

### Angels, from the Realm of Glory

James Monaghan

Harmonization

1. An- gels from the realm of glory, in heav'nly courts, in heav'nly  
2. Shep- herd in the heav'n, in heav'nly courts, in heav'nly  
3. Sa- ves from heav'nly courts, from heav'nly courts, in heav'nly  
4. Saints be fore the al- most heav'nly courts, in heav'nly

all the courts. Ye who sing in heav'nly courts, in heav'nly  
backs by heav'nly courts, in heav'nly courts, in heav'nly  
heav'nly courts, in heav'nly courts, in heav'nly courts, in heav'nly  
heav'nly courts, in heav'nly courts, in heav'nly courts, in heav'nly

now you shall sing in heav'nly courts, in heav'nly courts, in heav'nly  
You are chosen, O ye heav'nly courts, in heav'nly courts, in heav'nly  
Ye have seen His heav'nly courts, in heav'nly courts, in heav'nly  
In His heav'nly courts, in heav'nly courts, in heav'nly

Come and sing with us, O ye heav'nly courts, in heav'nly courts, in heav'nly

# THE GOD OF JACOB



*General  
Superintendent  
Benner*

**THE OLD OBSERVATION.** "It takes all kinds of people to make a world," certainly is illustrated in the most famous Old Testament trio of them all—Abraham, Isaac, and Jacob. What a variety in three generations! And God identified himself as the God of all three.

"The God of Abraham." That makes sense. Abraham gives us the feeling of majestic consistency. You can be sure what Abraham will do. He will be strong, noble, steadfast, faithful, obedient, and courageous.

"The God of Isaac." While this does not produce the sense of strength and authority we feel in relation to Abraham, there is still an appropriateness about "the God of Isaac." Isaac is more bland in personality, much less vigorous in character than Abraham, and can be influenced easily by others. But even with his passivity, there is still a kind of regularity and consistency about Isaac.

But Jacob—you never can tell about Jacob. "The God of Abraham"—yes. "The God of Isaac"—yes. But "the God of Jacob"? How can this be? Jacob is clever, tricky, unpredictable. To a certain vital point in his career it seems that he will live a checkered life, giving himself wholly to his own interests. However, it was to Jacob that God said, "Behold, I am with thee, and will keep thee in all places whither thou goest."

Jacob's dream at Bethel made a great change in him, for it was there that he attained sufficient spiritual victory to promise God that he would be faithful in his material stewardship: "Of all that thou shalt give me I will surely give the tenth unto thee." But the full meaning of the promise came only on the night Jacob met God at Peniel. There, filled with such hunger for God's blessing and such desire for God's will that he would not be denied, God answered his cry and met his deep spiritual need.

It is a blessed fact that our God is not only "the God of Abraham, and the God of Isaac." He is also "the God of Jacob." Whatever the quirks and irregularities of our nature, God is able, through Jesus Christ, so to transform our hearts as to bring us under the full measure of His redemptive provisions.





# Borrow No More

By **EARL C. WOLF**  
Editor of the Bible School Journal

IT IS SO EASY for all of us to borrow from tomorrow's storehouse of burdens and cares. Often today's effectiveness and strength are diminished because we have tried to carry tomorrow's concerns along with the present weight of responsibility. At other times we dig into the dust of the yesterdays to uncover some failure or ungrasped opportunity.

We do this in spite of the fact that Jesus told us, "Sufficient unto the day is the evil thereof" (Matthew 6:34). The *New English Bible* translates this statement: "Each day has troubles enough of its own." So why borrow more?

Oh, that we might take the words of Jesus more seriously. We would borrow no more the forebodings of the future or the failures of the past. We would trust our Saviour more for today's tasks and trials. Gratitude for past blessings gives strength for today's challenges. Wholeheartedness in tackling today's assignment better enables us to trust and hope for tomorrow.

We need to rediscover Christ's cure for care. We need the singleness of heart that trusts Him and His promises. "No man is so safe as the child of God. No man is bound to be so cheerful. If he rises into the true position of the man of faith, no one can be so tearless, so brave, so generous, so patient, so manly. Buoyancy is with him a duty, and despondency is a sin. Let him toil, for that is

his duty; but let no *care*, that is, *double-minded distrust*, cloud his brow, for that is usurping the prerogative of God. Let him earnestly labor, lavishly do good, serenely suffer, [and joyously praise], and great are his treasures above" (Whedon).

After his death the following verse entitled "Today" was found in Dr. J. Stuart Holden's Bible:

*With every rising of the sun  
Think of your life as just begun;  
The past has shriveled, and buried deep  
All yesterdays—there let them sleep.  
Nor seek to summon back one ghost  
Of that unnumberable host.  
Concern yourself with but today  
Woo it, and teach it to obey  
Your will and wish. Since time began  
Today has been the friend of man;  
But in his blindness and his sorrow  
He looks to yesterday and tomorrow.  
You and today! A soul sublime  
And the great pregnant hour of time,  
With God himself to bind the twain!  
Go forth, I say, attain! attain!*

*O God, grant that we may leave our yesterdays buried deep in the sea of Thy forgetfulness, rest fully our tomorrows in the hollow of Thy hand of loving care, and use wisely this day for Thy glory. Amen.*

AMERICA HAS MANY LOCATIONS where Indian history is preserved in the artifacts which may be found buried in the sand and soil. Many people enjoy a hobby of hunting such things as arrowheads, spear and tomahawk heads, and other weapons once used by the red men as they made their primitive struggle to survive against an unfriendly climate, unproductive soil, enemy tribes, and finally competing white men.

Today, little lingers of their history and only the things impervious to weather have remained to tell the story of the people who called our land their home. As a boy in the plains, I used to hunt arrowheads with other boys, and when we would find a uniquely good one we would sit and wonder what purpose it had served for its maker. Had it killed buffalo, had it been used in wars for the killing of savages, had it killed white men who came to settle the land? There was no written history and only the sharp, barbed piece of flint could stimulate our imagination and build a story of the warlikeness of its maker.

Now that the years have taught me to seek more truth about the Indians, I know that they did many things beside make and shoot arrowheads. They married, bore children, had families, built shelters for themselves, cooked food, and knew the warmth of loving and being loved. They made some kinds of bread, prepared certain vegetables to eat, cooked meat, and enjoyed a kind of family happiness around their primitive camps. Their major activity was not killing and being killed. They loved life and they loved their families. Killing was their effort at survival.

Isn't it strange that only the arrowheads remain? Their lovely leatherwork is gone; their beadwork is gone; their delicately made garments are rotted beyond any residue. Their food is gone and their recipes are forgotten. Their blankets have rotted



and their bedding is long since forgotten. Their arrowheads alone will not decay. They live on and on and give to their memory a disproportionate indication of warlikeness.

What a lesson in living! How eloquently it tells us that the arrows will live longest! By them we will be remembered. The pointed barbs with which we hurt people will be the lasting monument to our lives. The unkind word will be the one which is remembered longest.

A thousand meals could be given to hungry people, many kind deeds could be done to our neighbors and much mercy shown for years, but if we ever turn to the use of the barbed arrow, it will be what our successors will find and by it they will judge us. An unkind word will outlive a hundred kind ones.

The Indians had much medicine for healing the afflictions of people, but the medicine has long since rotted and its content is forgotten. Only the arrow which wounds is lasting.

Today our generation walks where the Indians once walked and we judge them as we will someday be judged by our successors. Will they find here, among the artifacts which we leave, the arrows or the food grinder, the spear or the plow? Will the thing which lasts to preserve our story be reminiscent of our virtues or our vices, our instruments of healing or our instruments of death?

## The Cover . . .

**ANGELS, FROM THE REALMS OF GLORY** . . . Christmas hymn of James Montgomery, 1771-1854, English journalist, the son of Moravian missionaries, and author of 400 hymns, including "In the Hour of Trial" and "Hail to the Lord's Anointed." No other writer, other than Wesley and Watts, has made a greater contribution to English hymnody. This hymn first appeared on Christmas Eve, 1816, in the *Sheffield Iris*, Montgomery's newspaper. The hymn tune is "Regent Square," by Henry Smart, 1813-79, distinguished London organist and composer.—*Floyd W. Hawkins, Music Editor.*

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**RIGHT AT THE BEGINNING** of my ministry I pastored a little group in the slum end of a large industrial town in the British Isles. The city was a bustling seaport at which vessels of all nations called to load and unload cargo. Some of the seamen became friendly with the young women they met at dances, cinemas, and other places of entertainment; and there were many mixed marriages, black, brown, or yellow, uniting with white—especially in the section where our church was located. Many of the children came to our children's and Sunday school gatherings.

Drunkenness was widespread, unemployment high, and boredom and hopelessness led to hard drinking and excessive gambling and similar sins. In many homes there was no furniture and hardly any clothes. Even bedclothes were pawned to provide money for drink.

On one of my rounds I was invited into a home where lived a young man with his wife and children. He was only twenty-four years of age, but had become enslaved by drink, and was now beyond human help and in the final stage of delirium tremens.

As a younger man, he had been handsome and attractive; but now, confined to his bed, his face was thin and lined, and his eyes full of fear, sunken, and glaring right and left. He was continually pulling up his legs, trying to rise up against the weight and strength of some of his men friends who, with great difficulty, held him down on the bed. His face twitched violently, and often he screamed in terror.

When he came out of drug-unconsciousness, in his delirium he thought he was in a boat with all kinds of fearsome monsters climbing over the edge of the boat to get at him. His agonized cries were very painful for anyone to hear. Several times when he was not held down he got out of bed and rushed along the balcony of the tenement in which he lived, screaming for help. Ultimately the poor man had to be strapped down and repeatedly drugged to quiet him and to release his friends from the awful pressure of his agony.

What a privilege and joy to tell the friends around the bed, distraught with their sad helplessness, of the only Saviour from sin, who could transform the sinner who trusted Him, lifting him from soul-destroying sins to the life abundant! Sometimes when the dying man had been quieted, there would be quite a number of friends expressing their sympathy to the young wife, who so soon was to become a widow—and all listening to the story of redeeming love, providing the pastor with a more attentive congregation than most churches could boast of.

This scene—the tearful, white face of the sorrowful wife, the cries of the children, the deep concern visible on the faces of the helpless friends, the re-

peated attacks of delirium with the resultant struggles to escape from the bed, and the awful screams of terror—could never be erased from the minds of those present, certainly not from mine.

The stricken young man died a couple of days after—just slipped away under the drugs, leaving behind him a brokenhearted widow and her fatherless children, and a community somewhat staggered at the tragic death of one so young. The funeral was heartrending and dark with gloom. Only those who trusted in Christ could have comfort, knowing their lives would not end in doom.

Some of the bereaved attended the services in the church, impressed enough to seek after God, and some found peace in Him. I had an added note of urgency introduced into my preaching, having viewed an unforgettable scene and having seen the end here of the life of a terribly deceived young man. Since then I have seldom thought of sparing the feelings of the vendors of anything alcoholic.



By JAMES MACLEOD

# The Weapon We Use Against Children

By MARGARET L. LANE



Public ridicule of a child often cuts like a knife and leaves a deep wound that heals slowly. Children deserve the kind of respect that is given to adults.

I WATCHED a kind of small execution take place in a restaurant where I was having lunch. At a nearby table a girl of twelve was with her parents and several friends. Perhaps because I was alone, or perhaps because the child looked to be the same age as one of my own daughters, I caught myself glancing at her again and again during the meal. She had large brown eyes; and in a quiet, almost shy way, she seemed to be having a very good time. She wore that kind of glow little girls have when they are happy. And she smiled often.

I was looking at the menu, choosing dessert, when, above the other sounds in the room, I heard her cry out, "No, Daddy. Please! Don't tell that."

I looked up and saw her pleading with the florid-faced man to her right. Her hand was on his arm, and she was looking up at him, her eyes wide with alarm and anxiety.

"Got to," the man said loudly. "It's too good to keep."

"Tell it," others at the table urged. I saw the child's face go scarlet, and watched her fight back tears.

In a voice loud enough to reach the last table in the rear of the restaurant, the man began. The story concerned the little girl's awareness of the boy down the street and what she had told her father, obviously in confidence, about her feelings for the boy. When he finished, there was a roar of laughter all around the table. The father sat back with a look of deep satisfaction, much like a circus performer gives after an especially clever act. But the little girl remained for the rest of the meal with her head bowed and eyes down.

Each of us, at some time, has watched this same kind of thing happen. All too often, adults—parents among the rest—use on children a weapon that cuts like

a knife and leaves a deep wound. The weapon is ridicule. The wound, humiliation.

I felt, as I sat there in the restaurant, the same kind of fury I once had as I watched a bulldozer rumble across a rose garden, mutilating in a few swift moments the beauty that it had taken years to produce.

But then, as I stood up to leave, I heard the father say, "What's the matter, Baby? Why don't you eat your lunch?" And it hit me, suddenly, that he had no idea what he had done.

Then I began to wonder. I began to wonder about myself. Hadn't I, too, told stories about my youngsters? Hadn't I sometimes bought adult laughter at a child's expense? Haven't most of us who are parents?

Not with the intent to hurt, of course. It's simply that we forget, for the moment, not only that a child has feelings



but that his feelings lack the protective covering living builds with time. We forget that a child's feelings are, in fact, more sensitive, more highly exposed to the raw winds of ridicule than any adult's.

It seems harmless to poke mild fun at a child. Yet how many of us would do the same with a grown-up? There's a lull in the party chatter, and we bring Junior in to meet the guests. Father, who is anxious to provide a little laughter, cannot resist making a couple of clever cracks about the boy as he introduces him. Mother, who is embarrassed because Junior is obviously due a visit to the barber, must at once remove from herself the unspoken criticism from her guests by ridiculing aloud his shaggy look. She chooses a few humor-packed words to do so. Then each of the guests, if they are typical, will greet the boy with some sort of idiocy, tailored, not to please him, but to please the other listening adults.

By the time the boy goes back to his room, he has been thoroughly reduced in size until he feels again he is the infant he would like to forget he once was.

But ridicule is a two-edged sword. If the boy has been cut down, so have his parents. In his eyes they have lost, in those few moments, some of the enormous stature they once had.

Occasional ridicule is harmful enough. But where adults in a home are basically unsure of themselves, this can be a continual problem for a child. We have all known parents who seem in some perverse way to build their own egos through constantly belittling their children. When this becomes a steady thing, in time a child builds up a kind of protective wall. We call it reserve or, in extreme cases, withdrawal. This wall holds off the intimate companionship he would have liked to give. It stops the shared confidences. If he stays behind the wall, he tells himself, he will run less risk of being hurt. And so this is where he stays.

For a sensitive child, ridicule can be a highly destructive force. I know a young girl who had great promise as a singer. But her family laughed at her ambition and continually made fun of her dreams. Finally she gave up singing altogether. And another acquaintance, a man in his twenties, has suffered so much ridicule from his family over a period of many years that today he has lost all confidence in his ability to do anything. In spite of an excellent education, he recently took a job as night watchman. He is convinced by now that he is fit for nothing better.

These are extremes. And, luckily, few parents are guilty of such long-term cruelty. Yet even a little ridicule can be damaging. A thoughtless word tossed out at a moment when a child is feeling

especially vulnerable and unsure of himself can rock his self-confidence for weeks. So, too, can any sort of humorous jibe at him when he is among his friends. To lose face is a lasting thing to a child.

No one will deny that it is important for a child to develop a sense of humor. It is also important for him to learn to laugh at himself. But this is an altogether different thing from ridicule. To learn to laugh at oneself is constructive. It helps one to grow. But ridicule, in all its forms, is always destructive.

As parents, we must learn to think of ridicule as a dangerous weapon, a weapon that little by little cuts away a child's self-confidence. The qualities that make a warm human being—the impulsive sharing of mind and emotion—come only to a child who has never known the fear of humiliation. We must protect our children with our respect—the kind of respect we would give another adult. They have far more need and far more right to it.

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## *Search for Christ Spurred By Sudden Death of Brother*

**By MRS. VIVIENNE VARKEVISSER**

Durban, Natal, Republic of South Africa

MANY YEARS have passed since I first started seeking the Lord. I tried several different churches but I could never find anything that really satisfied my heart.

One day when I was really hungering after the Lord, two of Jehovah's Witnesses called on me. I invited them in, as I felt that perhaps they had been sent by the Lord to help me in my search. They persuaded me to take Bible lessons with them and for many months I studied with them in my own home. For a while they managed to convince me that their way was right and that there was no such thing as the Trinity, immortality of the soul, etc. However, the deeper I went, the more I realized that there were many things about their religion with which I could *never* agree. Instead of finding peace in my heart I found myself in a state of utter confusion. Eventually I realized that this was definitely not the religion for me, so I discontinued my studies with them.

The years slipped by and I continued my search, never quite realizing exactly what it was I was searching for. My general attitude was, One day I will find what I am searching for—one day before

I die I'll make my peace with God. It was always "one day"—there was never any urgency in the matter.

Then two years ago tragedy struck my family. I had a brother who was a young man in the prime of his life with three lovely children; he was strong, healthy, and full of vitality. One day he went off to work his normal, cheerful self and half an hour later we had a message saying he had been electrocuted. His death had a most profound effect on me and that tragedy changed the whole course of my life. I realized in no uncertain terms that if he, who had been so fit and alive, could be cut off from life within the twinkling of an eye, then so could I. If anything like that should happen to me and I had not made my peace with God, then "one day" was going to be too late!

It suddenly became imperative to me that I find what I was searching for and I had to find it soon. I prayed about it and the Lord miraculously led me to the Church of the Nazarene, where I found the way to salvation. There I learned that our only means of salvation is through faith in the atoning blood of Christ. I repented and accepted Christ into my heart as my own

personal Saviour. At last I had found what I had been searching for, and what joy I felt in my heart!

However, I never did anything about this publicly—I did it completely on my own in the privacy of my own home. One year after I had been saved I attended our youth camp, where I became strangely disturbed. I felt I should be happy, as I knew I had been saved, but this was not the case. I had a terrific inner conflict which I could not understand.

With my pastor's help I later understood that I was desperately seeking sanctification. A short while after this I attended the Eric Hutchings Crusade

in Durban. Dr. Hutchings quoted from Matthew 10:32-33: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." As Dr. Hutchings quoted these words, the Lord spoke right into my heart and I realized that this was something which I had never done. The Lord challenged me to testify in church and I knew that until I did this I would never find peace of mind.

When I publicly confessed Christ as my Saviour, the Lord sanctified me wholly and I found complete contentment and a deep peace in my heart

which I had never before known. One week after I had been sanctified my joy was magnified when my husband, Colin, and my eldest son, Keith, went forward at the Hutchings Crusade and accepted Christ as their Saviour. Two months later the family (and my joy!) were complete when my two younger sons, Ian and Trevor, were saved at our Nazarene youth camp.

I am now teaching the primary class at our local Sunday school, and I am happy to be serving the Lord in this and other ways. I love the Lord with all my heart; He is my Strength and Fortitude. He has proved to me that He never fails, and I have found that Jesus' love truly is sweeter as the years go by.

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**"For this God is our God for ever . . ."**

## **I Watched the Passing of a Saint**

**By HENRY L. MILLS**

Pastor, Moultrie, Georgia

IT WAS WEDNESDAY. I was sitting in my study preparing for the midweek prayer meeting. I could not settle on a subject for the devotional talk. Several passages of scripture passed through my mind but nothing that really seemed to be the one for this service.

Finally I got back on my knees again to ask the Lord to help me know His will for the service, but instead of "getting through" on a message, I felt a strange impression to leave the study and go to the home of one of my members, Sister Lottie Shepherd.

She had not been able to attend church on the past Sunday, and even though she was in her eighties, this was unusual for her. I had been there before when I needed her to pray for me, or with me, about something that I could not get settled on. This time it was different. My impression was that she needed me.

When I arrived at her home she met me at the door and invited me in. During the course of our conversation she told me of the good time that she had had with the Lord and "those good people

from the church" who had visited with her on Sunday. She also told me that they seemed concerned about her staying alone, and insisted that she either go to one of their homes or let one of them come and stay with her.

She said, "I settled the matter by telling them that God has promised me that I will not be alone when He comes to take me home." This did not seem so profound then. It does now.

Sister Shepherd asked me if I would read the chapter in Psalms that she had been reading all day. I went over to her "prayer table," where I found the Bible opened to the forty-eighth psalm and read: "For this God is our God for ever and ever: he will be our guide even unto death" (v. 14).

When I turned around to her for prayer, I discovered that she was not there. While I was reading, she died quietly. For the first time I understood the Lord's promise, "I will not be alone when He comes to call me home."

I had watched the passing of a saint!



# Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



## WHAT IS A SIBLING, ANYHOW?

Several years ago the schools of Kansas City sent home brief questionnaires to be answered by parents. There were only three or four questions, but one of them was this: "Does this child have any siblings?" Angry parents wrote back sarcastic replies. The more irate wrote letters to the editors of the local papers while others kept the switchboard blinking at the superintendent's office. In a hundred different ways they all asked the same question, "What is a sibling, anyhow?"

*Sibling* is a convenient term used more often by psychologists and children's workers to refer to the brothers and sisters of a child. It is a kind of psychological shorthand like the word *spouse* used on many questionnaire forms to refer to a married person's husband or wife. But whether or not we use the term *sibling*, every family knows the problems of children getting along with each other.

There is a traditional belief dating back to the story of Cain and Abel, and formalized by Psychologist Alfred Adler, that there necessarily exists among siblings a spirit of competition, jealousy, and hostility. An older child, for instance, may feel that a new baby has deposed him from his reigning position in his parents' affections. A younger sibling, on the other hand, may envy his older brother's or sister's size, strength, and privileges. If these feelings of competition are not minimized they can become fixed and persist throughout the life of the family even into adulthood and old age. Sibling rivalry brings its harvest of discord and argument with increased rivalry and hurt feelings.

What are the things parents may do to reduce family friction among children? Here are a few suggestions:

1. Parents, premeditatedly, can prove they are impartial. This is a difficult line to walk: each child must be recognized and loved as a child who is different from the others. At the same time all the children must be treated alike, with fairness and impartiality. Rivalry and discord are greatly increased if the children sense that one among them is a favorite with one or both parents or grandparents. Joseph's coat is a continuing symbol of parental preference and its result. It seems Jacob would have learned an eternal lesson on favoritism by seeing the lifetime wedge driven between him and Esau. But in his own home Jacob made the same error by acknowledging to the rest of his sons that Joseph had a special place in his heart. As a result, Joseph was sold into slavery, Jacob's heart was broken, and the brothers lied to cover their first sin and then spent the rest of their days in fear and guilt. Even after the family was united in Egypt, the scars of sin which began as sibling rivalry did not heal. "And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him" (Genesis 50:15).

2. Another antidote to rivalry and discord among children is the practice of Christian consistency by parents. Admiring my friend who had raised five children who were all in the church as pastors, pastors' wives, or lay leaders, I asked him, "What is the most important single quality of a father?" Without equivocation, he said, "Consistency." He went on to explain: "A boy doesn't have a chance if he never knows what to count on from his dad and mom. In fact, a boy has a better chance to grow up a good Christian if his dad is mad all the time than if he's moody and the son doesn't know what to count on." This is an oversimplification, but the emphasis is right. Paul said, "Fathers, provoke not your children to anger, lest they be discouraged" (Colossians 3:21). Even discipline should be done to guide and to rehabilitate, rather than justifying the short patience of a parent. David said, "Thy rod and thy staff they comfort me."

3. Rivalry and discord are reduced among children when the home becomes a bulwark of love and security. "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife" (Proverbs 17:1). Efficiency in financial planning, kitchen operation, housecleaning, and even child care is second to the bulwark of love and security which only the parents can provide.

# EDITORIALS

By W. T. PURKISER

## Whitewashed or Washed White

One of the devil's roadblocks along the highway of holiness is the theory which has come to be known as "positional holiness." It is also called the "holy in Christ" view.

This is the explanation of New Testament holiness offered in the widely used Scofield Bible. It is, in brief, that the believer's holiness is not an impartation of the divine nature to him, freeing him from inner sin, but is an imputation of Christ's righteousness by virtue of which God counts him holy in spite of the corruption of his heart.

One brother is alleged to have testified in prayer meeting, "The righteousness of Christ in my life is like a beautiful white covering of new-fallen snow in a barnyard hiding the filth and corruption of my heart."

Someone in the back spoke up and said, "Yes, Brother, but what do you do when the thaw comes?" This is a proper question, because the thaw always does come.

In its actual development, the "holy in Christ" doctrine leans heavily on the fourth chapter of Romans, in which it is stated that "Abraham believed God, and it was counted unto him for righteousness" (v. 3). It is assumed that "for" means "instead of," and that Abraham's faith was a substitute for a righteous character.

Negatively, of course, this interpretation of Romans 4:3 is completely off base. God does not deal in fictions. When God counts a man righteous it is because His grace has made him righteous.

There is a basic misunderstanding of the very words Paul used. "To count, reckon, or impute" are all English translations of a Greek word which is a bookkeeping term. It means "to take account of what is."

When a bookkeeper enters figures on the asset side of the balance sheet, those figures represent values which actually exist. To put down sums as assets for which there are no corresponding realities is one of the ways of embezzling. Men go to jail for practices such as that.

Our God is most certainly not the cosmic embezzler. His books are accurate and true. What He imputes, He imparts. He does not whitewash—He washes white through the blood of His own Son.

NOR WAS ABRAHAM'S FAITH a substitute for righteousness. The point Paul is making is that

it was not by the works of circumcision or the law that Abraham became righteous. It was by a faith that preceded both the rite of circumcision and the giving of the law.

So in the Christian dispensation, it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7).

The basic issue is whether the righteousness and holiness of which the Bible speaks is fiction or fact, imputed (but not actually given) or imparted. Everything the New Testament says contributes to the view that God's purpose is not whitewash but washing white.

Peter's statement at this point is clear and forceful: "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy: for I am holy" (I Peter 1:15-16). There is nothing fictional or imaginary about the holiness of God. Nor is there anything fictional or imaginary about the divine nature He imparts through His Spirit (II Peter 1:4).

Even more specific is John's statement about those who have hope of seeing and being like the Lord at His appearing: "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). The purity of the believer is to be the same in quality as the purity of the Saviour.

As a parenthesis, it should be said that "purifying himself" is used in the same sense as "Save yourselves" in Acts 2:40. We save ourselves and purify ourselves by taking advantage of the provisions God has made in Christ for conversion and cleansing.

There is no suggestion that a human being will become like God in His infinity and deity. A single ray of sunshine is never the sun itself. But each ray shares the light and purity of the sun. The likeness is a matter of quality, not quantity. But it is a real likeness.

We have cause to thank God that the prayer of the Psalmist is answered in the provision of the Saviour. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:7) is answered with the assurance, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood



of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Man's way is to whitewash. God's way is to wash white.

## Demonism in Our Day

A bloodcurdling report was carried on the wires of United Press International early this year. It concerned a police investigation of a secret teenage fraternity in a midwestern American university city.

Five sixteen- and seventeen-year-old youths were arrested in connection with vandalism in local chapels and churches over a nine-month period. They explained their acts on the basis that they were members of what they called the "Covenant of the 73rd Demon."

The "covenant" involves professing devotion to Satan, and proving their loyalty by vandalizing churches. In this way, according to their reported ritual, they "release their souls to the prince of darkness."

The rules of their organization include the ridicule and destruction of all emblems of God. Crosses are to be destroyed, Bibles ripped apart, and general damage inflicted to buildings devoted to divine worship.

The police report indicated that animal sacrifices were included in the fraternity ritual. The boys stated that they planned to exhume a human body in order to try to restore it to life.

It may be possible to write this all off as an example of adolescent bravado and of the extremes to which imaginative but undisciplined youth may be carried. But it also provides an example of the extremely bitter and virulent eruptions of demonism that are taking place in our world.

THAT THERE IS a vast and powerful, though unseen, kingdom of darkness is one of the teachings of the New Testament we are apt to forget. Satan is the cosmic adversary of God, who attempts to strike at the sovereign Lord of the universe in the only way he can, by polluting and destroying those whom God loves.

Satan, "the old devil," is "the prince of the power of the air," "the god of this world." He and his demonic hosts are "the power of darkness." Together they constitute the "principalities and powers" about which we read in the New Testament, he "rulers of the darkness of this world," the spiritual wickedness in high places."

More and more we may expect to see manifestations of this vast malignant spirit cropping up in human affairs. We are warned that as the time wears short the devil's rage will increase and with the woes of the inhabitants of the earth.

As G. W. C. Thomas has written, "We men are not the only pebbles on the beach. We are not the

only intelligences which God has made, nor are we the only rebels against God on the spiritual battlefield. There are other rebels, some higher and some lower in the scale of being than we are, all of them by their rebelliousness hurting one another and us and hindering the creative work of God. The whole universe, visible and invisible, is a battlefield between Christ and all that is not Christ, that is anti-Christ."

When the "man of sin," the final embodiment of evil to be known as the Anti-christ, will appear, none of us can know for sure. The power-structure by which his kingdom may emerge from the spiritual underworld may already be in existence. In view of the virulence of Chinese Communism, it may not be pure chance that Anti-christ appears in one form in the Book of Revelation as "a great red dragon."

One thing we can know. We have the privilege of serving the God "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Colossians 1:13).

And we have the positive assurance that the victory we know personally will soon be universal. For of our Saviour, Paul wrote: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

## God Remembered Noah

*Roaring floods rushed all about him;  
Gone the world that he had lived in.  
Fear and tumult spread and scattered;  
All the world lay bruised and battered.  
Yet midst all the fear and fury,  
Noah knew no thought of worry—  
For he was of God remembered.*

*Wild the storms that life came bringing;  
Satan's barbs, well aimed and stinging,  
Meant to bring complete disaster,  
Plagued the follower of the Master.  
Yet he stood though all earth shattered,  
For but one thing truly mattered—  
That he was of God remembered.*

By LAURA FORINASH

"Things are different," she said . . .

# Pastor Sees Couple Yield Through Outreach Effort

By **RALPH W. HERRICK**  
Pastor, Marietta, Georgia

"Preacher, things sure are different at our house since the day you came and prayed with us. It used to be that we would fuss and fight all the time. It seemed that everything I said would just go wrong and everything Betty said would make me mad. We were at each other's throats all the time. Since you prayed that day we are getting along. In fact, I enjoy being at home."

"Things are different with me, too, Preacher," Betty called from the kitchen. "I've even quit smoking! I was here at home by myself and started to take a cigarette. Something just said to me that I shouldn't smoke it. I took the pack to the trash can and that's the last of the cigarettes since that day."

I had been wondering how Howard and Betty Seabolt had been getting along since the day I went to their home and prayed with them. I shall never forget it. I was able to talk to Betty about spiritual things sooner than with Howard. It seemed that I could never catch Howard at home. He just didn't stay around home much.

Betty was in the hospital. She seemed hungry when I began talking to her about spiritual things.

"Wouldn't you like to be a real Christian, Betty?"

"I would if I knew how," she honestly replied.

We talked about her concept of a Christian. I asked her if it would be all right if I read a few verses of scripture with her. She eagerly answered in the affirmative. I opened my Bible so that she could follow along with me.

"For all have sinned, and come short of the glory of God" (Romans 3:23).

The conversation continued interspersed with the Word of God. Each verse was explained according to Betty's understanding.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

As the conversation continued it was easy to see conviction rising and a hunger deepening in a lost soul.

"O God, help me win Betty today," I prayed.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"Let's pray, Betty. And as I pray, you pray too, and ask the Lord to forgive you, right now, and make you a real Christian today."

What a blessed time it was! Praying and weeping together! God came in a marvelous way and saved Betty.

The situation was a little different and yet much the same with Howard. How thankful I was finally to find him at home! In his sinful life he found enjoyment out of the home with men who turned to drink and the like for their pleasure.

Howard was friendly to me that evening. While the children were in the yard playing ball, the conversation turned to spiritual things. I talked to Howard in much the same way as I had talked with his wife some days preceding. Howard, too, was hungry. We reached the point where he was willing also for me to pray with him. We prayed. God came. Howard even looked different. God had given him peace that was displayed on his face. Praise the Lord!

These experiences had been some

weeks past now. I was eager to know how Howard and Betty were getting along. What a thrill to hear them tell of how God had blessed their home since that day! They are walking in the light. God is convicting them of some of their evil habits. One by one they are laying them aside. We are not surprised anymore to see the entire Seabolt family in Sunday school and church.

Their six children had attended our Sunday school spasmodically for seven or eight years. Our teachers had faithfully called on them when they were absent. It seemed a hopeless family. It was not until we went into their home, got in earnest about the souls of these precious parents, prayed with them in the home, that we were able to do much with this family. Soul winning works!

## Church Schools Staff Member, Wife Escape In Five-Car Mishap

By **LYLE POTTER**  
Department of Church Schools

Recently we were traveling on the freeway, keeping pace with a stream of traffic moving about sixty miles an hour. As we rounded a curve, the second car in front of us skidded and turned sideways on the highway. The car directly in front of us swerved left to try to miss it and veered into the wall of an overpass, only to bounce back and into our lane, smashing into us. The bumper rammed its way through our windshield. Both cars stopped abruptly.

A second later a car from behind plowed into us. The impact was deafening. It wasn't over. At one-second intervals two more cars hurtled into the wreckage.

After each crash we thanked God that we were unhurt. Flames shot up and our car was on fire just above the gas tank. Knowing it could explode at any second, we ran from our automobile and stood at a safe distance. What a scene! Our brand-new car a mass of wreckage and now aflame!

While red warning flares encircled the wreck, and highway patrolmen dashed about, we became aware that our hearts were filled with praise and we were saying audibly, "Thank You, Lord, for sparing our lives."

Since the accident we have been asking some questions. "Why are we still alive? Why did God preserve and protect us?" We have become convinced that He did this for a reason. He has work to be done in this old world and He wants to use us. For that purpose He has left us here.

This is a sobering and certainly a thrilling realization. We are telling Him anew (and as never before) to take our lives and use them anywhere and any way He desires. We would invest every day and every hour for Him. After all, He is the One who has allowed us to continue to live, and it is good to be alive!



**EASTERN KENTUCKY CHURCH DEDICATED**—Dr. D. S. Somerville, superintendent of the Eastern Kentucky District, preached the dedicatory sermon of the Highland Heights Church, which he organized in April, 1964. The church, built from funds loaned by the Church Extension Department, was dedicated October 17. Rev. William E. Saunders, Jr., is pastor.



# Canadian Campus Under Way

## THE CHURCH AT WORK

### GENERAL CHURCH ACTIVITIES

#### Letters from Missionaries

**ARGENTINA**—The Church of the Nazarene entered the Chubut River Valley in 1959. The valley is small, but fertile.

A Nazarene family was our first contact in this area. They lived in Rawson, the capital, at the mouth of the Chubut River. They asked us to open a church there, but there was no pastor or missionary available to go. Mr. Cavetano Pistara began a Sunday school in his home and carried it on faithfully until we finally were able to send a pastor with a small trailer to Rawson. They held preaching services in Mr. Pistara's home. Finally they erected a small prefabricated chapel and organized the church.

With this foothold established, the pastor, Rev. Jose Malla, began to look for a place to hold services in Trelew, the business center of the valley. In 1962 a lot was purchased and a small chapel was erected. Part of the building was walled off for living quarters for the pastor and his family.

God has blessed Brother Malla and his wife. They are doing excellent work in Trelew and Rawson. On March 20, 1965, we were able to organize the church at Trelew with a good group of members. We believe that they will become a thriving church, and that they will reach their goal to double their membership, in a few months.

—John A. Cochran

**MICOCHÉ, BOLIVIA**—We are now living in the lowlands of Bolivia. Our baby son, David, who suffered from an enlarged heart while in the high altitude of La Paz, was brought here under oxygen in our car. He made the trip very successfully, and is now a normal, active, growing baby. We are grateful to an all-wise, all-sufficient God, and to our church, who supported us in prayer.

Now we are in the early days of opening a new work. The Lord is with us. Our attendance the first Sunday here was twenty-eight. Four weeks later it was thirty-nine.

We plan to visit outlying areas soon. The first of nine planned trips will be downriver from our present location.

Though we are living in the lowlands, we are keeping our La Paz mailing address.

—Tom Spalding



Construction is progressing on the first units of the new Canadian Nazarene College campus, which is expected to be occupied in early 1966. The college is located in Fort Garry, Manitoba, a suburb of Winnipeg. *Above:* First phase of the academic complex will contain business and faculty offices, seminar room, science lab, classrooms, temporary library, music studios and practice rooms, and the gym-auditorium, which will also serve as temporary chapel. *Below:* First phase of the food services and residential complex is visible at right. This will include accommodations for 104 students, residence lounges and chapels, and a large coed lounge, as well as dining room and food preparation areas. Building exteriors are finished in Manitoba Tyndal stone (a native limestone) and epoxy white marble stucco. This initial development is taking place on a 30-acre portion of a total of 85 acres secured for the campus, located less than a half-mile from the University of Manitoba.





**RECEIVES LEGION OF MERIT**—Chaplain Clifford E. Keys, Jr., receives from Major General Harry J. Lemley, Jr., (right) commandant of the U.S. Army Command and General Staff College at Fort Leavenworth, Kansas, the Legion of Merit, second highest award for meritorious service. Mrs. Lois Keys is at left. The award was for creative work in the revamping of chaplain regulations and training programs. The thirty-seven-year-old chaplain is a 1950 graduate of Eastern Nazarene College, a graduate of Nazarene Theological Seminary, and is an elder in the Church of the Nazarene.

## Near-Tragedy Encourages Renewal in Texas Church

By CARSON N. SNOW, JR.  
Pastor, Pampa, Texas Church

It began in the mind of God. It continued through the planning of a dedicated group of leaders. It was precipitated by a most unusual occurrence nearly four hundred miles from our church. It continues under the guidance of the Holy Spirit.

What am I talking about? I speak of a most miraculous and unusual revival that has literally caused our church to "come alive." By most usual standards our church was making progress. Our Sunday school was showing a modest increase; our services were well attended, the pastor occasionally preaching to a sanctuary full of people. Our people were carrying on a program of visitation; people were occasionally at the altar. Finances were even at an all-time high with budgets being paid by a church that had a rather poor record in the past. But in it all there was a spirit of complacent self-satisfaction. We were evaluating things by our standards and not God's.

Several months ago the N.Y.P.S. and N.W.M.S. councils planned a trip to our North American Indian District as

a reward for our teens maintaining a certain average attendance over a given period of time. As time went on, our young people worked hard to have their required average and it appeared that the goal was in sight, so plans were finalized for the trip. Meanwhile, some other things were taking place that we see now have contributed to the revival. One, a funeral of a dear saint was characterized by such an atmosphere of victory that it was the talk of the town. Then, one of our fine ladies returned from our Abilene District camp meeting with a burning desire to initiate a program of prayer with the organization of a number of "prayer cells." The pastor was thrilled when she asked if it "would be all right."

The teens, their sponsors, and a few others—thirty-one in all—left Pampa on what they thought would be an interesting but otherwise uneventful trip to New Mexico, where they would visit the Nazarene Indian school at Albuquerque, and a mission station at Ramah.

On the return trip our people stopped at the little town of San Fidel to give

the travelers an opportunity to buy some curio items. While some were still unboarding the bus, lightning struck a power line just above the group. The bolt of lightning knocked four of our group to the ground. For a while they lay unconscious. But their lives were spared and after a medical check they continued on the return trip.

This incident began a most remarkable series of happenings. Thinking of the mercy of God in sparing them, and searching their own hearts, the passengers on the bus began praying. A young man, one of the four which had been hit by the lightning, and his wife were convicted of their being less than God would have them be. They requested prayer from others in the group and were wonderfully restored to a right relationship with God. This atmosphere continued throughout the remaining miles of the return trip until on arrival at home all thirty-one of those making the trip enjoyed the knowledge that they were just where God would have them spiritually.

But the story didn't end here. Our group of "come alive" missionary tourists were in charge of the midweek service after their return. They sang, began testifying to the wonderful guidance and providence of God, and suddenly the Holy Spirit came upon the entire congregation! Ten people, quaking under the power of God's Spirit, rushed to the altar. Similar occasions have occurred a number of times. The pastor had no opportunity to preach in three out of the first five services after the group's return.

The revival continues and is redressing the church. Old animosities are being confessed and forgiveness is being asked. Long-standing "feuds" are ending. A renewed interest in reaching the lost is evident, with people testifying to experiences they are having in witnessing and attempts at soul winning. Gone is the routine "saved-and-sanctified" type of testimony in the midweek service. It has been replaced by testimonies of real and definite victory in specific cases. There is now a spirit of openness and willingness to confess needs where once there was an attitude of independence and self-reliance. There is a willingness to share with other people the wonderful blessings of God.

It would be impossible to tell everything that God has done for us. One man commented, "There has been more real progress in this church the last two

### "SHOWERS of BLESSING" Program Schedule

December 5—"Why the Bible Is the Word of God," by Russell V. De Long

December 12—"Why Is Religion Losing?" by Russell V. DeLong



## SUCCESS HAS A HIGH PRICE TAG

By RALPH EARLE

Some years ago I was being entertained in the home of fine Nazarene laymen. At dinner that Sunday I was introduced to a delicious new dessert—vanilla ice cream topped with a copious supply of fresh-frozen strawberries.

While I was relishing this to the full I noted that the fifteen-year-old boy of the family was sitting there with no dessert. His mother explained that he was in training for football. No sweets—not even a bottle of Coke! He wanted to win.

Many times I have felt ashamed of myself as I have thought of that lad. What self-discipline for a fifteen-year-old! What's the matter with those of us who claim to be adults? Do we exercise any real self-discipline in life in order to achieve success for Christ?

Paul put it this way: "And every man that striveth for the mastery is temperate in all things" (I Corinthians 9:25). The phrase "striveth for the mastery" is the Greek verb *agonizo* again. Everyone who competes in an athletic contest has to practice self-discipline. Phillips translates it: "Every competitor in athletic events goes into serious training."

Success carries a high price tag. It is costly business. But people of the world pay this kind of price for fame or fortune. Is the Christian life any less important? To make a few dollars, the lawyer will spend endless hours preparing his brief and then plead the case with eloquence and passion. Can we do any less for the salvation of souls? Doctors go through a grueling four years of medical training and then spend sleepless hours with the critically ill. Can we do less for the souls of men?

The consequences of failure for the Christian are souls lost forever. This is worse than the lawyer losing his case or even the doctor losing his patient. We must not fail! We must pay the price for success.

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months than in all the years I've been associated with it. The best is yet to come in this church "come alive!"

vania, church. He and Mrs. Morgan are former missionaries to Italy and Lebanon, but because of Mrs. Morgan's health are not returning to the field.

General Superintendent G. B. Williamson dedicated November 28 the recently completed Lewiston (Idaho) First Church. With the dedication of the half-million-dollar church plant, Pastor Gerald L. Fosbenner will move to Salem (Oregon) First Church.

### THIS SUNDAY'S LESSON

Brian L. Farmer

Topic for December 5:

**Isaiah: Prophet-Statesman**

SCRIPTURE: Isaiah 1: 6-7; 9; 30:15; 31: 1-3; 36-37 (Printed: Isaiah 1:11-12; 6: 1-8; 31:1-3a)

GOLDEN TEXT: *Hear, O heavens, and give ear, O earth: for the Lord hath spoken* (Isaiah 1:2).

They decided to open a betting shop not four hundred feet from where I live. (Not that I am likely to patronize the place, but there are apparently plenty nearby who will.) Betting is now legal in England and there are thousands of such shops throughout the country. But you cannot open a betting shop how,

### ... OF LOCAL INTEREST

Glowing revival reports come from Wiley Ford and Follansbee, West Virginia; Portland (Oregon) Central Church; and Cadiz, Ohio. The Sebasco Estates and West Point, Maine, churches, in a joint revival effort, reported between sixty and seventy persons finding spiritual help. There were thirty-nine seekers at the Follansbee revival, and fifty-three during the Wiley Ford meeting.

Dr. George Frame, British Isles North District superintendent, was presented a film projector by his home church, Parkhead, to mark his twenty-five years as superintendent. The presentation, made October 4, by Pastor Sydney Martin, came during another anniversary, the fifty-ninth, celebrated by the church. Dr. Frame was the speaker during the anniversary observance, according to Reporter Tom Noble. The Parkhead church has fully departmentalized its Sunday school, following a building program.

Missionary Earl Morgan has accepted the pastorate of the Butler, Pennsyl-

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when, and where you will. We are not so far gone as this yet! A proposal has to be submitted to a local licensing authority whose duty it is by and by to decide whether or not there is sufficient demand for a betting shop in the suggested place.

Between the time when the proposal is received and the date when the license is to be granted—or refused— notices are posted inviting any who wish to protest against the granting of the license to submit their written objections, in triplicate, to the authority. I objected. I stated that within one hundred fifty feet in one direction and three hundred feet in another there were already existent betting shops and that within a radius of about one hundred fifty feet there were already two taverns. I stated that within about two hundred twenty-five feet of the proposed new betting shop was the place where scores of young people met at their Y.M.C.A. club, and that within three hundred feet was the place where Methodist youth groups congregated.

On the day of the hearing I was two hundred miles out of town and so could not be present. I hear they read out my letter. But they granted the license. The shop is now in business.

We needed someone like Isaiah on that authority, someone whose iniquity

had been taken away and whose sin had been cleansed. We needed someone in that position who could have remonstrated with godless men of influence and pointed out that, though the sin of the people was as scarlet, red like crimson, it could become as wool or white as snow.

A percentage of Nazarene young men and women ought to go into politics. They ought to take their places in local and central government. They won't find it easy, and will find more barriers

to progress than men of lesser principle. But, my, oh, my, how we need them!

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

**Deaths**

MRS. BELLE CLARKE, one hundred, died September 21 in Norman, Oklahoma. Funeral services were conducted by Rev. J. Ray Shadowens. She is survived by two daughters, two sons, thirteen grandchildren, forty-four great-grandchildren, and thirty-one great-grandchildren.

**Announcements**

**MARRIAGES**

—Miss Connie Master and Mr. Jack Hurst, on September 3, at First Church in Edmond, Oklahoma.

**BORN**

—to Rev. Melvin and Geneva McCullough of Fort Worth, Texas, a daughter, Ginger Renea, on October 28.

—to Frank and Jerilynn (Taylor) Morgan of Bogota, Colombia, a son, Steven Carey, on October 25.

—to Virgil R. and Nancy Clark of Kansas City, Kansas, a son, Curtis Ray, on November 2.

—to Rev. and Mrs. Charles C. Powers of Oklahoma City, Oklahoma, a son, Ty Baxter, on October 18.

—to Meredith and Marlene (Kinzie) Brokaw, of Cincinnati, Ohio, a daughter, Ellen Joy, on October 12.

—to Clarence and Joann Lykins of Dayton, Ohio, a daughter, Cynthia Kay, on October 9.

—to Charles and Carol (Swanson) Geeding of Chicago, Illinois, a son, Daniel Paul, on October 15.

—to Mel and Betty (Seaman) Miedema of Chicago, Illinois, a son, Gregory Scott, on October 11.

**ADOPTED**

—by Rev. Paul and Rosemary (Hollis) Aurand of Galena, Illinois, a girl, Jodi Lynn, on September 2; she was born August 27.

**SPECIAL PRAYER IS REQUESTED**

—by a Nazarene pastor in Ohio for one of his teen-agers hurt in an accident on October 22, paralyzed, and doctors say only a miracle will help him to get well;

—by a reader in Kansas—she and her husband, elderly, on a farm alone—and he must undergo surgery for removal of an eye tumor, that God will undertake;

—by a reader in Iowa, recently lost her mother, a beautiful Christian, that she too may be faithful and true to God.

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# PRO & CON



## Letters to the Editor

and will follow the suggested program.  
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of our Publishing House.

LESTER L. DUNN  
Oklahoma

### Con: "Do-Badders"

The other day I was part of a somewhat captive audience of a rabble-rousing extremist. There was a lot of heat but not much light, and a freewheeling use of generalizations, frequently exercised by his kind. During the course of his address he viciously attacked what he referred to as "the do-gooder." My blood pressure went up a number of degrees right there.

Just what is wrong with doing good—showing deep consideration for others? What's wrong with being slow to anger—or slow to think of dropping the "bomb"? To bless those who persecute you? To bless and not curse—or to feed your enemy? To live in harmony with one another, to be lowly and never conceited? What's wrong with the man who supports his facts with truth and a measure of understanding, refusing to indulge in guilt through association? Is it something dark and evil to be more sensitive toward the needs of others than to live solely for our own comfort? To endeavor to be acceptable through service than to be unduly concerned with being accepted? You say it won't work. Pray forgive me, but what kind of world will the "do-badders" make, or what kind of world are they making?

The more I think over this, the more enthusiastic I grow in joining up with those whose leader was characterized by: "He went about doing good!"

J. George Taylorson  
California

### Pro: "Be Still, and Know"

Will you please let Jacqueline Ahlstrand know how much her article, "Be Still, and Know," in the August 25 *Herald of Holiness* meant to our prayer group?

We are not of your denomination, but I read this article to our group on Tuesday morning before we went to prayer around the altar at church. We have been petitioning for weeks. We decided to get still. God came so close. I still weep when I tell about it. We got up from the altar and sat in the pews. We didn't want to speak or to leave. God spoke to several of us that we were trying to do too much ourselves, to let God. I cannot pray for certain things now. I feel the check to let God. We are waiting expectantly and we are beginning to hear of the moving.

We each wanted the article, so we are asking our friends for their copies.

Thank you again for helping us to get to know the added meaning of prayer for us.

Mrs. R. L. C.  
Virginia

### Con: Eating Out Sundays

J. G. Morrison said in his tract *The Ministry of Fasting*, "For the most part modern Christians make God's weekly day of worship more a day of feasting than of abstinence or plain living."

Can we as Christians put dining out on the Lord's day under the provision of an emergency as Jesus referred to the "ox in the ditch" situation? It seems as if Sunday is filled with looking up the best eating place in the area instead of keeping the Sabbath day holy.

Are we not admonished by the Bible to do our part in holding the line on the inroads being made in doing away with keeping the Sabbath day—making it a holiday instead of a holy day? When we unnecessarily dine out, are we not forcing our manservant and maid-servant to do unnecessary work on the Lord's day? We might appease ourselves by saying they would stay open anyway, but does this lessen our responsibility any? Can we ignore this

precept any more than any of the rest of God's Word? God said we should not seek after our own pleasure on the Lord's day.

LYLE W. AHRENS  
Michigan

### Pro: Hymn of the Month

The need for a greater understanding and use of the hymn in our great Zion is very evident. However, the introduction of the "Hymn of the Month" is a great step in helping our people love and appreciate the hymn.

The music of Bethany First Church has always included hymn studies in its program. This practice was greatly strengthened by the emphasis placed upon the hymn by the church paper, the *Herald of Holiness*.

A brief outline of our approach to the study, use, and appreciation of the "Hymn of the Month" is as follows:

1. The hymn is read to members of the choirs, more emphasis being given the younger groups.
2. A discussion follows concerning the text and music of the hymn. This shows that one is for the other and the music seems to make the words live.
3. The hymn is played on the piano, organ, or both as an offertory. It may be played just for listening and instructions.
4. The hymn is sung as a solo, a quartet, and last by the group.
5. The choir sings the hymn for the audience. The audience may be for Sunday school or church.
6. The hymn is used by the different departments of Sunday school as a congregational song.
7. The great thrill comes as the congregation on Sunday morning raises its voice in praise and adoration through the words and music of the "Hymn of the Month."

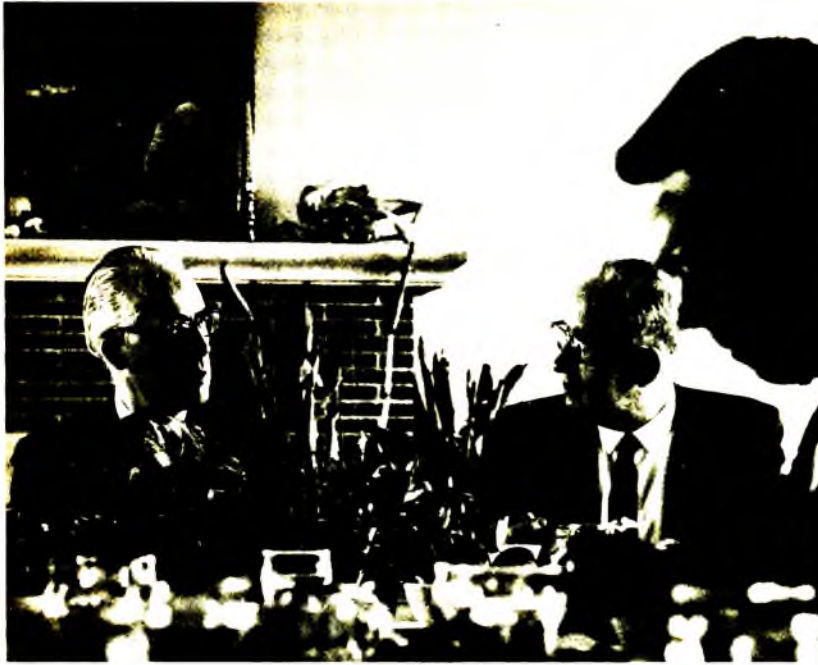
The singing of the hymns is not only inspirational but is next to the Bible in instruction toward God and the church.

I wish to express my appreciation to the church and the Publishing House for its leadership in the "Hymn of the Month" program, and I feel that more churches will soon catch the inspiration

## Church Chuckles by Cartwright



458  
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"Probably no connection, but last night my kids prayed for a white Christmas!"



**COMPLETED LECTURE SERIES**—Dr. Donald Starr (left) assistant to the board chairman of Alexander Hamilton Life Insurance Company, talks with Dr. L. T. Corlett, Nazarene Theological Seminary president, following a series of four lectures to the Seminary student body on the subject of the place of the laity in the church. Seminary Student Bob Britt is in the foreground. The purpose of the luncheon was to give students a chance to quiz Dr. Starr on his views.

## Former Educator Gives Seminary Lecture Series

Dr. Donald Starr, assistant to the board chairman of Alexander Hamilton Life Insurance Company, recently completed a lecture series to the Nazarene Theological Seminary students in Kansas City, Missouri, emphasizing the role of the laity in the church.

The four lectures were given in two days, and are the first of a kind for seminarians. Normally such sessions take on theological or devotional aspects. The purpose of the series was to help the future ministers understand the place of the lay person in the church, and how they can lead the laity into it.

The layman must get the "big picture of his place in the church," Dr. Starr said, and must be a "creative participant" in its work. He stressed the need of a greater devotional life among the laity, and suggested ways of achieving it. A layman himself, Dr. Starr earned his doctorate in chemistry from the University of Illinois, and served one year as dean at Eastern Nazarene College.

### Offering over \$100,000

The Bible College offering, after the forty-second day of receipts, reached a total of \$101,195.41. To November 12, 2,649 churches had participated. This is an average contribution per church of \$38.20.



### ... Of People and Places

Districts contributing 90 percent or more of their Nazarene Ministerial Benevolent Fund budget total forty-two, according to Rev. Dean Wessels, N.M.B.F. secretary. This means ministers on these districts will receive twice the amount of protection from their \$1,000 life insurance policies. More districts reached their goal than expected in the first year offering the added insurance incentive, Wessels said.

Rev. Robert Gray, missionary to Peru, reports that the Peruvian district has contributed \$6,000 to the Thanksgiving Offering. This is \$2,000 above their 1964 contribution. He mentioned that Peruvian churches are also supporting their pastors entirely, and that no pastoral support is being given from the district home mission budget.

Early reports in the General Treasurer's office indicate that \$23,632.62 has come in on the Thanksgiving Offering. This represents largely the amount received in Canadian churches, which take their offerings on October 11. This

is above normal at this stage in the offering. Goal for the offering is \$1,700,000.

Paul Skiles, N.Y.P.S. executive secretary, and Dr. B. Edgar Johnson, general secretary, attended, November 15-17, the advisory council meeting of the American Bible Society, which met in New York. Mr. Skiles is denominational representative, and Dr. Johnson appeared on the program as a guest representative. Dr. Johnson went from the New York meeting to the National Association of Church Statisticians' meeting in Evanston, Illinois, November 18-19.

Rev. Bill Sullivan, a public-relations staff member at Bethany Nazarene College, has accepted the pastorate at Colorado Springs (Colorado) First Church to succeed Rev. Wilford Vanderpool. Mr. Sullivan's first Sunday was to have been November 28.

Before going to the college position he had pastored the Westminster Church near Denver, Colorado.

Mr. Vanderpool has moved to the Santa Monica, California, church. There he succeeds Rev. A. J. Edwards.

Rev. W. F. Kiemel, eighty-four, a pioneer Nazarene who was ordained by Dr. P. F. Bresee in 1911, died November 6 in Stafford, Kansas. He was in the active ministry for forty years.

### Missouri Pastor Succumbs

Rev. Lloyd Brown, thirty-four, pastor of Dexter (Missouri) Southwest Church and Missouri District N.Y.P.S. president, died November 12. An operation for a brain tumor October 3 revealed a malignancy. Doctors then expressed little hope for a cure.

In addition to his wife, Maurine, he is survived by three daughters, Ramona, Milisia, and Melinda, and one son, Barry.

Funeral services were scheduled for November 16 at Dexter. District Superintendent E. D. Simpson was in charge.

### NEWS OF THE RELIGIOUS WORLD

### Scores "Free" TV Coverage

DALLAS, TEXAS (EP)—A prominent Baptist editor here coupled high praise for the peace mission of Pope Paul VI to the United Nations with sharp criticism of television networks for giving "free coverage" to the Yankee Stadium Mass during the papal visit.

"When Billy Graham or any other well-known religious leader telecasts a worship service the time is bought," Dr. E. S. James said.

Dr. James, outspoken editor of the *Baptist Standard*, found praiseworthy the pontiff's mission, message, and bearing during the historic day.



## The Value of Secret Prayer

After one of the high spiritual tides in Jesus' life, His baptism, He departed to the wilderness and suffered real temptation. Secret prayer, away from all civilization, with no one listening but God, gave Him the strength and power needed to overcome the tempter.

Possibly He knew He would have a relatively short ministry and needed God to show Him the possible directions He could take to make His ministry more profitable. Allowing God to guide us is but one of the attributes of secret prayer.

It never takes a lot of courage or dedication to go along with the crowd on any given project. When we are just one of hundreds or thousands trying to advance a cause, we can become lost in the throng. No real resistance is needed to remain a stalwart "fighter" for the undertaking.

But when we know we must walk alone, the way is not so easy. When we feel misunderstood or forsaken by our friends—and sometimes family—we need strength to carry on which can come only from God.

In times of secret prayer—in the "closet"—alone with God, we receive His fresh anointing power in our hearts to complete the task we have begun.

At times we, in our humanity, question the judgments of God. But we can arise from our places of prayer changed and radiant persons. Prayer changes individuals.

When trials come, when all we have seems to be hanging by a bare thread, when we must make great decisions, prayer is the solid rock on which we can lean. Only in secret prayer can we be sure that God will have the chance to give us the strength we need to face the tests of the day.

If our wonderful Christ felt the necessity of and practiced secret prayer, how much more should we feel both compelled and privileged to seek God's face away from the cares of all mankind! As the well-known adage goes: "Prayer changes things."  
—Charlotte A. Staubs, Nashville, Tennessee.

## PRAYER

### for All Times of Prayer:

God of millenniums and days,  
Oh, when our hearts are filled with praise,

With awe and worshiping and prayer,  
Keep us unflinchingly aware

That great and splendid wonders lie  
Beyond the scope of human eye,

Immense in power and loveliness,  
Vaster than mind can dream or guess;  
And yet they are of lesser span  
Than Thine eternal love for man.

—GRACE V. WATKINS

# the Answer corner

Conducted by W. T. PURKISER, Editor

### Would you please explain to me the full meaning of Acts 1:25?

The verse reads: "That he [Matthias] may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."

If I knew exactly what it was about the verse that puzzled you, I might be more helpful. The words are part of the prayer given just before the selection of a successor to Judas as one of the apostolic twelve.

Judas, by his betrayal of Christ and subsequent suicide, fell. The result was that he went "to his own place." That place, I believe, was hell. It was "his own place" because he freely chose the acts that led him there.

The Greek does not indicate that Judas fell "in order that he might go to his own place," as the King James

Version would suggest. I think it is only fair to recognize that there are a number of Calvinistic slants in the King James Version which are not at all required by the original.

Nor was the place to which Judas went heaven, as some of the advocates of "eternal security" claim. One doesn't "fall" or "fall away" into heaven.

I realize there are other interpretations, one of the most impressive of which is that of Adam Clarke that "his own place" refers to the office to be held by Matthias rather than to Judas. But I suspect Dr. Clarke's predisposition to hold the best possible destiny for all (he thinks Judas made a genuine repentance and was saved) has led him to argue for something the original doesn't very naturally suggest.

### Will you please explain what Christ "Heaven and earth shall pass away; but my words shall not pass away"?

He was talking about His second coming and the certainty of His enduring Word.

Peter said the same thing: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and

the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:10-13).

### Would you please explain the first part of Romans 13:8? Does this mean that Christians should not buy furniture on credit or monthly payment plans?

No, I don't think so. The verse reads, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."

It is the familiar form of biblical contrast that we find, for example, in the words of Jesus: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you" (John 6:27).

This does not forbid the daily labor by which we earn our food. It does contrast the value of the food which nourishes the body with the Bread of Life that feeds the soul.

Adam Clarke comments, "In the preceding verses the apostle has been showing the duty, reverence, and obedience, which all Christians, from the highest to the lowest, owe to the civil magistrate: whether he be emperor, king, proconsul, or other state officer; here he shows them their duty to each other; but this is widely different from that which they owe to the civil government:

to the first they owe subjection, reverence, obedience, and tribute; to the latter they owe nothing but *mutual love*. . . . Therefore, the apostle says, *Owe no man*; as if he had said: Ye owe to your fellow brethren nothing but mutual love, and this is what the law of God requires, and in this the law is fulfilled."

However, perhaps a word would be in order about too much and the wrong kind of debt. "Dirt, debt, and the devil" are three ever-present enemies with which the Christian must contend. Debt is so easy to get into and so hard to get out of that it ought to be considered very seriously.

The judicious use of commercial credit is one thing. The reckless mortgaging of the future for things we neither need nor can afford is quite something else again. It would be much better to go without some luxuries than to be saddled with debt and hounded by anxious creditors.

## OUR CHRISTMAS PRAYER

"And, dear God, bless the mothers and fathers

Who helped to make our church great and good.

May they know that we love and remember them

all year long and

Especially at CHRISTMAS. Amen."



**SOMETIME IN DECEMBER BE SURE TO REMEMBER  
THE ANNUAL CHRISTMAS LOVE OFFERING  
FOR RETIRED MINISTERS AND WIDOWS**

Department of Ministerial Benevolence