

FEBRUARY 10, 1965

Herald of Holiness

'IN THE POWER OF THE SPIRIT'

Official Organ
of the Church of
the Nazarene



District Center
Florida District
Church of the Nazarene



Am the Church

THE IMPACT that the Church has on the world is stronger than we think. Her saving influence was described by Jesus when He said, "Ye are the salt of the earth." The Church's endurance was foretold by the Master when He said, "And the gates of hell shall not prevail against it."

In our own connection today our worldwide mission is largely operated and sustained through our local and related congregations. No matter how well organized the district areas may be or how well balanced or scripturally sound the total general program, the true measure of our church's service lies in the local unit. Here is where prayer is heard and the gospel is preached and the sacraments are administered; here is where faith is usually engendered and born; here is where men often hear the call of God for Christian service; and here is where the faithful bring their tithes and offerings. In truth, our church is no better than her local congregations.

The writer and his wife had occasion last summer to drop in on a congregation unexpectedly. The pastor was gracious and invited the general superintendent to preach, but we declined, for we had come that morning simply to worship. Our visit was rewarding. The Word of God was preached and

our souls were fed. Praise was heard both in the songs and in the tone of the service. The pastor and the people were cordial. Our hearts said, "This is our church."

The 1964 General Assembly put forth some worthy and challenging goals for our entire church. But the local pastors must make these goals self-appointed, and the individual Christians must catch the vision and relate it to their own Sunday school and church operations week by week. The Holy Spirit himself must make our service dynamic and fruitful.

During the early centuries of the Church one bishop dared to say, "I am the Church." He spoke a partial truth, for every Christian may say the same. Our service in and through the church will not be enduring except as we render it "in His name." Neither will

*General
Superintendent
Young*



it be worthy unless we do it for God's glory. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

The Lord's Prayer

By J. KENNETH GRIDER

Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri

DURING His earthly sojourn Jesus needed to pray, and did. Often He sought out the Father's face while other men slept, keeping audience with the Almighty the whole night through—the sinless God-man communing with the Transcendent One.

So Jesus knew how important it was for His followers to get low before Heaven, there to worship and make petition. He therefore not only set an example in prayer life, but gave us a model after which we could pattern our own prayer procedure.

The prayer He taught us, a bit of glory written out, has been on our lips and in our hearts these nineteen centuries. The first-generation Christians used it often. Paul, for example, probably alludes to it a number of times, as in I Corinthians 10:13. In the *Didache*, a manual of church order dating to around A.D. 100, all Christians are enjoined to pray it three times a day. The Eastern Orthodox, as well as Roman Catholics and Protestants, use this prayer. Surely it has been the Gibraltar of Christian devotional life.

ITS OPENING

In this prayer, which is better for public use than for private repetition, we are taught to use the plural pronoun *our*, because we thus witness to our oneness with other Christians.

And it is to our *Father* that we address the prayer. What presumption! In all the prayer intimacies that have come to us from David in the Psalms, we never hear him calling God his Father. Sometimes, however, in the Old Testament, God is called "Father." But in those days not as much was meant by the term as now. For instance, Malachi meant only that God is Creator. He queried, "Have we not all one father? hath not one God created us?" (2:10). And Isaiah seems not to have meant much more by its use (see chapter 63). But it was prophesied, "Thou shalt call me, My father" (Jeremiah 3:19).

This "Father" is said to be "in heaven." That is, He is above the earthly: independent of time and space, limitless in His capacities.

ITS FOCUS UPON GOD

God's name—His being and His attributes combined—is to be hallowed or sanctified, set apart from and above all else that touches our lives.

It is also asked that the Father's kingdom might come. Here it is desired that God might reign more intensively—to greater degree; and more extensive-

ly—in the hearts of men everywhere. Instead of the phrase, "Thy kingdom come," Marcion's second-century edition of Luke's Gospel reads, "May thy Holy Spirit come upon us and cleanse us."

It is asked, also, that His will might be done by us men, here on earth, even as it is done by the angels that surround His throne, worshipping and serving Him continually.

ITS FOCUS UPON OURSELVES

The prayer also contains three requests in which we ourselves have central place. We pray for daily bread: for what is necessary in order to keep alive day by day. We ask that the Father direct us, in order that we may avoid temptations; and, if they flood in upon us, that we may be kept from succumbing to Satan, "the evil one" (an alternative translation). But between these two requests is one over which there has been much difference of opinion. We pray the Father to forgive our debts—or trespasses.

All of us know that Matthew records the Lord's Prayer as we have come to know it, and that Luke gives a similar one. Of the two, E. F. Scott says: "In substance they are in full agreement." Yet anyone can see differences. Luke's is much shorter, it does not give the closing doxology, and it has *sins* instead of *debts*. Some sources consider the two prayers as two versions of what Jesus said on one occasion, the variances being partly explained by the fact that different persons had translated what Jesus had said from His Aramaic into Greek.

But these prayers are surely not two versions of what Jesus said on one occasion. At two different times, according to the contexts, Jesus suggested similar prayers. In the Sermon on the Mount, probably close to the beginning of His ministry, He gave the prayer we use, recorded by Matthew (6:9-13). Later in His ministry His disciples came to Him and asked that He teach them to pray even as John the Baptist had done for his disciples—a procedure folk in those times expected of their prominent teachers. The prayer He then taught them is recorded by Luke (11:2-4).

Getting back to the important difference itself, the matter of *debts* as in the prayer Matthew records, or *sins* as in the one given by Luke: which are we to use, "debts," or "sins," or "trespasses," when we repeat the Lord's Prayer?

Probably no one repeats the prayer in Luke, so

we do not say "sins." But the Lord's Prayer is often repeated by the use of a similar word, *trespasses*. Instead of *debts*, as in Matthew, *trespasses* is used, a word not actually found in either of the prayers Jesus taught, but found in the context of the prayer given in Matthew.

Christians in the denominations where Calvinistic theology prevails consider that even a devout Christian sins perhaps daily. They therefore think nothing of praying for forgiveness of trespasses. Christians of the Wesleyan denominations, however, such as the Church of the Nazarene, who believe that a Christian may not willfully trespass God's laws as he knows them, have a certain reservation if they pray for forgiveness of trespasses. If they do not use the more vague word "debts" as found in Matthew, but *trespasses*, they usually mean by that word something not as serious as willful sins. Even a good Christian will trespass in the sense of unwittingly overstepping his rights. "Debts," however, is the word used in the Lord's Prayer in the responsive reading section of Nazarene hymnals, as it is in the King James Version.

ITS CLOSE

In the King James Version one finds the doxology, "For thine is the kingdom, and the power, and the glory, for ever. Amen" (Matthew 6:13). None of the early Greek manuscripts contains this liturgical close. Some of the early Fathers make reference to it, although they vary in the precise wording. And the *Didache*, which Clement of Alexandria even includes with the Scriptures, closes the prayer with: "For thine is the power and the glory for ever."

In Protestant circles we fittingly close the prayer in this way, although Roman Catholics do not. In doing so we assure God that all rule, in time

and throughout eternity—for ever *and ever*—should come from Him, through His power; and that our submitting to His rule is not for our own glory but for His.

C. E. Simcox says the Lord's Prayer is "perhaps the most familiar thing in our religion." But often, since it is so familiar, it is repeated in parrotlike fashion in public services. This need not be so. Indeed it must not be so, for Jesus had the greatest of scorn for vain repetitions said with no heart. Certainly we should use the Lord's Prayer and at the same time put real heart into it.

Seminary Sunday, February 14

NAZARENE THEOLOGICAL SEMINARY

THERE WILL always be room at the top. The demand for fully equipped leaders in the Church of the Nazarene was never so great as now. The intelligent people of the world expect it. The growth of the church and its increasing influence make it imperative. Therefore men called of God to preach the gospel should seek the best and most complete training available.



If the church is to grow it will need men of one, two, and five talents. All of them are duty-bound to prepare to give their best according to their several abilities.

The Nazarene Theological Seminary is a distinctive institution, the apex of the pyramid of our denominational training program. It was established two decades ago that it might meet the urgent need of today. It merits unanimous and generous support by all members and friends of the Church of the Nazarene.

The church-wide offering on Seminary Sunday, February 14, 1965, is expected to net \$125,000, minimum. Such response will justify immediate construction of the urgently needed library addition.

This project has my full endorsement.

By G. B. WILLIAMSON

The Cover . . .

The district parsonage on the property recently purchased by the Florida District to serve as their new district center. The property consists of fifty acres with thirteen hundred feet of lake frontage, and thirteen hundred feet fronting on Interstate Highway 4. The Florida District has 104 churches with a total membership of 8,875. Sunday schools enroll 17,793 with an average attendance each week of 10,764. Last year the district raised \$1,470,418 for all purposes and gave \$154,198 for world evangelism. Dr. John L. Knight is the district superintendent.

Volume 53, Number 51 FEBRUARY 10, 1965 Whole Number 2755
HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Banner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.

Our First PRESIDENT:

a man
of faith
and
prayer



by
OVELLA S. SHAFER

THAT early religious home training builds for faith and strength of character is evidenced in the life of our first president, George Washington. We know he was a human being like ourselves, subject to faults, saddened with disappointments, and gladdened by successes. Yet he had a deep, inner reserve strength that made him the man of fervent faith that he was.

The boy George was born into a Christian home and was accustomed to hearing his father reverently offer grace at meals, as well as read from the Bible each morning and night in family devotions.

Washington's father died when George was only eleven and his mother, who was also a devout Christian, encouraged her son to take this father's place in offering prayer before meals and reading the Bible aloud in devotions. Thus Bible reading and prayer became an accepted part of his daily schedule.

As George Washington grew to manhood, he demonstrated his faith and Christian principles when at twenty-two as lieutenant colonel in the French and Indian War he instigated regular religious services for the men he commanded. These rough, half-trained soldiers and backwoodsmen became different characters when prayer and Bible reading became a regular part of their camp life with young Washington acting as chaplain.

Another example of Washington's prayer life was manifested in 1772 when his stepdaughter, whom he loved as his own flesh and blood, seventeen-year-old Patsy Curtis, lay dying. Together for many anxious hours, the mother and husband knelt in prayer at this teen-ager's bedside, but she did not recover. It was through faith and prayer that the grieving couple was able to weather this dramatic heartbreak.

When Washington commanded the Revolutionary Army, especially in the bitter winter at Valley

Forge, through prayer and supplication he beseeched God for help in his problems, satisfied that God would come to his rescue. To commemorate this is a stained-glass window in the prayer room of our nation's capitol which shows the general praying at Valley Forge.

Not only did General Washington believe in private prayer and services among his soldiers, but he also believed in corporate worship—the assembling of Christians together on the first day of the week. Washington attended regularly the Protestant Episcopal churches at Pohick, near his home at Mount Vernon, and at Alexandria, Virginia.

Thus it was that America's first president, George Washington, a fervent believer in God and prayer, was inaugurated on April 30, 1789, in New York City. The day opened with clouds, but before noon the sun broke out in resplendent rays. All during the forenoon prayers were offered in all churches of the city, and at twelve o'clock Washington proceeded with military escort from the corner of Cherry Street and Franklin Square to Federal Hall.

In the Senate Chamber were assembled both houses of Congress and Vice-president John Adams, who already was performing his official duties as he received the president-elect and conducted him to a chair at the upper end of the hall. The assembled body and the invited guests then went out upon the Senate balcony, which faced a large open space.

Below was a sea of eager, upturned faces packed in solid mass—present to view this solemn patriotic scene. All windows and roofs in the neighborhood were likewise occupied.

What kind of picture did our president-elect present? Washington's costume was a dark brown suit manufactured in America; white silk stockings and shoes with a silver buckle; no head covering—only white, powdered hair gathered in a bag behind. A dress sword worn at his side completed the picture.

Chancellor Livingston stepped forward with a gesture for silence and Otis, the new secretary of state, held out upon crimson velvet an open Bible. The chancellor then administered the oath of office—which words were repeated slowly by Washington. Then the president-elect said with closed eyes in a prayerful voice, "So help me God." He kissed the Bible as he uttered those final words.

Livingston then turned to the throng with a wave of his hand and this exclamation: "George Washington, President of the United States. Long live George Washington!" Unrestrained emotion was evidenced in wave after wave of applause and cheers following the introduction.

We are aware that George Washington formulated prayers for many and varied occasions, but few have been preserved. However one saved to

posterity is the prayer below, adapted from his letters addressed "to Governors of the States on Disbanding the Army" and dating back to June 8, 1783. As American citizens today, buffeted on all sides by Communism and atheism—yes, as Christians, it will refresh our souls to pray again this prayer left us by the first president of our United States, whose birthday we celebrate this month:

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate the spirit of subordination and

obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord."

George Washington Told the Truth

GEORGE WASHINGTON, born 232 years ago this month, has often been called the father of his country. Like many other patriots, countless legends have grown up around the life of this early American statesman. Among the most famous is the story concerning the cherry tree. Whether the story is truth or legend, it illustrates a great fact about a great man.

It also illustrates the truth that no trait is incidental to a man's character. We live in a day of worldwide political and moral dishonesty. These times appear to be a page in history when truth is regarded as a relative thing and honesty a matter of expediency, in both public and private life. We might profit by taking time to examine some statements which seem to crop up in the spiritual sphere of our lives so repeatedly.

"It can't be done" is a favorite alibi when something unusual or involving extra work is proposed. Perhaps a more realistic approach would be, "It can't be done without God's help." Are we not to be about our Father's business? Isn't His business that which encompasses the difficult as well as the commonplace? If we undertake only those things we are able in ourselves to do, we are not allowing faith, or grace, or God's power any place in our lives. In short, we are limiting God.

"I can't get up on Sunday morning," is an untruth almost as old as the Sunday school itself. When we offer this excuse, what we are really saying is this: "Work is more vital than worship. We owe more to mammon than we owe to God." We show more respect to the time clock than to the church bells.

"I am too timid to do visitation." Good news travels fast. The best of all good news is the gospel

by

WAYNE WELTON

Pastor, Three Rivers, Michigan



of Jesus Christ. Isn't something that good worth sharing? Doesn't the Holy Spirit empower people today as He did back in the first century? Perhaps our timidity is really not that at all, but rather a lack of His empowering Spirit.

We have time to read the newspapers and watch our favorite television programs, but "I don't have time to read the Bible." I used to know a man who was slightly hard of hearing. When he didn't want to hear, it seemed as though he was stone-deaf! Perhaps we don't like what we hear when we read God's Word. True, the Bible is "sharper than a twoedged sword," and we had better let it do its dividing while there is time to change.

Economically, we need to point our hearts in the direction of truth, for many have declared, "I can't afford to tithe." It is a mathematical fact that everyone starts out with ten-tenths of his income. It is a scriptural fact that the first tenth belongs to God. When our spending doesn't allow for this, we are saying in essence: "I'm too selfish to give God that which belongs to Him. I want too many things for myself to restore to God His tenth." Move over, friend, you have invited into your life a "star boarder," that ravenous monster—selfishness. He will stay until he has eaten you out of house and home.

There are those everywhere who say, "I don't want to accept responsibility." No, we don't hear them say it in those words. Instead, they say, "What I do doesn't really matter." This is a part

of the lethargy which belongs to this spectator age. We are satisfied to observe, to cheer, even to criticize, but we want no part of the "harness horse." It looks too much like work. With the Apostle Paul we should say, "Lord, what wilt thou have me to do?" (Acts 9:6)

"I'd rather not." "I don't have time." "Can't you get someone else?" These are only some of the fabrications we employ when we really mean, "I don't want to," or, "I don't think it is very important." These are the answers to requests to teach a Sunday school class, lead a young people's service, visit a convalescent home, direct a children's program, or a host of other calls for service.

Yes, we are proud of the "father" of our country, and partly so because of his honesty. Wouldn't it be wonderful if all his "children" determined to tell the truth? Our thinking would be changed, our vision would be enlarged, our zeal would burn brighter, our love would abound, our hearts would be made to rejoice, and our fruit would multiply.

The next time you have an opportunity to serve—stop and think! Are you really telling the truth, or are you coloring the truth with an alibi?

Let Me Love

John 13

*How is it, Master, that Thou layest down
The feasting garment
For the humble cloth?*

*How is it that Thou kneelest down to serve
And comest now to me?*

*No, Master, no! . . . These are the dusty feet
Of common men,
And Thou art God!*

*Hast Thou such love that Thou must choose hu-
mility?*

*Then wash my feet, but wash my hands . . .
Wash Thou my head, my soul . . .*

*O Christ of love, wash all of me!
Wash and make me whole.*

*And let me love as Thou hast loved;
A servant's place . . . make mine!*

*I, too, would wash man's dusty feet
With love divine!*

By JOYCE LETH

The Meaning of LOVE



By DALLAS D. MUCCI, Pastor, South Hills Church, Pittsburgh, Pennsylvania

LOVE is a much misunderstood term. It is a word which has lost meaning—real meaning that is. *Playboy* and Hollywood are the one extreme, and the thirteenth chapter of First Corinthians is the other—God's directive to man, or the genuine norm.

From New York comes the report of a woman giving birth to a child before at least a half-dozen people; no one offered to help. Before this appalling report the nation was shocked by the murder of a screaming woman before some thirty spectators. Even the attacker was surprised by the apathy of the spectators.

These are stunning events. They are not a play wrought from the mind of Tennessee Williams. They are front-page news releases.

Men, from leading psychologist Gordon Allport to the newspaper columnist, point to such reports of violence as the work of men who were not loved and thus have lost the capacity to love.

According to the Warren Commission, Lee Harvey Oswald, assumed slayer of President Kennedy, was a victim of no love. His carping, unconcerned mother and constant rejection by friends, because he was a bit different, caused his "withdrawal."

The report reasons that Oswald grew to his date with history from these beginnings.

Why go on? Can anything be done about this? Yes, something can be done. We can pass more laws. Offer better education. Increase the standards of living. But these are just dealing with the symptoms and not the cause.

Our answer to this growing menace of social distintegration and destruction is St. Paul's comment, "The love of Christ constraineth us" (II Corinthians 5:14).

Yet the world does not accept Paul's answer of commitment to love. It does not see enough of it. It does not see enough from the Church.

The personal action of each member of the local church must be followed by social action on the part of the church as part of the body of Christ. Perhaps it is at this point, the critical point of commitment, that we fail.

The young Nazarene Sunday school teacher who visited a number of psychiatrists in his city seeking members for a young adult Sunday school class he was starting was thought absurd by his fellow Nazarenes. Was he absurd? No, he was seeking

men who were lost, unloved, brokenhearted. He was not concerned about their financial standing—how much tithe they had to offer.

Another tough-minded Sunday school teacher was thought odd when he asked, "May I teach the problem children in this department?" He knew he was in for trouble, but his commitment could not escape the driving force of Christ's mission,

Seminary Sunday, February 14

EDUCATION AND THE CHURCH

EDUCATION and evangelism have never been strangers. The school has always followed closely the planting of the church. When properly understood there has been no conflict between the school and the church. Each should complement the other, thereby increasing the efficiency of both.



In the organization and operation of its educational institutions, the church has a twofold purpose. First, it seeks through its institutions to perpetuate the faith that called the church into being. The youth must find in the schools the same primary emphasis on spiritual values as is found in the evangelistic church back home. To relegate this emphasis to a secondary place in the classroom, propaganda, or programing of the school is to fail God's Church.

In the second place, the church seeks to offer to its youth education of the highest order and that means Christian education. The wisdom of the world has very distinct limitations, for "the world by wisdom knew not God." Purely secular education cannot reveal God. God is self-revealed; therefore education of the highest order means Christian education.

The Seminary is a part of the educational system of the church and should command our hearty support on Seminary Offering Sunday, February 14.

By **HARDY C. POWERS**

"The Son of man is come to seek and to save that which was lost" (Luke 19:10).

As Dr. Kenneth Rice has preached across the Church of the Nazarene: "The gospel is more caught than taught." It is far more true that love is "caught" and not taught. Yet too many Nazarenes cover up a lack of vital concern by such pious comments as, "It must have been God's will," or, "There was nothing I could do," or, "Pray for Brother ----," and then spell out a sordid tale that makes everyone feel very much like not praying.

A greeting card company has a slogan, "When you care enough to send the very best." The assurance of the Scriptures is, If you care enough, God will supply the grace, power, and ultimate victory. But we continue to work on the "good prospects"—those who fit our class of church, those with evangelical background, those who wander into our church. How much of contemporary Nazarene energy is spent on those who constantly hear the gospel? Probably more than we would like to admit. Little goes where we are unloved, unsung.

Laymen, clergymen, can we ignore the same heart-rending need that has been from the beginning of time and still sing "Oh, to Be like Thee"? The song writer of "So Send I You" has captured the directive from the Scriptures. Indeed, we are sent to love, more than to build. Can it be said of Nazarenes, "Behold how they love!"

We must know that holiness is really, in the words of John Wesley, simply "loving God with all our heart, mind, soul, and strength." This projected into our lives for our workaday world becomes "the fruit of the Spirit"—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23).

Perhaps our preoccupation with the formula about a specific doctrine has destroyed the foundation of it. Christ left the last word when He stated there is a new commandment, that we love one another.

Everett Cattell in his book, *The Spirit of Holiness*, summarizes well this matter of love: "There is something extravagant about real love. The saints who impress us are not the devotees of sweet reasonableness, but the daring and prodigal lovers of Jesus"—I shall add, "and His men."

.....

"Let us stand still on a starry night till the wonder of the heavenly hosts humbles and exalts. Let us gaze at the wonders of our world. More than that, let us find a tie between reverence and better everyday living. It is wrong in God's sight so sing 'How Great Thou Art,' and then live in shabby, selfish pettiness."—Wilson R. Lanpher.

.....

"Take Time to Be Holy"

By CECYL ELIZABETH CUPP

Take time to be holy. Speak oft with thy Lord; Abide in Him always, and feed on His Word. Make friends of God's children; help those who are weak, Forgetting in nothing His blessing to seek.

IN THESE DAYS when we are all so rushed with so many things, our hurry often defeats its own ends. We are rushing because so much needs to be done. But the more we rush, the more nerve-strain we have, with the result often that less gets done, or at least rightly done.

How can we prevent this? There is much work that really needs to be done and we must do our share. How can we do more and do it better? *Take time to be holy. Speak oft with thy Lord.*

"What? Take time off when we have so much to do? How do you figure that will help get things done?"

Because the Lord gives us all our strength. He gives us peace in our souls. He can soothe our frayed nerves. He can renew our spirits, make us ready to meet and solve any problem we may have. He is our Helper in truth, in every way.

So from a purely selfish point of view we will be ahead if we take time to think of holy things, to pray, and to commune with our Lord. We will find when we do go back to work that everything will go much more smoothly, our thoughts will be clearer, and our hands steadier.

And what about our hearts and our spirit?

We Christians must especially watch during these troubled times. The Bible asks, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36) What will it profit us if we help our country and lose out with God in our individual lives? Let us be careful. Watch and pray. Commune often with our God. *Take time to be holy.*

If we are truly sincere, we are trying to make the world better. And how can we make it better unless we keep God with us, close to our hearts, a vital part of our daily lives? What this world needs now more than ever is God in people's hearts. Let us be sure we have Him in ours, then try to help others to know and love Him.

Make friends of God's children.

Let us choose for our friends those who know and love God. There is an added blessing in numbers, if the numbers are right. By associating with others of the right sort, namely, children of God, we get more strength to help those who need help,

those who are weak. Let us bring them to God. Then they will be weak no longer.

Forgetting in nothing His blessing to seek. If we are truly Christian, then everything we do will be done in a Christian manner, that is, in a manner not displeasing to God; even our recreation, our pleasures. I believe God wants us to have a good time. It does not do always to be too serious, to be ever working—just so we are careful that we do nothing to which God might object, nothing which might hurt others or lead them astray. Let us go nowhere we cannot take God along, or do anything we feel He would not like.

Take time to be holy. The world rushes on; Spend much time in secret with Jesus alone.

By looking to Jesus, like Him thou shalt be; Thy friends in thy conduct His likeness shall see.

What wonderful words! If we take time to be holy, spend much time with Jesus, we shall become like Him, and shall show His reflection in our lives. What a blessed thing that is, and to know this is true! We can make it come to pass in our own lives.

By constant association with Jesus we can grow to be like Him. Can we have a higher ideal? Can we do anything more than to be like Jesus? If even all the Christians in the world truly were like Jesus, would this world be in the shape it is now? Let us think about this seriously.

And remember, the way we can become like Jesus is to take time and effort to be with Him in spirit and in truth by prayer and studying His wonderful Word. It is by taking Him at His word and letting Him rule in our lives; and it is by His likeness showing in us, leading others to know Him as we do. "Actions speak louder than words." Those whom we wish to lead to Christ will come much more quickly through the blessed influence of Christlike lives than by many words we may say.

So while we sing this song today, let it sink deep into our hearts. Let us truly take time to be holy. Let us depend on our God more and on our own efforts less. Let us give ourselves over completely to God, so that He may truly use us in His own way. He will find that we will get more done, and better, for it will be done God's way. God really will be doing things through us, and this world will become a more excellent place for all. Let's try it.

EDITORIALS

By W. T. PURKISER

"When God Erases"

It has been said, "When God erases, He is making ready to write." This is the main difference between God's erasing and man's. When man erases, he thinks only to obliterate and destroy. When God erases, it is to communicate anew His will and way.

And God does erase. He erases the record of our sinful past when we turn to Him in repentance and faith. The Psalmist prayed for this: "According unto the multitude of thy tender mercies blot out my transgressions. . . . Hide thy face from my sins, and blot out all mine iniquities" (Psalms 51:1-9). Christ accomplished this: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:14).

God also erases the stain of sin within the moral nature, when again we come in consecration to receive of His fullness. The Psalmist not only prayed that his transgressions and iniquities might be blotted out; he also prayed, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:7).

The Hebrew language has two words for "wash." One means to dip or pour water over a person or an object. It is a painless and pleasant process. The other means to wash as a stained garment is washed by beating it with a stick or pounding it on a flat rock. It is a rugged and radical cleansing. David sought no pleasant shortcut. He used the second term when he said, "Wash me, and I shall be whiter than snow."

This, too, is accomplished in Christ. He gave himself for the Church, that He might "sanctify and cleanse it with the washing of water by the word . . . that it should be holy and without blemish" (Ephesians 5:25-27). "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

And the erasing of the past and the purging of present and future are but making ready to write. Said Paul to the Corinthians: "Ye are . . . the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (II Corinthians 3:2-3).

The world doesn't read the Bible bound in morocco very much. It does read the Bible bound in shoe leather. "Which is your favorite Gospel?"

a man was asked. His reply was, "The gospel according to my mother."

What is "the gospel according to you"? Are you permitting the divine Penman to write clearly and persuasively on the page He has erased and made whiter than snow? Does the message come through clearly? When God erases, He is making ready to write.

BUT THERE IS ANOTHER WAY in which God erases in order to write. It does not come to us at an altar of prayer, in a crisis of conversion or entire sanctification. It comes in the providences and pressures of our daily lives.

God erases when He takes from us that which we have cherished. It may be a person, a possession, a pursuit. It may be by sickness, by bereavement, or by the swift and unexplained change of circumstances.

The Lord used a large eraser in the life of His servant Job. He erased Job's wealth, his family, his health, his home, and his friends. Nothing seemed left but a dismal blank page with little that could be written upon it.

But God was making ready to write. He wrote a message for the ages in the life of Job. He answered Job's plea: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" (Job 19:23-24)

What words they are! "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

We would like to have it that our Heavenly Father would simply add to what we already have of the treasures of His grace. We would like to see our rainbows on the blue, clear vault of the sky. We would like to know the beauty and brightness of the stars while all the lights around us burn.

But in most cases it cannot be so. God often takes away before He gives a hundredfold more. He paints His rainbows only on the dark side of the storm cloud. The beauty and brightness of the stars in heaven can be seen only when the lights on earth go out.

Erasing is not a pleasant experience, when what is erased is what we have loved and longed for. But there can be no writing, fresh and new, until

the old has been erased. Our victory and joy, as the eraser presses hard, are the confidence that "when God erases, He is making ready to write."

A New Reformation

Almost one hundred years ago, Frederick Denison Maurice predicted a new reformation to complement and complete the Reformation of the sixteenth century. He said: "I cannot but think that the reformation in our day, which I expect to be more deep and searching than that of the sixteenth century, will turn upon the Spirit's presence and life, as that did upon Justification by the Son."

It would be too optimistic to claim that Maurice's hoped-for reformation has come. By and large, the Holy Spirit is still the neglected Person in Christianity. But there are signs that we may be approaching a new day in which the presence and life of the Spirit will find their due recognition both in the Church and in individual Christian life.

No one should detract from the importance of the Protestant Reformation of four hundred years ago. It did a work without which the Christian faith might well have perished from the earth. It planted the great truth of justification by faith right at the center of the Church's gospel.

Yet this was not a complete return to the New Testament. The gospel had first been preached and experienced as a supernatural deliverance from both the guilt and the power of sin. It had called men and women to a radical break with the world, and gave them the assurance of salvation not only hereafter but here and now.

But Constantine and a long line of followers changed all that. They took out the cross and put in the cushion. Finding the demands of the New Testament too rigorous for the natural man, they shaped a theology which postponed salvation to the world to come. Purgatory rather than the power of the Blood became the way to heaven.

Luther's credit lies in the restoration of salvation to the span of this life. Justification operates by faith now. But justification tended to become little more than repeated forgiveness for repeated sinning. The New Testament ideal of deliverance from the power as well as from the guilt of sin had not yet been reached.

THE FULL CIRCLE was made in the evangelical revival of the eighteenth century, principally in the work of John and Charles Wesley. Salvation is not only here and now by faith, but it has a dimension of depth that goes deeper than the stain of sin has gone.

A new reformation, which began with the Wesleys, seems now to be breaking out beyond the limits of denominationalism. There is a broadened interest in the person and ministry of the Holy

"Covetousness is one of the seven deadly sins. Jesus knew that anyone who loves God has his heart centered in spiritual values. The opposite way of life is materialism, worshipping things. Anyone who fixes his sights on money, luxury, fame, success, or pleasure has not put God first. He cannot covet material things and at the same time love God with all his heart, soul, mind, and strength."—M. Lunn.

Spirit, by whom the power of God is brought into human life.

That some of the power of the new reformation may be drawn off by concern with manifestations which are spectacular and bizarre may be true. That much of the power of the Spirit's presence and life is available, however, may be seen in the unobtrusive, yet spreading, success of the ministry of spiritual healing, with its inevitable quickening of the spiritual life and devotion of all who take part.

The guidelines for a new reformation are written in the eighth chapter of Romans. It must center about the Spirit of life in Christ Jesus. It will be marked, not only by a quickening of our mortal bodies in health and wholeness, but also by the fulfilling of righteousness in those "who walk not after the flesh, but after the Spirit."

Let us pray that there may be a reformation in our day, more deep and searching than that of the sixteenth century, which will turn upon the Spirit's presence and life as that did upon justification by the Son.

Seminary Sunday

The Nazarene Theological Seminary is the central graduate training institution for the ministry of the Church of the Nazarene. It was created and is controlled and supported by the church as a whole. It deserves the consideration and help of Nazarenes everywhere.

Since the Seminary has no other means of making its needs known, the *Herald* has devoted space across the past six weeks and in this issue to calling attention to the importance of Seminary Sunday next Sunday.

While the demands of the local situation may require the use of a different Sunday, it is hoped that each congregation throughout the church will contribute a cash offering to help with the construction of the Seminary Library building. The money received should be sent directly to Nazarene Theological Seminary, 1700 East Meyer Boulevard, Kansas City, Missouri 64131.

Nazarene Theological Seminary

LIBRARY CAMPAIGN

Seminary Sunday, February 14, 1965



Seminary library has outgrown its temporary location. Necessary addition of new books limits study space for students.



CROWDED CONDITIONS

32,850 volumes now on shelves.
Library receives 260 periodicals.
1,100 new books being added each year.
Increasing enrollment (34 percent more students in first-year class than a year ago) makes more reading room area a necessity.
New building will provide adequately for 85,000 volumes, with ample space for special Wesley room, reading and study areas, offices, typing rooms, listening booths, bookbinding, workroom, and conference room.



NEW LIBRARY BUILDING

New building will be a single-story construction on land east of present building, with connecting walk between the two buildings.

Nazarene Theological Seminary is a graduate training school for Christian workers. During nineteen years of operation, the Seminary has graduated 773 persons who are now serving the church as *district superintendents, pastors, missionaries, evangelists, chaplains, teachers, religious education directors, workers in International Headquarters, editors of church publications.*



PROFESSOR PAUL ORJALA ADVISING MISSIONARY STUDENTS

New graduate curriculum for training prospective missionaries and for refresher courses for fur-

EVERY CHURCH
participating in the
Seminary Library offering
February 14, 1965

An Open Letter to All Nazarenes:

AS THE CHURCH MOVES FORWARD on many fronts, it is the privilege of every member to extend his personal influence worldwide by participating in every phase of the work of the church. Nazarene Theological Seminary is a vital factor in the future of the church, as a large percent of our ministers will be trained in the Seminary.

Now you can join in this training program of the church. The Seminary has outgrown the temporary location for the library and must build a Library building. February 14, 1965, has been designated as Seminary Sunday and the time for the church to give a cash offering to provide funds for building the Library.

As president of the Seminary, and in behalf of the Board of Trustees, faculty, and student body, I am inviting each member of every church to join in this offering. The goal is at least \$125,000. If every church will take an offering and each member will give something, the goal will be reached and victory will be assured.

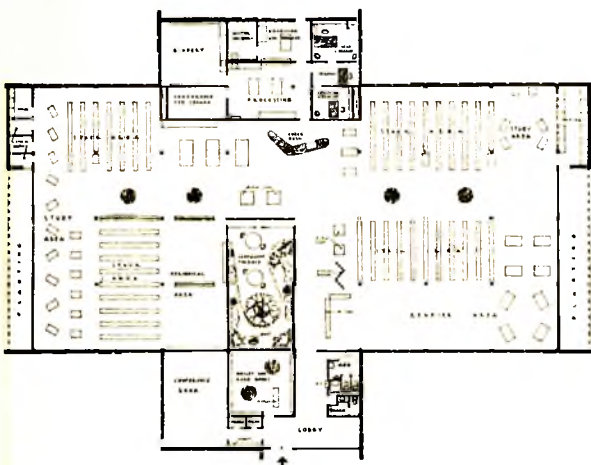
Thank you for your cooperation.

Sincerely yours,
LEWIS T. CORLETT, president
Nazarene Theological Seminary



Plan to be a partner with God in the training of young ministers

oughed missionaries requires that many more books be added to the already crowded library.



LIBRARY FLOOR PLAN

The cost of library building and equipment, and remodeling of temporary library area in present building, will be \$350,000. The goal for the first offering is \$125,000.

Plan to be a partner
with God
in the training
of young ministers

There can be no real Christian life without the teachings of the Lord Jesus Christ. With the clear light of heaven poured around the soul, and the highway of a new life pointed out for our pilgrim feet, if we seek its ennobling influences, we become marks along the way. The only way the world knows of our discipleship to Christ is our loving obedience to Him. . . . Loving obedience secures the peculiar presence and constant fellowship of the Saviour.—Selected.

NAZARENE THEOLOGICAL SEMINARY

Library Campaign

Special Gifts—Memorials

The construction of the Seminary Library building offers many opportunities for individuals to make donations to assist in the training of young ministers. The cost of particular areas of the Library building and items of library furniture are listed for those who desire to make a specific gift or give as a memorial to some relative or friend. Plaques giving names of donors or of those memorialized will be placed in strategic positions of the area in the building and on the items of furniture selected.

Send checks to:

Library Fund
Nazarene Theological Seminary
1700 East Meyer Blvd.
Kansas City, Missouri 64131

Areas of Building

Librarian's office	\$10,000.00
Processing room	5,000.00
Cataloger's office	5,000.00
Workroom and bindery	5,000.00
Lobby	5,000.00
Conference room	5,000.00
Five reading areas	each, 5,000.00
Magazine reading area	3,000.00
Typing room	2,000.00
Three listening booths	each, 1,000.00

Library Furniture

Check-out desk	\$1,250.00
Two index card files	each, 1,000.00
34 bookstacks	each, 500.00
2 display cases	each, 500.00
12 reading tables	each, 150.00
4 round reading tables	each, 125.00
22 study carrels	each, 120.00
1 magazine rack	90.00
8 lounge chairs	each, 75.00
14 typing tables	each, 50.00
100 study chairs	each, 25.00

Office Furniture

3 desks	each, \$200.00
3 desk chairs	each, 75.00
6 office chairs	each, 50.00
2 four-drawer filing cabinets	each, 90.00

*Be a partner with God
in the training
of young ministers*

THE CHURCH AT WORK

HOME MISSIONS

ORVILLE W. JENKINS, Secretary

Traveling Abroad

The speed and relative economy of air travel have made international travel attractive to many people today. There will be many Nazarenes who will be vacationing or traveling to other countries. If you are planning such a trip in 1965, you will want to attend services of the Church of the Nazarene in such places as Bermuda, Newfoundland, Denmark, West Germany, Sweden (services may be started soon), South Africa, Panama Canal Zone, American Samoa, Australia, and New Zealand. You will see firsthand what the church is doing in these countries, the services will be of blessing to you, and your presence will

be an encouragement to our Nazarenes overseas.

To you as a traveler we make these recommendations:

1. Write to the Department of Home Missions for the location of our churches in the countries you plan to visit. (Write to the Department of World Missions about visits to other countries where we have missionary work.)

2. People of every nation have their own customs of social contacts, communication, trade, and worship. When visiting, you are the foreigner and your ways are strange to them. Your customs are not superior—only different. Christian courtesy requires that you as a visitor should not violate the proprieties of the people you are visiting.

3. The United States is the wealthiest nation in the world. If you are an American visiting overseas, it will be almost universally assumed that you

share with all Americans in this wealth. An understanding of the standard of living of the people you are visiting is essential.

4. You are a representative of the Church of the Nazarene. The home church will be judged by your spirit and actions abroad.

5. Our overseas pastors are busy in their pastoral duties. Do not ask or expect them to spend time conducting a sight-seeing tour for you. Courtesy and thoughtfulness on your part will leave pleasant memories of your visit.

6. Pay your own way. The overseas pastor may have a very limited income. He will be courteous, but he is not operating a motel and restaurant for tourists. Do not stay overnight at the pastor's home (under most circumstances) unless you have been asked to do so before arriving and you are there to render a specific service in the church.

Put a good offering in the collection when you visit the churches.

7. Ministers visiting abroad should not expect to preach in churches they visit, except when invited to do so before they begin their trip. They should expect reimbursement only for officially planned revival campaigns or other services of a specific nature.

These suggestions are presented at the request of the General Board and will help you as you plan to travel abroad. We hope your trip will be relaxing physically, broadening intellectually, and deepening spiritually. You will come home with a new appreciation for the work of the church around the world. May your visit also be a spiritual blessing wherever you go.

Central Africa Zone Organized

The South Africa European district has been spread across several countries and thousands of miles. Our principal work is in the Republic of South Africa, where we began seventeen years ago. Here we have 22 churches and 811 members, with a Sunday school enrollment of 841.

To the north, we have churches in Rhodesia, Zambia, and Nyasaland. It has seemed wise to set these churches up as a Central Africa Zone. Representatives of the churches met together in December, with Dr. Charles H. Strickland presiding. Rev. J. J. Scheepers was installed as regional supervisor. N.Y.P.S. and N.W.M.S. presidents, a regional secretary, and an advisory committee were elected. There are 4 churches with a membership of 47 and Sunday school enrollment of 166. There was a wonderful spirit in the organizing meeting.

WORLD MISSIONS

E. S. PHILLIPS, *Secretary*

We Like Barbados

By JEAN WEBB, *Barbados*

We have enjoyed our first Quarterly Service in Barbados. Nazarenes from all over the island gathered at the large tabernacle in Bridgetown. The baptismal service began at nine o'clock followed by reception of members. At the eleven o'clock hour Larry preached a message on holiness and there was a wonderful response, for which we praise the Lord. The people ate their lunch of rice, peas, bananas, etc., which they had brought with them on the busses. In the afternoon I endeavored to speak, giving my testimony of healing to a sleepy crowd of adults, restless children, and arriving busses. Nevertheless the Lord's presence was felt and I trust many received help and encouragement.

We started two weeks of revival here in Speightstown. Our crowds were good for the most part, but the response was slower than we had hoped for. On the other hand, the Lord helped with some really difficult ones and it is a

thrill to see those results. At present we have a good converts' class of about ten preparing for the next Quarterly, when they will be baptized and received into membership.

Let me share a scene with you which blessed our hearts greatly. On the second night of revival a lady came to the altar on crutches, having one leg amputated. She was wonderfully saved (her first night in the church) and came back almost every night, walking over a half mile on crutches. I'm sure she was tired at the end of the day, as she is the mother of six children, the youngest four months. She came out to converts' class on Tuesday night, which thrilled us too.

We were also privileged to have the fishermen attend several nights at the invitation of little David. How they love David. They take him for boat rides, and have really adopted him. They have invited us to hold services out on the jetty on Sunday afternoons. We go out just before sundown with the accordion, sing some familiar gospel songs, and then preach. God has begun to deal with their hearts and last Sunday night about a dozen raised their hands for prayer. How we look forward to that time when they will move to an altar of prayer!

Larry has been preaching every night this week at various revivals. I've had our services here and then go with him on the other nights when possible. I wish you could attend a service in one of the country churches. There are as many people outside as inside . . . a testimony to both the size of the buildings and the size of the crowd. They sing exuberantly, without piano but accompanied by their tambourines . . . even the doorposts shake. Their faces certainly shine when they are happy and blessed.

We know that the Lord's hand is full of victories and covet your prayers that by His power we might go from victory to victory.

Moving Missionaries

Miss Juanita Gardner's address should be P.O. Box 55, Pigg's Peak, Swaziland, South Africa.

Rev. and Mrs. George Hayse are now living at Box 70, Mondeor, Johannesburg, Republic of South Africa.

Rev. and Mrs. Frank Howie have a new address in Portugal. It is: 2º d Rua Antonio Stromp, Lumiar, Lisbon, Portugal.

The address for first-class mail to Korean missionaries has been changed. Letters ONLY to Rev. Charles Stroud, Rev. Donald Owens, and Rev. Eldon Cornett should now be addressed to Church of the Nazarene Mission, APO 96301, San Francisco, California. Other classes of mail, such as packages and magazines, should continue to go to 1.P.O. Box 1327, Seoul, Korea.

Miss Ina Smith has returned home from British Honduras. We do not have a home address at this time.

Rev. and Mrs. Stanley Wilson are now at Box 448, Iloilo City, Republic of the Philippines.

Rev. and Mrs. Ivan Lathrop, new missionaries to Jordan, are at P.O. Box 416, Amman, Jordan, not Jerusalem.

Rev. and Mrs. Douglas Alexander have returned to Africa for a second term. Their address is Private Bag 5, Florida, Transvaal, Republic of South Africa.

Rev. and Mrs. Paul Andrus are in language study in Mexico. Their address is Apartado 27-166, Admon. 27, Mexico 7, D.F., Mexico.

Miss Eunice Bown, new missionary, is now in Africa. Her address is Box 14, Manzini, Swaziland, South Africa.

Miss Patricia Burgess' address in Taiwan is P.O. Box 920, Taipei, Taiwan, Free China.

Rev. and Mrs. Robert Collins are now at Caixa Postal 180 Americana, Sao Paulo, Brasil, South America.

Miss Carol Dimbath has returned to Swaziland. Her address is Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Dean Galloway are now living at Apartado 38, Granada, Nicaragua, Central America.

Miss Leona Youngblood is on furlough from Mozambique, Africa. We do not have a furlough address yet.

Rev. and Mrs. Edwin Wissbroecker are now back in Africa. Their address is P.O. Box 1766, Lusaka, Zambia, Central Africa.

Rev. and Mrs. Harold Stanfield have returned to Bolivia. Their address is Casilla 1056, La Paz, Bolivia, South America.

New Venture in Barbados

A new venture this year has been an open-air Sunday school where numbers have soared up over fifty. What a privilege to minister to these children! Many come from homes where the shortages of life are a daily occurrence. They do not have proper clothes, their parents feel, and they would not allow the children to attend church. But they venture out when Sunday school comes to them. And they hear the story of Jesus.

Another avenue of service has been the open-air preaching services held under the street lamps. With a company of good Nazarenes, the gospel messages are given to the people, and the services have yielded fruit. They have also helped to strengthen our young converts in the faith.—Mrs. ROBERT BROWN, *Barbados*.

.....

"May I say that I avidly read and greatly enjoy the *Herald*. Keep up the splendid work."—*California*.

.....

THE LOCAL CHURCHES

Evangelists A. E. and Pauline Miller write: "After serving as full-time evangelists for twenty consecutive years, we left the field of evangelism last August 1 to accept the pastorate at Fulton, Ohio. We have a wonderful group of loyal and cooperative Nazarenes and God is blessing. We appreciate the pastors and people with whom we were privileged to work while in the field."

PAYNE, OHIO—In December we had what was said to be the best revival in the church's history. Evangelist John Harrold was used of the Lord, with rich blessings on the services night after night. Although the pastor was in the hospital most of the time, the church prayed and God came. I am now beginning my tenth year as pastor here, and we thank God for His blessings. The church gave Evangelist Harrold a call to return.—M. V. Bass, *Pastor*.

Rev. Clay Cocannouer, pastor at Shattuck, Oklahoma, died January 1. He was a member of the Missouri District, in process of transferring to Northwest Oklahoma District.

Evangelist Orville W. Rees reports: "During the year of 1964 we were happy to serve our pastors and churches in Indiana, at Anderson East 38th Street, Alexandria, Muncie South Side, Fort Wayne West Main, Wolcottville, Indianapolis Winter Avenue, Broad Ripple, and Bridgeport; at First Church, Dayton, Ohio; with our Pilgrim Brethren in Indianapolis and Greenfield; and in the Victory Camp in Florida. We plan to be in the vicinity of Bradenton, Florida, until about May 1, and would be glad to serve any of our churches, of any size, in that area. We have open dates which we shall be glad to slate on a freewill offering basis. Write us, 5440 Rosslyn Avenue, Indianapolis, Indiana 46220."

BLUE ISLAND, ILLINOIS—Our church has made much progress under the leadership of Pastor Carl H. Roberts, who has served here for eight years. With the help of our sacrificing people we have been able to pay off the church indebtedness, buy a parsonage, install new furnaces in church and parsonage, and convert the old parsonage into an annex and day nursery school. Our prayer band is getting under a great burden for revival.—*Reporter*.

CONCORDIA, KANSAS—Our December revival with Evangelists James and Ruth Ford was one of the best our church has experienced. Brother Ford preached God's Word with the anointing of the Holy Spirit, and Mrs. Ford ably assisted him with special singing and readings. She also conducted children's services each evening, and many children stayed for revival services and received help. Our people are encouraged, and our vision for soul winning has been broadened. We thank God for these evangelistic workers. Rev. Harold Ellis is our pastor.—*Reporter*.

Rev. Virgil R. Caudill writes: "After thirteen years of pastoral work and now entering the eleventh year of evangelism, we give thanks to God for His faithfulness. We have been enriched by the association with many pastors and laymen. Last December we moved to our present address—1004 N. Washington Street, Owosso, Michigan. We have some available dates for the spring and fall of 1965, and will go as the Lord may lead."

POMONA, CALIFORNIA—On Sunday, last November 22, Rev. and Mrs. A. F. Hayes closed their ministry at First Church, after almost seven years of service. During this time the Sunday school doubled in enrollment and attendance to an average of more than four hundred, and church membership doubled to more than three hundred members. Our church was on the honor roll as a "10 percent" missionary church, and on the Evangelistic Honor Roll every year. Pastor Hayes directed the building of our sanctuary, seating approximately eight hundred people, valued at \$250,000, with the debt now less than \$70,000. There were seekers at the altar in almost every service, and the closing Sunday climaxed with a missionary offering of over \$1,900, and the altar filled with seekers. We shall greatly miss Brother and Sister Hayes, but look forward now to the ministry of our new pastor, Rev. Paul Benefield.—ANNA NORTON, *Secretary*.

Evangelist W. D. Phillips reports: "The year of 1964 was one of victory, and it was a privilege to work with so many fine pastors and their people. I conducted twenty-four revivals, travelled many miles, and have seen many people seeking God at the altar of prayer. I have greatly appreciated the kindness and consideration shown me by both pastors and people. I give God praise for all His blessings. My slate is being filled for 1965, with some open time for the summer and also in November and December. Write me, 5924 Barbanna Lane, Dayton, Ohio 45115."

Rev. Mrs. Selma W. Miller, retired Nazarene elder, died in December of 1964 at Fort Meade, Florida. She was a member of the Pittsburgh District, and burial was in Warren, Pennsylvania.

THE BIBLE LESSON

By BRIAN L. FARMER

Topic for February 14:

Tradition and Christian Duty

SCRIPTURE: Matthew 14-15 (Printed: Matthew 15:1-14)

GOLDEN TEXT: *We ought to obey God rather than men* (Acts 5:29).

Tradition is all right—even though of itself it is no life giver—so long as it is a protector of spiritual life or something else worthwhile. For instance, certain traditions of the Church of the Nazarene, such as prayer meeting, camp meetings, revival campaigns, and individual freedom in the services, serve quite well as protectors of the church's distinctive spiritual life. These traditions and others like them are well worth fostering.

The trouble with much tradition is that it is often just a shell—the living thing it was designed to protect having long since left. But shells are not worth keeping, and sometimes it is the Christian's duty to crack them.

Not five miles from where I am writing this article there is a beacon which marks the spot where George Whitefield and John Wesley preached some of their earliest open-air sermons. At first Wesley was horrified at the thought of preaching in the open air, for it was so clearly in opposition to the tradition of the church. As, however, pulpits in the church were closed to him, he eventually took his sermons to the fields. This was against tradition—the tradition of the church—but who would say it was wrong? Who would say it was against the will of God?

The men who understood that they ought to obey God rather than men also prayed that with all boldness they might speak His word. That was an opportune prayer. They needed boldness to break some useless traditions of the elders.

Some traditions never did have much purpose; more have outlived their usefulness. The dutiful Christian must have the courage to contravene such customs as the Spirit directs. Even the well-tried and much-loved customs of our own church might not *all* be for all time, much less for all eternity. We must pray that we shall be sensitive to the guidance of the Holy Spirit as to if and when and how any of our customs should be changed.

A word of warning is that it has become fashionable for some people of our generation to break commandments, crack conventions, and upset customs almost as a pastime. This is not of God. There are some traditions grown hoary with age which still stand us in good stead.

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.

"SHOWERS of BLESSING" Program Schedule

- February 14—"It's All or Nothing" by Russell V. DeLong
- February 21—"What Must I Do to Be Saved?" by Russell V. DeLong
- February 28—"What Money Cannot Buy," by Russell V. DeLong

Deaths

DENNIS WADELL BANKS, a faithful and loyal member of the Church of the Nazarene for almost thirty-five years, died at Bristow, Oklahoma, October 27, 1964, of a heart attack. He was born October 31, 1899, in Island City, Kentucky. He was married to Miss Gladys Davis in 1924. To this union were born two sons and two daughters; one son died at the age of six. He is survived by his wife, Gladys; a son, Darval; two daughters, Mrs. Faye Bell and Mrs. Sylvia Hill; one brother, Conley Banks; and two sisters, Mrs. Fannie Bibbe and Mrs. Laura Bartlett. Funeral service was conducted in the Bristow church with the pastor, Rev. Hurley Hill, in charge, assisted by a former pastor, Rev. C. H. Carroll.

LELAND CLIFFORD BABCOCK was born November 10, 1899, in Jewell County, Kansas, and died after

a lingering illness on December 4, 1964, in Ottawa, Kansas. A member of the Church of the Nazarene for fifty-five years, he served as Sunday school superintendent, trustee, and choir member, a faithful and capable leader, always radiating the spirit of Christ. He is survived by his wife, Frances; a son, Norval; two daughters, Mrs. Joe Lawrence and Mrs. Adell Dean; three brothers, Charles, Olin, and R. Worthy; and one sister, Mrs. Floyd Mountford. Funeral service was conducted by his pastor, Rev. David J. Sullivan, with burial in the cemetery in Peoria, Kansas.

GEORGE WINIFRED OLIVER, age seventy-nine, died suddenly at his home on November 29, 1964. He was born at Alberton, Prince Edward Island, Canada, on July 16, 1885. He was a Nazarene pioneer, joining the church, along with his wife, in 1916 at Worcester, Massachusetts. They were the first Nazarenes to live on the Island, and helped the Elmsdale church get started; it is a strong church today. They moved to St. John, New Brunswick, for the last half of their happy married life, faithfully attending the church they loved and supporting it in every way. He is survived by his wife, Ida Pearl; a daughter, Gertrude; and a sister, Rev. Mrs. George Riley. Funeral service was in charge of Rev. Albert Lewis, a former pastor, assisted by the pastor, Rev. Amil Petersen.

ARTHUR LEE EVERHART, age eighty-three, died December 9, 1964, in Fort Scott, Kansas. He was born August 16, 1881, at Blue Springs, Missouri, and with his family came in a covered wagon to Ness County, Kansas. He moved to Fort Scott about twenty years ago. His first wife, Ida Malinda Amstutz, died in 1945. In 1947 he was married to Arrilla Jonte; she survives at the home. Surviving children are Harold, Mrs. Lois Turner, Olin C., Mrs. Laura Pryor, John, Herbert, Mrs. Maxine McCarty, Mrs. H. R. Keefauver, Mrs. Juanita Rush, and Arthur. He is also survived by a brother, Clarence; and two sisters, Mrs. Lula McMichiel and Mrs. Jennie Warnow. He was one of the old-time Nazarenes. Funeral service was conducted in the Church of the Nazarene by his pastor, Rev. J. D. Carleton, and a former pastor, Rev. W. D. Ferguson, with burial in Evergreen Cemetery.

MRS. FLORENCE MARIE RHOMBERG, age fifty-three, died November 11, 1964, in a hospital in Vallejo, California, after an extended illness. She was a native of Minnesota, moving to California in 1937. She was devoted to God and the church and gave her all in His service. She is survived by her husband, George; a son, Robert; three daughters, Jean, Jane, and Janice; and four sisters. Funeral service was held in First Church of the Nazarene, with Rev. Edwin Zimbleman officiating, and burial at Abbey Memorial Gardens, Vallejo.

HAROLD READ died in his sleep December 14, 1964, at Paulina, Oregon. He had been a member of the Church of the Nazarene since 1942 in Salem and Arlington, Oregon. He is survived by his wife, Hazel; a son, Howard; and three daughters, Darleen Straw, Donna Cummings, and Lorna Moore.

Announcements

BORN

—to Sgt. and Mrs. William R. Miller of Cherry Point, North Carolina, a daughter, Michele Hope, on January 4.

—to Richard and Billy Lee (Jetton) Spindle of Bethany, Oklahoma, a daughter, Robin LeAnne, on December 21.

—to Mr. and Mrs. John A. Burreis of Fostoria, Ohio, a son, William Glenn, on December 3.

—to Donald and Sharon (Jakobitz) Farrar of Urbana, Illinois, a daughter, Julie Ann, on November 22.

ADOPTED—by Jack and Roberta (Nielsen) Petty of Bethany, Oklahoma, a baby girl, Lorie Jill; she was born December 14, 1964.

SPECIAL PRAYER IS REQUESTED by a Christian friend in Kansas for the salvation of a daughter-in-law—that she may be able to forgive and exchange bitterness for God's love and peace;

by a Nazarene friend in Indiana for a family who have drifted from God, and most of them now are backslidden—the mother only is true to God and needs help in prayer;

by a reader in Texas "for me and my family and that they will be saved."

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS
G. B. WILLIAMSON
SAMUEL YOUNG
HUGH C. BENNER
V. H. LEWIS
GEORGE COULTER

the Answer corner

Conducted by W. T. PURKISER, Editor

Could a person be consciously and stubbornly prejudiced and maintain a sanctified experience?

Not if by prejudice you mean what the dictionary defines as "leaning toward one side of a question from other considerations than those belonging to it," or "an opinion or leaning adverse to anything without just grounds or before sufficient knowledge."

Of course, our difficulties arise mainly in the area of unconscious prejudices, and these may be very stubbornly held even by the sanctified. Sanctification imparts a perfect heart, but not a perfect head. One with a pure heart may still have very poor judgment.

In tithing one's salary. I understand the net income is to be tithed. Just how do you find the net income? What should be deducted from the total? Should transportation and the cost of living both be taken out?

Not many of us would have any tithes at all if we took out transportation and cost of living.

Nothing should be deducted from the total income, salary, or wages except that which the government would allow in determining the "adjusted gross income"—repeat, "adjusted gross"—not net. And the adjusted gross applies only in certain cases, such as salesmen or professional people, who have unavoidable expenses directly connected with earning their incomes.

My tithes is to be figured on my gross income before taxes, social security, hospitalization, insurance, and retirement are deducted. "Deducts" get a lot of my salary, but it is all part of my "in-

crease," and I tithes on the whole of it before "deducts" whittle it down.

To me, tithing is much more than the fulfillment of a precise legal requirement. It is the joy of stewardship, of sanctifying the whole of my economic affairs by bringing the first tenth into the storehouse. And it is a further joy to make offerings after paying tithes.

That tithing is right and rewarding can be seen in the fact that you will hardly ever find anyone who has ever once consistently tithed who ever quits, short of an outright break with God. It is as natural for a Christian to tithes as it is for a child to play or a man to work. As such, it has its own inherent satisfaction.

Is it not a fact that the Christian is still accompanied by guilt after conversion? The condition stated in Romans 7 is the state of everyone, converted or not. Do you agree?

I do not. It is not a fact that the Christian is still accompanied by guilt after conversion.

Romans 7 is followed by Romans 8, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (verses 1-4).

The condition described in Romans 7:7-24 is primarily the state of a man awakened to the requirements of righteousness, but not yet converted. However, its underlying principle is clear. There is no freedom from the presence of inner sin by human striving. Therefore, to the extent to which any converted man attempts to find deliverance

from the carnal mind through suppression, repression, or good works, he finds within himself an echo of the same struggle.

Guilt is accompanied by condemnation, and "there is . . . no condemnation to them which are in Christ Jesus." But there is an even deeper deliverance than absolving from guilt through justification or forgiveness. "The law of the Spirit of life in Christ Jesus" makes us "free from the law of sin and death" (Romans 8:2); that is, the "law in my members" (7:23), the "sin that dwelleth in me" (7:17, 20), "the body of this death" (7:24).

It is interesting to note that in the height of his contest with sin (7:24) Paul says, "O wretched man that I am! who shall deliver me from the body of this death?" His need is not suppression or counteraction, but deliverance. And that deliverance must come from a divine Person—"who—not, what—shall deliver me?" The answer is clear and immediate: "I thank God through Jesus Christ our Lord" (7:25).

LATE NEWS

Office Editor to Retire

The retirement of Miss Velma Knight, office editor of the *Herald of Holiness* for thirty-one years and employee of the Nazarene Publishing House for a total of forty-two years, was announced to the General Board by Editor W. T. Purkiser. Miss Knight will retire December 31, 1965, according to present plans.

Miss Knight was introduced to the General Board by Dr. George Coulter, the general superintendent in the chair, and was greeted with a rising ovation.

New Staff Assignment Made

An expansion and reassignment of editorial responsibilities for the *Herald* was also announced, and the position of managing editor was authorized by action of the Department of Publication.

Mr. Elden Rawlings, director of public relations for the Nazarene Publishing House, was presented as the new managing editor with duties to begin on or about July 1.

Mr. Rawlings holds bachelor's and master's degrees in journalism, and had five years of newspaper experience prior to coming to the Publishing House six years ago. He will supervise layout, features, news, and circulation for the *Herald*.

Dr. T. W. Willingham Retires

Dr. T. W. Willingham, executive director of the Nazarene Radio League from its beginnings twenty years ago, retired January 31.

Under Dr. Willingham's direction, "Showers of Blessing," the English-language radio broadcast, has grown from a handful of station outlets to its present regular schedule of 481 stations.

In addition, the Spanish-language broadcast, "*La Hora Nazarena*," went on the air in 1953 with 12 stations, and is now carried on 207 stations. This makes a total of 688 stations around the world for both the English and Spanish releases.

Herald General Board Coverage Planned

The *Herald of Holiness* for next week, February 17, will carry more complete reports of actions by the General Board, in addition to the items included in this issue of "Late News."

A photographic report is planned for the issues of February 24 and March 3.

Death of Phillip R. Rehfeldt Reported

Phillip R. Rehfeldt, father of Dr. Remiss Rehfeldt, superintendent of the Indianapolis District, died January 14, on his eighty-first birthday.

Mr. Rehfeldt had been in the Lebanon, Missouri, hospital for several

weeks prior to his passing. Funeral services and interment were in Herrin, Illinois.

Mother of Dr. E. S. Phillips Dies

Dr. Everett S. Phillips, executive secretary of the Department of World Missions, was called away from the General Board meeting by the death of his mother, Mrs. Christina Phillips, January 17, in Manchester, Connecticut.

Mrs. Phillips, a native of Belfast, Ireland, was ninety-seven years old. Her husband, Stephen, preceded her in death in 1956 at the age of eighty-eight. She is also survived by four daughters: Mrs. Halbard Austin, Mrs. Frederick Wood, and Misses Gertrude and Gladys, all of Manchester.

The funeral was held January 20 at Manchester First Church with Pastor Robert J. Shoff officiating.

General Board Moves Toward Establishment of New Bible College

A board of control for the new Bible college authorized by the last General Assembly was elected by the General Board in its annual meeting last month.

Two representatives from each college zone in the United States were elected as follows:

Bethany Zone, Dr. Raymond McClung, Dr. Paul McCrorv; E.N.C. Zone, Rev. Fletcher Spruce, Dr. Norman R. Oke; N.N.C. Zone, Rev. Bert Daniels, Rev. Milo Arnold; Olivet Zone, Dr. Fred J. Hawk; Dr. Cecil Ewell; Pasadena Zone, Dr. Nicholas Hull, Mr. Lewis Shingler; Trevecca Zone, Dr. Otto Stucki, Dr. T. E. Martin; new junior college Zone A, Dr. H. Harvey Hendershot, Mr. E. H. Steenbergen; and new junior college Zone B, Rev. Dean Baldwin, Mr. Vernon Lunn.

The membership of the board is composed of eight district superintendents, four pastors, and four laymen.

Timetable for New Colleges Projected

The General Assembly of 1964 authorized the establishment of two new colleges for the Church of the Nazarene, to be started as junior colleges and expanded to the full four years as soon as feasible.

In harmony with this action, the General Board voted to set off two new educational zones, temporarily known as Zone A and Zone B, beginning May 1, 1966. The new zones will be created by a realignment of existing zones.

Zone A will include the assembly districts of Akron, Central Ohio, Northwestern Ohio, Southwestern Ohio, Eastern Kentucky, and West Virginia.

Zone B will be comprised of the Iowa, Kansas, Kansas City, Joplin, Minnesota, Missouri, Nebraska, North Dakota, and South Dakota districts.

The Virginia District will be transferred to the Eastern Nazarene College zone, and the Colorado District will become part of the Northwest zone in the new alignment.

Initial boards of control for the new colleges will be composed of trustees from these districts serving on the original college boards at the time. These boards will be authorized to begin their work after the 1966 date.

Herald Price Increase Not to Affect Majority

The recent action of the General Board to increase the price of the *Herald of Holiness* to \$3.00 per year will affect only those persons who subscribe for the periodical directly with the Publishing House. M. A. Lunn, manager, recently said. To those who subscribe through their churches, the subscription price will remain at \$2.50 per year.

This means that for 92 percent of the *Herald* subscribers their price will stay the same. They pay their subscription fees to their local literature fund chairmen. They in turn forward the subscriptions to the Publishing House.

The reason for price increase in individual subscribers centers around an increased cost in handling these subscriptions. Processing groups of subscriptions submitted directly by churches is less expensive. Unless otherwise specified, subscriptions will continue to go directly to the subscriber's home address.

In the not-too-distant future the pastor, or someone specified by him, will receive a complete list of those persons in his church subscribing to the *Herald*, during his district subscription campaign. This will simplify the work of the literature chairman. This feature is being made possible by the installation of new IBM equipment in the subscription department of the Publishing House.



of the
Religious World

Bonaire Gospel Station Has Strong Outreach

CHATHAM, N.J. (MNS)—Trans World Radio's new facilities, Station PFB, Bonaire, Netherlands Antilles, have been on the air for some time now. During its first two months of broadcasting the station received over 5,700 letters. Responses have come from 40 states of the United States and 61 other countries.

The amazing outreach of the 500,000-watt, medium-wave transmitter (on 800 kc.) is indicated by letters from such distant places as Tierra del Fuego, the Republic of South Africa, Sweden, and Finland.

A 260,000-watt, shortwave transmitter which is being installed at the Bonaire station will be used for transmitting the gospel message to Europe, the Middle East, North Africa, and iron curtain countries in a multilingual program schedule.



1 The Beardstown, Illinois, Church of the Nazarene was dedicated by General Superintendent Samuel Young, assisted by District Superintendent L. S. Oliver of the Illinois District. The building, valued at almost \$100,000, was erected at an actual cost of \$46,000 with six men of the local church acting as a contracting committee. Beardstown has the distinction of having been a "10 percent" church for the past fifteen years. Rev. John A. Dittmer is the pastor.



2 The award of two top banners has encouraged the Oberlin, Kansas, church to renewed efforts. Left to right are Richard Russ, assistant superintendent; Sunday School Superintendent Anna Cathcart; and Pastor Carlton R. Zehrt. The attendance awards were won on the basis of rate of growth, from the teens in last July when Mr. Zehrt came as pastor to an average of forty only four months later.

3 The Mooresville, Indiana, Church of the Nazarene recently dedicated a new unit valued at \$50,000. The new building consists of a sanctuary seating approximately two hundred, nine classrooms, and a pastor's study. It was dedicated by District Superintendent Remiss Rehfeldt. Rev. R. E. Hawn is the pastor.



4 Dr. Neel J. Price, local medical doctor and obstetrician, member of the board and Sunday school teacher at Washington, D.C., reads the Christmas story from a Bible given him by the martyred Dr. Paul Carlson. Dr. Price was on the staff of the George Washington School of Medicine when Dr. Carlson took his medical training. The Bible was presented to Dr. Price in appreciation for the spiritual help received during student years. Dr. Norman R. Oke, pastor of First Church, is seated to the right.



News
in
Picture



5 The Church of the Nazarene at Eau Gallie, Florida, recently dedicated a new sanctuary. The air-conditioned building will accommodate 350 persons, and is valued at \$40,000. Dr. John L. Knight brought the dedication address. The church is located in the fast-growing area around Cape Kennedy. The pastor is Rev. D. Paul Ray.

ANOTHER STEP IN THE

MARCH TO A MILLION

"Crusading with Christ"

A BIBLE-BASED* LOYALTY-ATTENDANCE CAMPAIGN
MARCH 21 through APRIL 18

EQUIP YOUR CHURCH
FOR ACTION!

"Shield of Faith" TAG

Create interest the very first Sunday by giving this symbolic tag to all who attend. Index stock is printed with a cross, die-cut in shape of a shield and strung with red string. 1 1/4 x 2".

50 for \$1.25
100 for \$2.25; 250 for \$5.25; 500 for \$10.00

"Crusading with Christ" POSTCARDS

Two eye-catching cards that will encourage attendance. Send them to ALL your members and friends before and during the campaign. Four-color design with message and scripture ties right in with the theme.

50 sets at 5c per set
100 sets at 4c per set; 250 sets at 3c per set; 500 sets at 2 1/2c per set

IMPRINT: \$2.50 extra with each order

"Crusading with Christ" PUPIL'S SET

During this 5-week emphasis pupils are identified as soldiers arming themselves with the whole armor of God. Each is given a card picturing a soldier.

As he attends each Sunday, the pupil mounts a part of the colorful armor on the soldier—first, the breastplate of righteousness; second, the feet shod with the gospel of peace. third, the shield of faith; fourth, the helmet of salvation; and fifth, the Sword of the Spirit. Card is 5 3/4 x 7". Armor comes die-cut and gummed.

25 for \$1.00; 50 for \$1.50; 100 for \$2.50

"Crusading with Christ" POSTER

For maintaining a visual record of each class and department. Its design and purpose are similar to the pupil's set, with space for writing in goals. As these goals are met weekly, the armor is placed on soldier. Size 16 x 20".

25c; 6 for \$1.25

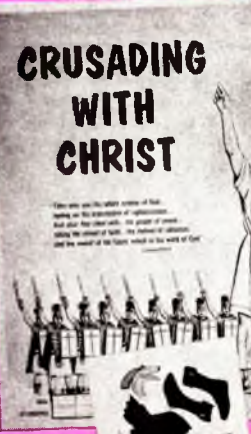
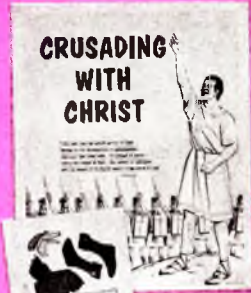
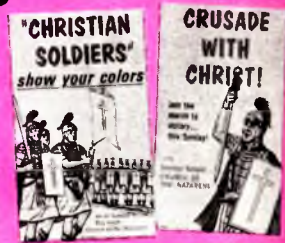
"Crusading with Christ" Vertical BANNER

An exciting way of showing the united efforts of your Sunday school! This 5 1/4-foot piece pictures a guidon (flag) extending the full height, and soldiers in the background. Using the "thermometer" idea, pressure-sensitive chartreuse strips are stuck onto the staff of the guidon illustrating your progress in reaching the Sunday school-wide goal. 20" wide.

U-668 \$1.75

NOTE: Suggested uses come with each order.

*Read Ephesians 6:10-17.



A workable plan that will challenge every member to work harder
Order Your Supplies AT ONCE

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141
Washington at Bresee, Pasadena, California 91104
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

Prices slightly higher outside the continental United States