. E. Clayton Garner, on furlough, at 545 No. Lake, Apt. 1, San Jose, California.

Rev. and Mrs. Charles Tryon have moved to General Delivery, Urdaneta, Pangasinana, Republic of the Philippines.

Rev. and Mrs. Ronald Beech have moved to General Delivery, Angeles City, Pampanga, Republic of the Philippines.

Mrs. Wanda Knox, on furlough, at 7601 N.W. 24th St., Bethany, Oklahoma.

Rev. and Mrs. William Porter, on furlough, at 8117 Park Terrace Boulevard, Houston, Texas 77017.

Miss Virginia Stimer is now in New Guinea. Her address is Nazarene Mission, Banz, Western Highlands, Territory of New Guinea.

Rev. and Mrs. Paul Beals are driving back to British Honduras. Their address there will be P.O. Box 27, Punta Gorda, British Honduras, Central America.

Church Schools chairman, according to Reporter Bernard D. Johnson.

Garrett Reelected To Four-Year Term

Superintendent Paul H. Garrett reported that Dallas District churches showed gains in both church membership and finances, gave 9.4 percent for world evangelism, and paid 90 percent of their N.M.B.F. budget, all of which are records for the district.

His report came during the twenty-seventh assembly, which met August 12-13 at the Texarkana (Texas) First Church. Dr. Samuel Young was the presiding general superintendent.

Dr. Garrett was given a four-year, extended call as district superintendent.

Edwin Griffith and Harry Wells received elder's orders during the assembly, according to Reporter Robert B. Williams.

More than 300 Attend Kentucky "Family Camp"

Sixty-five children, 95 teen-agers, and 147 adults attended the Kentucky District Family Camp, July 4-11, at Wilmore, Kentucky, in addition to several hundred who attended camp meeting services, according to Rev. Chester Pike, camp director.

Dr. Edward Lawlor, evangelism secretary, was the evangelist; and Rev. Dallas Baggett, district superintendent, conducted the services.

THIS SUNDAY'S LESSON

Brian L. Farmer

Topic for September 26:

Growing in Christian Love

SCRIPTURE: I John 4:7-21 (Printed same)

GOLDEN TEXT: *This commandment have we from him, That he who loveth*

"SHOWERS of BLESSING" Program Schedule

September 26—"Do You Know Him, or Only About Him?" by Russell V. DeLong

October 3—"What Does Conversion Mean?" by Russell V. DeLong

October 10—"Eternal Consequences," by Russell V. DeLong

NEW "SHOWERS OF BLESSING" OUTLETS			
WECC-FM	Springfield, Ohio	100.7 meg.	12:45 p.m. Sundays
WVQB	Bel Air, Maryland	1520 kc.	9:05 a.m. Sundays
KICM	Golden, Colorado	1250 kc.	8:15 a.m. Sundays

Taiwan, where they will be holding evangelistic services for the churches on our Nazarene field. Their address while in Taiwan will be P.O. Box 920, Taipei, Taiwan, Free China.

Giving Increases 25 Percent On South African District

More than 8,000 children were enrolled in 36 vacation Bible schools on the South African Coloured and Indian district, and overall giving jumped 25 percent on the district, according to the report given during a recent Coloured and Indian regional council meeting. Mrs. N. D. Zurcher, reporter, said.

Dr. W. C. Esselstyn, superintendent over the African regions, presided during the council session, which met in Pretoria, Transvaal.

Gains were reported in other areas, including a total of 670 full and probationary members in 23 churches and missions; 4,531 enrolled in Sunday school; 761 N.W.M.S. members; and 459 N.Y.P.S. members. Total giving during the year increased \$3,610 to \$12,720.

Rev. Norman D. Zurcher was elected regional supervisor; Rev. R. H. Emslie, treasurer; and Rev. D. S. Scarlett, council secretary. Rev. R. E. Thorpe was named Nazarene Bible College prin-

DISTRICT ACTIVITIES

Minnesotans Give Bloom Unanimous Four-Year Call

Every Minnesota church paid each of its budgets, and Rev. Norman Bloom received a unanimous four-year vote during the twenty-sixth district assembly held August 19-20 near Paynesville, Minnesota.

Dr. V. H. Lewis, general superintendent, presided over the assembly, which also heard Superintendent Bloom challenge churches to reach for an "honor award" during the next assembly year. The seven-point program included being on the Evangelistic Honor Roll, giving 10 percent for world missions, paying all budgets in full, reaching "honor" Sunday school status, being a "star" missionary society, and a "standard" N.Y.P.S., and reaching all subscription quotas.

Mrs. Robert D. Danielson was reelected N.W.M.S. president, and Rev. Louis Schaap was voted N.Y.P.S. president. Rev. Clayton Bailey is the new



RECOGNIZED FOR THIRTY-TWO YEARS OF SERVICE—Belford C. Cox (left) is presented a gift at a recent testimonial dinner given him in recognition of his thirty-two years of service at the Port Elizabeth (New Jersey) church. Among those making the presentation was his pastor, Rev. Ralph J. Ferrioli.

God love his brother also (I John 4:21).

It is simply idle to say you love God if you hate the man next door, let alone a fellow Christian. In fact, the Bible uses a word somewhat stronger than idle.

Now this might raise a problem if your neighbor happens to be a wife beater, a Communist, a homosexual, or a Jehovah's Witness, for the things such people do and stand for cannot be received kindly by one who stands for truth and righteousness. Ah, yes, but your neighbor is a man, a living soul, and it is on this basis that he is a candidate for God's love and for yours.

One is not to condone another's sin, much less to be kindly disposed towards it; but to keep Christ's commandment about loving our neighbor, a very real distinction must be made between the sin and the sinner.

The experience of the distinctive doctrine of the Church of the Nazarene is sometimes called the experience of *perfect love*. It is a good term, for when we are sanctified wholly our hearts are made perfect in the sense that there is now no hate, no feeling contrary to love.

But in another sense there is a certain perfecting of Christian love which rises as our positive capacity for love increases.

Your neighbor next door might be a very unlovely character. At first you may be hostile to him as well as to his sin. When you come to enjoy the experience of entire sanctification, the feeling of hostility toward him will be taken away. But Christian love is more than lack of hostility, lack of animosity; it has an ever-increasing positive element. Motivation changes from a wish to do a man harm to a wish to do him good. Through prayer and a walking hand in hand with the Master there develops in the Christian's heart a passion for the eternal well-being of men and women.

*God only knows the love of God:
Oh, that it now were shed abroad
In this poor, stony heart!
For love I sigh, for love I pine.
This only portion, Lord, be mine:
Be mine this better part!*

(Charles Wesley)

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SUNDAY SCHOOL ATTENDANCE REPORT

	April 1964	April 1965	Increase
Group 1 (8,000-16,000)			
Central Ohio	15,579	16,838	1,259
Michigan	9,646	10,670	1,024
Indianapolis	9,484	10,109	625
N.E. Indiana	11,120	11,729	609
Akron	12,641	13,236	595
Kansas	8,241	8,807	566
S.W. Indiana	9,797	10,309	512
West Virginia	11,973	12,457	484
Florida	10,960	11,436	476
Oregon Pacific	8,216	8,671	455
Illinois	9,413	9,863	450
Pittsburgh	9,366	9,635	269
S.W. Ohio	10,154	10,096	-58
S. California	15,031	14,927	-104

Group 2 (5,000-8,000)			
Central California	5,367	6,227	860
N. California	6,074	6,661	587
S.W. Oklahoma	5,982	6,517	535
Kansas City	5,635	6,117	482
N.W. Ohio	6,239	6,740	501
Iowa	6,718	7,178	460
Northwest	7,259	7,640	381
N.W. Oklahoma	6,000	6,310	310
Georgia	6,239	6,519	280
Tennessee	7,665	7,935	270
Alabama	7,775	8,039	264
N.W. Indiana	6,082	6,331	249
Kentucky	6,020	6,258	238
Washington	6,158	6,378	220
Chicago Central	7,159	7,333	174
Colorado	7,358	7,472	114
E. Tennessee	5,683	5,757	74
Washington Pacific	7,448	7,513	65
Abilene	6,535	6,575	40
Missouri	7,143	7,179	36
Philadelphia	6,366	6,274	-92
Idaho-Oregon	7,153	5,694	-489
Group 3 (3,000-5,000)			
Sacramento	4,807	5,759	952
S. Carolina	4,589	5,232	643
Maine	3,884	4,336	452
N. Carolina	3,965	4,344	379
Virginia	4,209	4,575	366
Albany	4,317	4,639	322
Dallas	4,598	4,900	302
Houston	3,611	3,899	288
N.E. Oklahoma	4,159	4,426	267
S. Arkansas	3,859	4,112	253
New Mexico	3,582	3,832	250
Arizona	4,479	4,703	224
New England	4,604	4,805	201
Joplin	4,672	4,870	198
S.E. Oklahoma	3,508	3,694	186
E. Kentucky	5,619	5,756	137
San Antonio	3,397	3,464	67
N. Arkansas	3,806	3,866	60
Canada West	4,545	4,565	20
Group 4 (3,000 and smaller)			
New York	2,403	2,619	216



GROUND-BREAKING FOR \$125,000 CHURCH—Dr. Paul C. Updike, Northeastern Indiana District superintendent, holds a shovelful of dirt during ceremonies which initiated the first step toward a new church in Fort Wayne, Indiana. Presently known as Grasmere Heights, the new church will be renamed when it moves into a different section of town. From left to right are Dr. Updike; William Andrews, trustee; Howard Marks, trustee; and Rev. Ronald C. Bishop, pastor.

Canada Central	2,952	3,151	199
Rocky Mountain	2,433	2,609	176
Mississippi	2,951	3,126	175
Louisiana	2,920	3,087	167
Minnesota	2,298	2,349	51
Canada Atlantic	1,292	1,330	38
North Dakota	1,462	1,492	30
Wisconsin	2,706	2,729	23
Nevada-Utah	1,074	1,088	14
Gulf Central	1,006	1,008	2
Australia	971	967	-4
Alaska	840	836	-4
South Dakota	770	755	-15
Hawaii	1,021	845	-176

*Totals 438,591 457,771 19,180
*Includes 1964 totals of eight non-reporting districts.

K. S. RICE
Executive Secretary

Announcements

MARRIAGES

Nancy Carol Bollinger and Scott E. Krook, Mesa, Arizona, on July 10.

BORN

—to Rev. and Mrs. Charles Reed of Stinnett, Texas, a daughter, Lorri Lynn, on August 22.

—to Rev. and Mrs. (Pauline Huddleston) W. Beecher Kuykendall of Tulsa, Oklahoma, a daughter, Cynthia Kathleen, on August 20.

—to Floyd and Martha (Quanstrom) Bruning of Gary, Indiana, a daughter, Martha Janelle, on August 17.

—to Jim and Sylvia (Wallace) Miller of Honolulu, Hawaii, a son, Glenn David, on August 12.

—to Lawrence and Jenny (Gray) Jenkins of Morehead City, North Carolina, a son, Douglas Gray, on August 9.

—to Mr. and Mrs. R. Caldwell of Vallejo, California, a daughter, Patricia Ann, on July 22.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Pennsylvania "for a Christian family who have separated and heading for divorce, that God in His mercy will reunite them";

—by a Christian friend in Texas for a "daughter who is drifting away from the Lord, and going into sin," and also for a very urgent, unspoken request.

Death

REV. ROBERT CHUNG, sixty-nine, longtime Korean church leader, died July 8 near Claremont, California, following a three-week illness.

Rev. Paul Benefiel, Mr. Chung's pastor, conducted the funeral service and read the story of the Korean missionary's life. Born in 1895 in Seoul, Korea, Chung escaped the country at seventeen after it had been occupied by the Japanese. Arriving in the United States, he took up residence at Wilmore, Kentucky, where he received degrees from Asbury College and Seminary.

Fourteen years later he returned to Korea to marry Kyongsook Kim. Chung pastored in Korea until the Japanese imprisoned him in 1938. At the close of the war he was freed, only to find that Communism was now the oppressor. The country was divided, and his church work was threatened.

In 1949, Mr. Chung sought the assistance of the Church of the Nazarene. General Superintendent Orval J. Nease went to Korea and officially accepted the thirteen churches into the Church of the Nazarene. Later, Chung was able to organize seven more churches while he was serving as district superintendent in Korea.

After increased Communist harassment, he and his family fled to the United States, where he helped with the work through short trips back.

He retired in 1961, and moved to Claremont, California, in 1962.

Survivors are his wife; three sons, Paul, Elliott, and Larry; one daughter, Ruth Chung; and three grandchildren.



ROBERT CHUNG

Directories

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Dr. Charles H. Strickland

Strickland Elected Bible College Head

Dr. Charles H. Strickland, forty-eight, South African European District superintendent since 1948, was elected Friday, September 3, to head the Nazarene Bible college by the sixteen-member board of control meeting in Kansas City, according to Dr. Cecil Ewell, board chairman.

Dr. Strickland, whose home is in Johannesburg, South Africa, had not had time to consider the position at press time.

The next step in the organization of

SELECT PRESIDENT—A sixteen-man board of control voted Dr. C. H. Strickland, Johannesburg, South Africa, to head a new Bible college. The board: (from left) Rev. Milo Arnold, Richland, Washington; Rev. Bert Daniels, Seattle, Washington; Dr. Raymond McClung, Houston, Texas; Dr. Paul McCrory (M.D.), Bethany, Oklahoma; Dr. Nicholas Hull, Orange, California; Dr. Otto Stucki, Columbia, South Carolina; Dr. Cecil Ewell, chairman, Chicago, Illinois; Dr. Harvey Hendershot, Charleston, West Virginia; Dr. Norman Oke, Washington, D.C.; Rev. Dean Baldwin, Carthage, Missouri; Rev. Fletcher Spruce, Quincy, Massachusetts; Lewis Shengler, Pasadena California; E. H. Steenbergen, Ashland, Kentucky; Dr. Ted Martin, Nashville, Tennessee; Vernon Lunn, Leawood, Kansas. Dr. Fred Hawk, Grand Rapids, Michigan, was absent.

the Bible school which was voted by the 1964 General Assembly in Portland, Oregon, was to select a location. A committee was named to study possible sites.

Before going to Africa seventeen years ago, Strickland held pastorates in Moultrie, Georgia; Waycross, Georgia; Atlanta (Georgia) First Church; and Dallas (Texas) First Church. He was Florida District superintendent for three years from 1944 to 1947.

The South African European (white) District is under the jurisdiction of the Department of Home Missions. The district has thirty churches with about one thousand members and two thousand enrolled in Sunday school.

Strickland and his wife, Fanny, have four sons: Charles, who is married; Robert Wayne, a sophomore at Bethany Nazarene College; and Douglas and Dudley, thirteen-year-old twins.

New College Head Leaves For Europe After Delay

An emergency operation detained Rev. John B. Nielson, newly appointed principal of the European Bible College, from leaving the United States in early August as he had planned. However, he and his family departed August 27 for Copenhagen, Denmark, where he will begin touring the Middle European District in preparation for establishing the new college in southern Germany.

Still recovering from surgery, Mr. Nielson will be joined by District Superintendent Jerry Johnson for the tour. Accompanying Mr. Nielson was his wife and two younger children.

Mr. Nielson was pastor at Lowell, Massachusetts, prior to the European assignment.

. . . Of People and Places

Rev. Bob Carroll, pastor at First Church, Duncan, Oklahoma, for nine years, returned to full-time evangelistic work September 1. . . . Michigan District N.Y.P.S. President James R. Leonard has resigned his church after three and one-half years at Muskegon (Michigan) Eastwood Church and accepted an assignment at Rockford (Illinois) Parkside Church on the Northwestern Illinois District. . . . Rev. G. Thomas Spiker moved in July from Syracuse (New

York) First Church to the church in College Park, Maryland. . . . More than 100,000 copies of a special evangelistic issue of the Spanish *Herald of Holiness*, "*El Heraldo de Santidad*," were sold to Spanish-speaking churches for a fall outreach program, according to J. C. Miranda, sales director of the Spanish Department. . . . Rev. D. George MacDonald, pastor of Vancouver (British Columbia) First Church, died in his home September 6, after a series of heart attacks which began in February. Rev. Roy Yeider, Canada Pacific District superintendent, conducted the funeral services, September 8. Mr. MacDonald is survived by his wife, Dorothy; and a daughter, Faye MacLeod.



of the Religious World

Missionary Deported

SALISBURY, RHODESIA (EP)—A missionary family of the United Church of Christ in the U.S. have been ousted from Rhodesia as "prohibited immigrants."

Mr. and Mrs. Lester Keith Weiner, educational missionaries, were given two weeks to leave the country. An appeal of the government's deportation order was rejected. So was a request for an extension of the two-week grace period to permit their mission board to arrange an assignment for them in another part of Africa.

In April, Mr. Weiner, who headed the teacher training program at Mount Selinda College, was fined \$60.00 for having written a sonnet reflecting on the theological implications of the use of police dogs against black Africans. It was published in the Central African *Examiner*, whose editor was also fined. Mr. Weiner was found guilty of an act "likely to engender feelings of hostility towards the police" and "likely to expose the police . . . to contempt, ridicule or disesteem."



Homing Pigeons

WITH MUCH INTEREST I approached a man who had aroused my curiosity in seeing him releasing birds. I was informed that his hobby was homing pigeons. He told of very fancy prices paid for their breeding stock which were kept in aviaries. They were bought from spirited blood strains of birds that had demonstrated unusual instinct and speed. The offspring from this flock are the birds that are trained in the art of finding their way home again.

He tenderly lifted a bird from its cage and spread the feathers apart on the breast to examine it. A clear, transparent skin would indicate that the bird was in good condition and could make a long flight. He pried the beak apart and looked to see if the throat of the bird was clear and open. He then released the bird, and it soared around gaining altitude for a few seconds and then struck out in a southerly direction towards home.

These birds, endowed with an unusual instinct, may be carried by car or truck in any direction and are able to find their way home. In a

densely populated area they can even pick out their own aviary and are glad to return to captivity.

My newfound friend told me that he was exercising the birds for a race

in which they were to be entered the next day. They were to be taken by truck to Fresno, where they would be released with several thousand other birds and would be judged on a time basis.

He said they would average fifty miles an hour in speed when there was no wind factor, and that they have the ability to fly from five hundred to seven hundred miles. They must not be detracted by other birds, must not stop for food, water, or other pleasures, but give themselves to their flight.

I went away thinking—How like the Christian who is making his way homeward to God! We dare not be distracted by others or become sidetracked by other interests; we cannot afford to put personal needs before God's will for our lives. May our prayer be: "O God, give us the endurance, the courage, and the wisdom to make it safely home to heaven."—*J. Wilmer Lambert, Pastor, Edenvale Church, Castro Valley, California.*

To some, Jesus Christ is a man of history, long since dead. Others know and love Him as a personal Saviour and Friend, alive now and forevermore. It is the "Christ of experience" that has kept Christianity alive. Jesus pointed to this truth when He said that His followers would be witnesses.
—Margaret Bloom.

the Answer corner

Conducted by W. T. PURKISER, Editor

Will you please untangle I Corinthians 3:1 for me? Does it mean that "babes in Christ" are carnal and not spiritual? I have thought those in Christ were born into Him, of the Spirit, and were necessarily spiritual, being also free from condemnation (Romans 8:1). If babes in Christ are carnal, it must be in a sense in which they are not condemned.

"Babes in Christ" are not condemned (judged as guilty and worthy of death), but they are carnal until they are entirely sanctified (I Thessalonians 5:23).

Paul classifies all people in I Corinthians 2:14-3:3 into three groups. There are those who are "natural," unregenerate persons (v. 14). There are those who are "carnal," although "brethren" and "babes in Christ" (3:1-3). And there are those who are "spiritual" (2:15; 3:1).

To be spiritual in this sense means, not to be born of the Spirit, but to be baptized with the Spirit. Birth, in the economy of grace as well as in nature, always must precede baptism.

Christians become "spiritual"—literally "Spirit-like"—when filled with the Spirit and bearing His fruit in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance (Galatians 5:22-23).

What church is referred to in Revelation 17?

The "Babylon" of Revelation 17 and 18 appears to be a political power more than a church, although the Reformers and generally those who view the whole of revelation as a history of the Church age identified it with the Roman Catholic church.

There is little doubt that John had the Roman Empire in focus when he wrote the words. But underlying biblical prophecy is the ever-present fact

of double reference. Therefore those who view the Book of Revelation as chiefly in the future look upon Babylon as a political entity yet to emerge. As Dr. Ralph Earle says, "Communism has many of the earmarks of this anti-Christian world force. But it is too early yet to identify the Antichrist" (*Revelation, "Search the Scriptures,"* Vol. 16, p. 31).

John 6:44 states, "No man can come to me, except the Father . . . draw him." Now if God discriminates against certain people, closing their hearts, eyes, and ears as in Isaiah 6:9-10 (also John 12:40), is He not making it inevitable that some will be lost? Also, Romans 9:18, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth"; yet in Revelation 22:17 we find, "And whosoever will, let him take the water of life freely." If you can make these scriptures fit together so that they will make sense to the layman, I will say you are a very wise man.

Without pretending to be very wise, I think these scriptures can be made to fit together so that they make sense.

Most of the problems in understanding the Bible come from isolating texts from their contexts, and reading into them ideas which they do not intend to convey. Added to this are some problems which arise from the fact that we have to depend upon translations, some of which definitely favor certain theological positions.

John 6:44 teaches that "salvation is of the Lord," and that no man can be saved apart from the drawing of God's Spirit. The Spirit, however, draws all men through the gospel of the crucified Saviour (John 12:32-33).

The prophet Isaiah, as Adam Clarke comments, "speaks of the event, the fact as it would actually happen, not of God's purpose and act by his ministry. The prophets are in other places said to perform the thing which they only fore-

tell." The constant rejection of the Word of God leads to the blinding of the eyes and the hardening of the hearts. Those who will not believe finally get to the place where they cannot.

That God will have mercy on whom He will have mercy, and whom He will He hardeneth, is quite correct. An abundance of scripture makes it quite clear that He will have mercy on those who repent of their sins, call upon His name, and believe in His Son (Isaiah 53:6; 55:7; Matthew 11:28; Mark 16:15-16; John 1:12; 3:16-17, 36; Acts 2:21; 17:30; Romans 5:18; 10:13; 11:32; I Corinthians 1:21; Titus 2:11-12; I Timothy 2:1-6; II Peter 3:9).

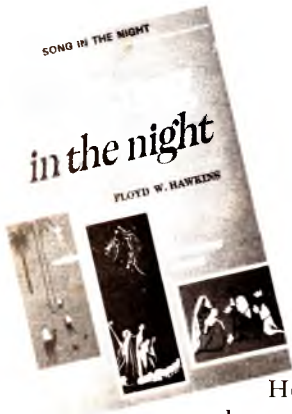
The converse is also dreadfully true. God will harden those who persistently reject the overtures of His grace. But it is not His "discrimination" that makes the difference. It is the response of the individual.

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